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The great apostacy -

THE
✓ GREAT APOSTACY;

OR,
THE CHURCH OF ROME
PROVED TO BE
NOT
THE CHURCH OF CHRIST,

BUT
THE GREATEST ENEMY TO CHRIST, TO HIS DOCTRINE,
AND TO HIS RELIGION,
THAT GOD EVER PERMITTED TO ARISE IN THE WORLD.

BEING THE SUBSTANCE OF A
REPLY TO WILLIAM COBBETT'S
HISTORY OF THE PROTESTANT REFORMATION
IN ENGLAND AND IRELAND;

IN WHICH
EVERY PARAGRAPH OF THIS PRETENDED HISTORY IS IMPARTIALLY EXAMINED,
ITS FALSEHOODS CONTRADICTED, ITS ERRORS DETECTED, ITS SOPHISTRY EXPOSED,
AND ITS TENDENCY TO MISLEAD THE IGNORANT SHOWN.

"The Reformation is that great event to which we owe at this day our civil and religious liberty, and our deliverance from a yoke of superstitious and barbarous despotism; it is that which the multiplied enormities of Popery rendered necessary; but it must always be distinguished from the abuses that might be, and were often, made of the liberty it introduced."

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PREFACE.

THE following little work is re-published, because such a plain matter-of-fact book as this will do the business it proposes better than many which are superior in merit to itself.

The present time is remarkable for two things—*first*, for enlightened views of religious toleration, and *secondly*, for the apathy of Protestants in general towards those great principles which eternally distinguish them from Papists. Popery and error are active in every direction, while an infatuating slumber seems to have stolen over the hosts of the true “Israel of God.”—Gal. 6, 16.

If, by this humble effort, some few of the sleepers may be awaked, and if they be the means of awaking others, and if these again should sound a general alarm, so that there may be a movement in the camp, and the hosts of the Lord muster for the battle, the author—no matter who he is—will esteem himself sufficiently honoured by this use of him by Christ, the true head of the Church.

But if these will not arouse themselves—still saying, “Peace and safety,”—this little work shall go forth in the name of the King of Saints, resolved to fight with neither small nor great, but only with the King of Error—the visible head, on earth, of Satan’s kingdom—the blasphemous usurper of Christ’s place and honours in the Church—the impious Pope of Rome, and, in him, with the whole system of Popery.

The judicious reader is assured that he will not find much in the following pages that is trashy or frivolous, but, on the contrary, topics which are deeply interesting to himself, to posterity, and to the nation at large.

Although, for good reasons, the author has concealed his name, he has not concealed his principles; they are based upon the BIBLE—THE BIBLE ALONE—WHICH IS THE RELIGION OF PROTESTANTS.

One end, and one only, is aimed at; it is the glory of Christ, in the exposure of Popery, and in the advancement of Protestantism—Pro-

testantism, not in any of its sects, but in the broadest and fullest sense of that term. Compared with this, pecuniary advantage, literary distinction, man's approbation, or his censure, sink into nothing. These things affect him no otherwise than the shout of the brutal Roman spectators did the dying gladiator, so graphically described by the first of modern poets, *Byron*—

“He heard it, but he heeded not. His eyes
Were with his heart, and that was far away.”

—*Childe Harold*, Canto 4, 141.

His heart was intently occupied with other and far more interesting objects. Just so it is with the author, who values not the perishing breath of praise or blame from mortals like himself.

Popery ought to be exposed as a cunning contrivance of Satan and the priests of Rome to ruin human souls on a large scale. The false miracles, the worshipping of the Virgin, the praying to saints, the veneration of crosses, images, relics, and the murder of innumerable men and women for their profession of the Gospel—all prove its infernal origin. Certainly it is the master-piece of Satan's policy. Heathenism, Hindooism, Mahometism, and Druidism are all or have all been ruinous and mischievous to mankind, but Popery is worse than all of them put together. It has perverted the very Gospel of Christ—that last, best, gracious message of infinite love and mercy to man. It has poisoned the very “water of life” (John 4. 10.), and it cheats and destroys millions of human souls with its cruel adulterations.

Doctor Southey says well, that “the priests of the Romish Church have been wise in their generation, and the structure which they have raised is the greatest monument of human art, as it is of human wickedness. . . . So skilfully have they known how to take advantage of every weakness and to practice upon every passion of human nature.”—*Vindiciæ Ecclesiæ Anglicanæ*, p. 476.

This is all true; yet Satan is the master craftsman, and popes, bishops, priests, and monks were but his tools by which he worked, for it never originated with any man. Priests may have been found wicked enough, but none of a genius equal to the conception of a design at once so bold and so grand as the erection of the Papacy—it is Satan's own invention.

There are many, both Protestants and Papists, who are exceedingly averse from agitating the differences between them. They say it produces

irritation, begets hatred, creates jealousies, and destroys charity. What does our blessed, holy, and meek Saviour say?—"Think not that I am come to send peace on earth: I came not to send peace, but a sword," &c.—Matt. 10. 34. Let these charitable souls go and learn what this passage meaneth.

In justification of those who will not let the Popish controversy sleep, let it be observed, that the kingdom of Christ and the kingdom of the Pope are as opposite to each other as light and darkness. They are, both of them, in their very nature aggressive. Popery, like the devil, its founder and supporter, is never at rest; it is employing all means, either open or concealed, persecution or fraud, to oppose the truth and kingdom of righteousness. Protestants, with Christ at their head, should never be at rest, but ceaselessly be exposing the falsehoods, the frauds, and the danger of Popery. If they rest, it is a giving up the field to Popery—it is high treason to Christ the Head of the Church.

Perhaps the most absurd proposition that was ever taken up by a sensible writer is, that the Protestant Reformation has produced pauperism, misery, and crime in England and Ireland. The following passage, by the celebrated DE FOE, in which there is an admirable mixture of good sense, historical truth, and keen irony, is a finished answer to this clumsy calumny.

"The Protestant religion seems to have an unquestionable title to the first introducing a strict morality among us in England; and it is but just to give the honour of it where it is so eminently due. *Reformation of manners* has something of a natural consequence in it from *reformation of religion*; for since the principles of the *Protestant* religion disown the indulgencies of the *Roman* pontiff, by which a thousand sins are, as *venial crimes*, bought off (and the priest, to save *God Almighty* the trouble, can blot them out of the account before it comes to his hand), common vices lost their charter, and men could not sin at so cheap a rate as before. The Protestant religion has in itself a natural tendency to virtue, as a standing testimony of its own divine original; and, accordingly, it has suppressed vice and immorality in all the countries where it has had a footing; it has civilized nations, and reformed the very tempers of its professors. Christianity and humanity have gone hand in hand in the world; and there is so visible a difference between the other civilized governments in the world, and those who are now

under the influence of Protestant powers, that it carries its evidence in itself.”—*The Poor Man’s Plea*, p. 112.

Should it please the almighty Ruler among the nations, for the punishment of Protestant England, to permit Popery to gain the ascendancy in the kingdom, it will be known, though then too late, that Popery is unchanged, that it is essentially intolerant and persecuting, and that it extends its unholy dominion, wherever it has an opportunity, over the bodies, the souls, and the consciences of men. When this awful event takes place (which may God Almighty prevent), an end is put to civil and religious liberty, national prosperity, advancement in science, and moral improvement.

It is about thirteen years since the following work, under the title of “*THE CENSOR*,” first appeared. In the mean time Mr. Cobbett’s death having taken place, several of the severer expressions against him have been expunged from it. Ample justice is done, in the course of the work, to the genius and talent of that most persevering man, who committed so fatal an error in judgment (and who is free from error?) as to step out of his literary path as a popular political writer, to step into that of an *ecclesiastical historian*.

This preface ought not to be concluded without the author doing justice to himself and to Papists. Of the latter he most willingly bears testimony, that they are incomparably better than their forefathers; and of the English Papists he can affirm, that they are by far the best Papists in the whole world. The reason of this is, that their necessary intercourse with Protestants, and their collision with Protestant principles have made them so.

Of himself he may say, that there is not a Papist on the earth towards whom he cherishes one uncharitable or unkind feeling, or to whom he would not do all the good in his power. He would share his last meal with the poorest of them, as he has cheerfully shared his political and religious privileges with them. It is not against their persons, but against their system—their religious system, that he writes; and if this distinction should not be kept in mind by those who may read this little book, such readers will mistake the whole scope and design of the work, as well as misunderstand the feelings and motives of the writer.

The frequent use of the terms “apostate Church” will doubtless give pain and great offence, but no apology is offered for their employment.

Nothing personal, nothing uncourteous is intended by their use; they apply to a religious system—not to the individuals who profess that belief.

BOSSUET, one of the most celebrated Popish writers, uses the term *Apostacy* to designate and characterise the whole Protestant separation from his own communion; and if he believed his own church to be right, who can blame him? But which of the two it is—whether his church or the Protestants’—that has apostatized from “*the faith which was once delivered to the saints*” (Jude 3)—from the doctrine of *Christ* and his *apostles*, let the reader judge by a reference to the BIBLE.

The passage in which the above term is used is in the work entitled *Variations of the Protestant Churches*. Speaking of the Vaudais and Albigenses, of Wickliff and John Huss, he says, “The common lure by which they enticed weak souls into their toils was the hatred they inspired them with against church pastors; and this spirit of bitterness had so thoroughly bent them on a rupture, that no wonder if, in *Luther’s* time, when invectives and animosities were carried to the highest pitch, the most violent rupture and the GREATEST APOSTACY, of course, ensued, that perchance till then had ever been seen in Christendom.”

Now, courteous reader, judge whether *Bossuet’s* superlative *greatest* apostacy is not stronger than the author’s positive *great* apostacy. This extraordinary man wrote what he thought to be the truth—shall not a Protestant, in a Protestant country, do the same? Yet, should any think that the Church of Rome is not *the Great Apostacy* foretold in the apostolic writings, let him enjoy his opinion, and defend it too—if he can.

TO WILLIAM COBBETT.

I deem it necessary, in addressing even you, to apologize for omitting to subscribe my name : my apology is, a dread that if it should be found associated with yours, it would suffer by such contact ; and as I have taken pains to deserve the esteem of the wise and good, I am unwilling in this way to lose my labour. I remember a story of the days of chivalry which illustrates my meaning ; it is as follows :—A young gentleman in the court of the king of Scotland being grossly insulted by George Buchanan, the king's fool, was so enraged that he determined to challenge the fool to single combat ; but his friends, hearing of it, remonstrated with him, and at length prevailed upon him to drop it, and not give the fool an opportunity of acquiring importance by such a step ; further urging, that it would be no great honour to overcome the king's fool, but an everlasting disgrace to be vanquished by him. I stand in the same relation to you that this gentleman did to the fool : I can gain no honour in this contest, you can lose none. Had it not been that your outrageous attack upon the principles of the Reformation—or a *History*, as you call it, of the Protestant Reformation in England and Ireland—had it not been that this *thing* fell into my hands, you would not have been honoured by this notice of you. However, I thank you, WILLIAM COBBETT, for the occasion with which you have furnished me of exposing both *Popery* and *you* its notable apologist. It shall not be my fault if I do not, before I have done with this pretended History, make your clients repent that this job ever fell into your hands.

To you I have neither time nor inclination to say much. The things you have written *against* that very Church which you now turn about to vindicate, render you utterly ridiculous and contemptible. I shall not turn *this* battery against you or your clients in the following pages ; because I have whole magazines of effective arms and armour, with which to attack Popery and defend the Reformation ; and because in another quarter you are held up to that contempt which you so justly merit.

Your pretended History of the Protestant Reformation is calculated to do harm to a certain class of readers ; I mean the disaffected ignorant of the lower class of society. Men of information will despise the book, and you for writing it. You, who pretend to be a mortal enemy to all corruption in Church and State, must be a most inconsistent man to come forward and defend the most corrupt church known upon earth ; you, who pretend to be the friend of the liberties of your country and of mankind, must be *mad* to assert that the Reformation has degraded the main body of the people in England and Ireland !

You seem to be wonderfully smitten with the good old times previous to the Reformation : perhaps the present age would not have lost much if you had *flourished* in those days ; but the loss would have been your own. You do not know when you are well off : had you lived in those times, you *could not* have written a tenth part of the keen, sarcastic, and *salutary* things against the State and the *then* law-established religion that you are permitted to write now ; the spirit of those times would have checked your rising genius—the spirit of bigotry and superstition would have gone forth against you. I say you could not have written then a tenth part of what you have written now, without having awakened the horrible vigilance of the *Holy Catholic Church* (by law established), which would, in her *tender mercies*, have delivered you over to the civil power, which power would either have awed you into base submission, or have crushed you beneath its weight.

As your unsparing calumnies against the Reformation and the Protestant Church will draw from me severe recrimination against the Church of Rome, I take this opportunity to say, that towards the conscientious members of that Church I cherish only a spirit of charity and pity ; that the sentiments of hostility, expressed in the following pages against the Romish Church, are unmingled with any degree of the spirit of persecution ; and that whilst I am incapable of any relentings towards Popery itself, this tone of feeling is perfectly compatible with the purest charity and the most expansive good will towards every individual of that community.

I shall now proceed to examine every paragraph of your singular History.

“ If there be prophets on whose spirits rest
Past things, revealed like future, they can tell
What powers, presiding o’er the sacred well
Of Christian faith, this savage island bless’d
With its first bounty. Wandering through the west,
Did holy Paul a while in Britain dwell,
And call the fountain forth by miracle,
And with signs the nascent stream invest ?
Or He, whose bonds dropp’d off, whose prison doors
Flew open, by an angel’s voice unbarr’d ?
Or some of humbler name, to these wild shores
Storm-driven, who having seen the cup of woe
Pass from their Master, sojourned here to guard
The precious current they had taught to flow ? ”

WORDSWORTH.

LETTER I.

THE UNADULTERATED CHRISTIAN RELIGION WAS PLANTED IN BRITAIN
IN THE FIRST CENTURY—PROVED FROM DOCTOR STILLING-
FLEET.

THE CHURCH OF ROME SHOWN TO BE NOT THE CHURCH OF CHRIST,
BUT A SYSTEM OF IMPOSTURE AND WICKEDNESS.

IT IS THE ANTICHRIST OF THE NEW TESTAMENT, AND THE MOTHER
OF PERSECUTION.

THE GLORIOUS REFORMATION DELIVERED ENGLISHMEN FROM ITS
CRUEL BONDAGE.

EXAMINATION OF COBBETT'S SCALE OF INTELLECT.

WILLIAM,

1. You begin this *most true, genuine, and authentic History* by informing your *friends*, that “we have recently seen a rescript from the king to the bishops, the object of which was to cause them to call upon their clergy to cause collections of money to be made in the several parishes throughout England, for the purpose of promoting what is called the ‘religious education’ of the people.” *Religious education*, patronized by the king, the bishops, and the clergy, and strongly recommended to the attention and support of wealthy people in all the parishes in England, is not a great evil; nor is it very alarming to any, unless to that church which has the happiness and honour to find in you an advocate so worthy of itself.¹

¹ This first note may serve to show that I intend not to spare Popery; I am incapable of compromising any thing, small or great, in this matter: I am a Christian, and I love Christ; but POPERY IS ANTICHRIST—therefore I am ANTI-POPERY.

It seems that neither Cobbett nor Papists like the Society for promoting Christian Knowledge. This is natural enough; for Popery knows, by past experience, that *evangelical truth* is a weapon of such heavenly

temper and keen edge, that its *heresies* and *superstitions* cannot stand before it. In the hand of LUTHER, by the power of the SPIRIT it cut through the scaly coat of the "*man of sin*," and pierced his heart of pride, even as he sat upon the Papal throne. Without a figure; it was the preaching of the doctrine of *justification by faith alone*, which is the essence of evangelical truth, that checked and had nearly destroyed the *Popish Heresy* at the *Reformation*; and if it had continued to be preached, in its purity, to this day, in this kingdom, there would not have been a Papist to be seen from Dan to Beersheba, in this land of our spiritual Israel. I thank God that this great doctrine is again declared from so many pulpits throughout England, and that *Poper*y is feeling the power of this *sword of the Lord*, for there is none like it. It is the glory of this heavenly doctrine, that it is as efficacious to bind up the poor sinner's broken heart, as it is to pull down the strongholds of *Popish heresy*.

As the defence and maintenance of the principles of the Reformation are the objects at which I aim in this little work (for Cobbett's book is only a pin on which to hang my proofs), I shall not apologize to any *Protestant* for the introduction of the following truly Protestant passage. It is taken from the preface to the works of the *Rev. Walter Cradoek*, whose works I earnestly recommend to every Christian who desires to be established in *his most holy faith*.

"Of all points, none can be of equal moment to this,—How shall I come before the Lord? in my own righteousness, or in that of another? as one that has some claim to mercy, or as one that is without the shadow of a claim?—It is the hinge upon which our present and everlasting happiness turns; it is the point that separates the Christian religion from all others in the world; it is that which, when known in the heart, by the teaching of the Holy Spirit, gives peace and rest to the soul, and produces all the fruits of obedience in the heart and life."

Of the Church of England, and all the reformed churches, this is the jewel and the glory; all our early reformers preached little else; hence, under the blessing of the Holy Ghost, the marvellous success of their labours; and we may well esteem it, with LUTHER, the *articulus cadentis aut stantis Ecclesiæ*—i. e., A Church falls or flourishes as this truth is clearly preached or obscured; or as CALVIN, in his book against the Interim, says, "Let the Papists but yield up to us *this* safe and entire, and we will not think the rest worth contending for."

One great difficulty our reformers were pressed with was this:—If this point be so essential, how came the fathers of the three first centuries to be so darkly acquainted with it?

Among other answers at hand are these:—The earliest authentic fathers, *Clement* and *Ignatius*, triumph in it. In those that came after, philosophy and human reasoning had clouded this fair polar star; hence, after the most rigorous lives, some of them died in doubt and distrust, and fled to the prayers of others after their deaths, and to the wretched device of purgatorial fires; being sensible they had, to the last, sin dwelling in them, and yet not being clearly enough acquainted with this truth, "that as sinners they might take CHRIST freely."

Others, both in those times and many centuries after, and in *our times likewise*, in their last conflicts, renounced every other hope, and rested

on *Christ alone*, however they might have mingled other hopes in their lives. St. *Paul* warns us that *in his day* the MYSTERY OF INIQUITY had begun to work; we may not, therefore, wonder that it soon showed itself openly. In his day the churches of Galatia had swerved from this grand truth, and began to mix somewhat else with Christ, in the point of a sinner's acceptance. His epistle to those churches is an unanswerable defence of it; teaching us that this is the very life and soul of all comfort and of all obedience; not only needful to be taught at first setting out, and for a while, but always and incessantly; for he thus argues:—That as the Holy Spirit at first was received by this preaching, so by the same was his holy anointing preserved in the churches and to individuals (Gal. 3. 2.); for that as they received Christ Jesus the Lord, just so should they walk in him.—Col. 2. 6.

If, then, so very soon this truth was attacked and obscured, that even under the eagle eye of *Paul's* jealous care there wanted not enemies to its purity and simplicity, have we not abundant cause to be fearful for it now—ministers for their flocks, and individuals for themselves? If *Paul*, fearless as he was, trembled for this jewel of his Master's crown, is it not possible that among even high professors now, it may be defaced and injured—despoiled of its simplicity, or buried and forgotten amidst controversies concerning other less momentous points?

Let us well remember, these are not questions of speculative inquiry: Have I peace with God? and on what is that peace built? and how am I to maintain it? How am I especially to stand in the last struggle of expiring life, and of an opening eternity?

Let us ask ourselves, are we settled in these things, or halting in doubt about them? Is it even a question yet with us, whether we are at peace with God or not? Are we even hesitating whether this peace is to be built partly on Christ, partly on ourselves; in part on grace, and in part on our own works? If we are yet in doubt, it is, doubtless, of infinite moment that we should be resolved, and deserves all our care; but if our hearts are rooted and built up in Him, who is the only foundation for a sinner's hope, let us give Him all the praise, and let the study of our hearts be, how most we may honour and exalt Him in all we think, undertake, and do.

2. "We shall further on have an opportunity of asking," &c. I will meet you "further on." But you complain that "the Society for promoting Christian Knowledge is continually putting forth publications, the object of which is to make the people of England believe that the *Catholic* religion is *idolatrous* and *damnable*." How can you, or your clients, the Papists, reasonably complain on this head? Their church denounces as heretics all who depart from her communion, and unsparingly deals out *damnation* to them. She teaches her children to consider us poor heretics as in a *damnable* state, and holds out to us no hope of salvation, if we die out of her pale; nor will she grant us even Christian burial;² nay, further, she will even dig up the bones of heretics from the peaceful graves

wherein their friends have laid them, and burn them in the sight of the sun.³ The proud and implacable *monster* that commands and sanctions these things is the CHURCH OF ROME. This same Church, I say, and can prove, permits and encourages *idolatry*.⁴ Now, how can you have the face to *complain* that any society is zealously labouring to counteract the effects of such a false religion as this—especially when the Papists themselves are hard at work, spreading their principles and making proselytes? You proceed to say, “These calumniators know well that this same Catholic religion was, *for nine hundred years*, the only Christian religion known to our forefathers.” None but the most ignorant, or the most impudent of mankind could have written such words as these. This is the way in which you impose upon the understandings of your readers—you utter falsehood with the confidence which belongs only to truth, and thus the minds of your ignorant readers are abused and poisoned by *many* of your productions. You must know, or you are not very fit to write on this subject, that the CHRISTIAN religion was introduced into Britain in the *first century*. The British Churches flourished independently of the Church of Rome until the end of the sixth century, when AUSTIN, the monk, first introduced *not* the *Christian religion*, but *the religion of the Church of Rome*, which was at that time a corruption of the true religion.⁵ From that corrupt church they continued distinct until the reign of Henry I., if not until that of Edward I. The publicans, who were an unoffending *Christian people*, were condemned, excommunicated, branded in the forehead, and suffered to perish on English ground, in 1166, by the *Christian-persecuting* Church of Rome; and the Lollards protested against the corruptions and errors of the same Church, at the risk of their property, liberty, and lives.

² This is strikingly proved by the case of Mrs. Temple (the Narcissa of Young), who died in 1740, on the Continent, at *Nice*, and who, because she was a Protestant, was denied Christian burial. The circumstance is feelingly and beautifully resented by the poet, in the *COMPLAINT, Night the Third*, as follows :

“For, oh! the curst ungodliness of zeal!
While sinful flesh relented, spirit nurs’d
In blind infallibility’s embrace,
The *sainted spirit*, petrify’d the breast;
Deny’d the charity of dust to spread
O’er dust! a charity their dogs enjoy.
What could I do? what succour? what resource?
With pious sacrilege, a grave I stole;
With impious piety, that grave I wrong’d;
Short in my duty! coward in my grief!

More like her murderer, than friend, I crept,
 With soft-suspended step ; and muffled deep
 In midnight darkness, *whisper'd* my last sigh.
 I *whisper'd* what should echo through their realms ;
 Nor writ her name, whose tomb should pierce the skies.
 Presumptuous fear ! how durst I dread her fess,
 While Nature's loudest dictates I obey'd ?
 Pardon necessity, bless'd shade ! Of grief
 And indignation rival bursts I pour'd ;
 Half-execration mingled with my prayer ;
 Kindled at man, while I his God ador'd ;
 Sore-grudg'd the savage land her sacred dust ;
 Stamp'd the curs'd soil ; and with humanity
 (Deny'd NARCISSA) wish'd them all a grave."

³ "The body of WICKLIFF was, at his death, deposited in his church, at *Lutterworth*, where it remained undisturbed for many years ; but, in 1415, the Council of Constance ordered his bones to be dug up and thrown on a dunghill. This sentence was not executed till 1428, when orders were sent by the Pope to remove his bones ; they were accordingly taken out of the grave, where they had lain *forty-four* years, and burnt, and the ashes cast into a brook adjoining, called the *Swift*.—A mean instance of revenge, which did him no harm, and only served to show, in the strongest colours, the inveterate, though impotent malice of his enemies."—*Biographia Britannica*, Article WICKLIFF.

⁴ Let the reader observe, I do not say that every Papist is an idolater ; nor do I say that any Papist is an idolater. God Almighty, who searcheth all hearts, only knows whether they are idolatrous in his sight. I assert that the apostate Church of Rome permits and encourages idolatry ; and, certainly, it is not the fault of that church, if every Papist is not an idolater. I speak not now of the making of images, and bowing down to them ; hereafter I shall speak on that point ; but at present I speak of idolatry in a more general sense. If worshipping for God any thing or creature which is not God ; if praying for protection to creatures ; if addressing petitions to the souls of departed men and women ; if direct calling upon angels for help ; if confessing sin to saints departed, and associating them in praises with the blessed God ; if these things constitute idolatry, then is the apostate Church of Rome guilty of idolatry.

Take the following as proofs and examples of her idolatrous worship.

The Confiteor.

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, the blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me."

A Prayer to Saint Appollonia.

"O Saint Appollonia, by thy passion obtain for us the remission of all the sins, which with teeth and mouth we have committed through gluttony and speech ; that we may be delivered from pain and gnashing of teeth."

here and hereafter, and loving cleanness of heart, by the grace of our lips, we may have the king of angels our friend.”—*Apud Bollandum de St. Apolloni ad Feb. 9, p. 282.*

Devotions to Saint Claudius.

“O thou comforter of the desolate, deliverer of captives, resurrection of the dead, light of the blind, hearing of the deaf, speech of the dumb, tutor of the shipwrecked, healer of the impotent and languishing, the refuge of medicine, the way of the erring, and the salvation of all that hope in thee; O St. Claude the bountiful confessor of Christ, pray to God for us,” &c. &c.—*Horæ sec. usum. Romanum. 6 die Junii. Paris. 1570.*

Hymn of Praise to Saint Venantius.

Officia Nova
Sanct. 1672. May 18. }

“Bellator ô fortissime,	Brave warrior, of courage true,
Qui perfidis tortoribus	Who to thy torturers athirst
E caute præbes poculum,	Mad'st water from a rock to burst,
Nos rore iniga gratiæ, &c.”	Water our souls with grace's dew, &c.

A Prayer to Saint Raphael the Archangel.

“I intreat thee also, do thou assist me, O excellent *Prince Raphael*, thou best physician of soul and body, and thou that didst presently enlighten the bodily eyes of *Tobias* by curing them; do thou also enlighten my spiritual and carnal eyes, and do not cease by thy heavenly prayer, to cut off all the darkness of my heart and body.”—*Hor. sec. usum. sarum, fo. 92.*

A Prayer to Saint Michael the Archangel.

“O Michael the Archangel, chief officer of Paradise, come to the help of God's people, and be pleased to defend us from the power of the enemy, and bring us with thee into the society of the Lord.”—*Aliæ Hor. sec. us. Rom.*

A Hymn upon St. Lewis, Bishop of Tholouse; it concludes thus,—

“Trino Deo et simplici, digna laudum præambula
Sirst; Etanto Pontifici, per infinita secula.

That is,

“To GOD that's three, and yet but one,
Give all the praises that are fit;
To LEWIS let the same be done,
Through ages that are infinite.”

—*Edition 1543 of Brev. Rom. Antiq. 19 Aug.*

If these few specimens do not prove that the apostate Church of Rome is idolatrous in her worship, I can produce hundreds more. What Christian can read the last example without just indignation? Hath not Jehovah said, “I am the LORD: that is my name: and my glory will I not give to another,” Is. 42. 8.; and again, “Thou shalt worship the Lord thy God, and him only shalt thou serve,” Matt. 4. 10.; and again, “There is one God, and one mediator between God and men, the man Christ Jesus,” 1 Tim. 2. 5. Now, Popery ought to stand abashed and confounded before such declarations of Holy Scripture as the above; but she has a brazen forehead, and she refuses to be ashamed.

Is any thing to be found, from one end of the New Testament to the other, in the least degree resembling the worship described above? Can any thing like it be found in the worship and devotions of the apostles? or of the primitive Church?—Nothing, certainly.

Protestants! give praise and glory to *God*, who hath delivered you, by the glorious Reformation, from the awful idolatry of Popery.

“Jehovah reigns! unbounded and alone,
And all creation hangs beneath his throne.
He reigns alone; let no inferior nature
Usurp or share the throne of the CREATOR.”

⁵ I believe there are some Protestants, as well as Papists, who believe that Christianity was unknown in Britain, until the Church of Rome sent it here by *Augustine* the monk, in the year of our Lord 596. It will be my business, in this note, to make this matter plain, by a few quotations from *Bishop Stillingfleet's* elaborate and judicious work on the *Antiquities of the British Churches*:—

I. “*Clemens Romanus* saith, *St. Paul* preached righteousness through the whole world, and, in so doing, went to the *utmost bounds of the West*, which passage will necessarily take in *Britain*, if we consider what was then meant by *the bounds of the West*.”—Chap. i. p. 38.

II. “We have undoubted testimony of a Christian church being planted in *Britain* by the *apostles*, and by none so probably as by *St. Paul*. For *Gildas* saith, ‘The Gospel was here received before the defeat of the Britons by *Suetonius Paulinus*; which, according to *Sir H. Savil's Fasti*, was the *seventh* of *Nero*, (that is, in the year 60); and *St. Paul* being at liberty on the *fifth*, had time and conveniency enough to settle a *Christian church in Britain*.’”—Chap. i. p. 43.

III. “But the first evidence we meet with of the *settled condition* of the *British churches*, is the number of bishops which went from *Britain* to the Council of *Arles*, anno Domini 314, where we find three bishops subscribing to it,—*Eborius*, Bishop of *York*, *Restitutus*, Bishop of *London*, and *Adelfius, de Civitate Colonia Londinensium*.”—Chap. ii. p. 75.

IV. “It remains only, that we consider the *liberty or independency* of the *British churches*,—of which we can have no greater proof than from the *carriage* of the *British bishops* towards *Augustine* the monk, when he came with *full power* from the *Pope* to require *subjection* from them.

Augustine being furnished with such *full powers*, as he thought, desires a *meeting* with the *British bishops*, at a place called *Augustinsae*, as *Beda* saith, in the *confines* of the *Wiccii* and the *West Saxons*. At this place the *British bishops* gave *Augustine* a meeting, where the first thing proposed by him was, *that they should embrace the Unity of the Catholic Church*, and then join with them in preaching to the *Gentiles*; for, saith he, *they did many things repugnant to the Unity of the Church*,—which was, in plain terms, to charge them with *schism*; and the *Terms of Communion* offered, did imply *submission* to the *Church of Rome*, and, by consequence, to his *authority* over them. But the utmost that could be obtained from them, was only *that they would take further advice, and give another meeting with a greater number*. And then were present, *seven bishops* of the Britons, and many *learned men, chiefly of the Monastery of BANCHOR*, where *DINOTH* was then *Abbot*; and the result of

this meeting was, *that they utterly refused subjection to the Church of ROME, or to Augustine as archbishop over them.* And for the account of this, we are beholding to *Bede*, whose authority is liable to no exception *in this matter.*”—Chap. v. p. 359.

v. “The Bishop of Banchor (Bangor), in the *name* of the British churches, declares, that they owe the subjection of *brotherly kindness and charity* to the Church of God, and to the Pope of Rome, and to all Christians; *but other obedience than that, they did not know to be due to him whom they called Pope*; and, for their parts, they were under the jurisdiction of the *Bishop of Caerleon* upon *Usk*, who was, under God, their spiritual overseer and director.”—Chap. v. p. 361.

Thus, it is proved, as clearly as any historical fact can be proved, that the Christian religion was introduced into Britain centuries before Popery visited its shores.

3. I think with you, that before we proceed further, we ought clearly to understand the meaning of these words: CATHOLIC, PROTESTANT, and REFORMATION. CATHOLIC means *universal*, and the church which arrogates to itself this epithet, although it never was universal, succeeded too well in the work of corrupting the true religion wherever it had been planted, or in imposing itself instead of the true religion, where there was no religion but paganism before: the *Pope*, who generally resides at Rome, was *the head* of this church. But there came a time, in 1515, when this church became so corrupt, that it wrought its own destruction; for out of its own bosom came forth some who protested against its abuses and tyranny, cast off the authority of the Pope, and separated themselves from that corrupt *church*; their example was followed by many people and some whole nations;—these people and nations are, for this reason, called PROTESTANTS. As to the word REFORMATION, it means an alteration *for the better*, given to this great and blessed change, not by those who began it, but by historians and others who have written on that event; and I believe there is not a word in the English language more properly applied, or which is so free from every objection.—*Mosheim*. It is needful also that the word CHURCH should be clearly understood. “The *Church*, then, signifies *society, gathering*, or company of such as God hath called out of the world, and worldly spirit, to walk in his LIGHT and LIFE. The *Church*, then, so defined, is to be considered as it comprehends all that are thus *called and gathered* truly by God,—both such as are yet in this inferior world, and such as having already laid down the earthly tabernacle, are passed into their heavenly mansions,—which, together, do make up the one *Catholic Church*, concerning which there is so much controversy. There may be members, therefore, of this *Catholic Church*, both among heathens,

Turks, Jews, and all the several sorts of *Christians*,—men and women of integrity and simplicity of heart, who, though blinded in some things in their understanding, and perhaps burthened with superstitions and formality of the several sects in which they are engrossed, yet, being upright in their hearts before the Lord, chiefly aiming and labouring to be delivered from iniquity, and loving to follow righteousness, are, by the secret touches of God's holy spirit in their souls, enlivened and quickened, thereby become united to God, and therefore become *true* members of this *Catholic Church*.”—*Barclay's Apology*.⁶

⁶ However proper this definition of the *Church* may be, I beg to give another, from the *Articles of the Church of England*. It is *brief, full, and scriptural*, and is as follows :—

“The visible *Church of Christ* is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.” It is well added, “As the Church of *Hierusalem, Alexandria, and Antioch*, have erred, so also the Church of *Rome* hath erred, not only in their living, and manner of ceremonies, but also in matters of faith.”

4. A fair and honest inquiry will teach us, that this was an alteration greatly for *the better*, both as it respects individuals and communities—both civil and religious. It was fair and honest enquiry which brought about the Reformation at first ; it was this enquiry that the Popish religion could not stand ; it was this that drove Popery from the altar and from the throne ; it was this that removed from the necks of Englishmen the servile yoke of the Pope ; and it is this which is at this moment at work in *Ireland*, inducing the people, from one end of the island to the other, to think for themselves. The torrent of calumny you pour out upon the Reformation, is just what has often been done before, by men as prejudiced or as interested as yourself ;—but it is all in vain. You, WILLIAM COBBETT, were born too late to do the Reformation any material harm by what you are capable of writing against it ;—nay, what you have written will probably induce some Roman Catholics themselves to make a “fair and honest inquiry,” and then the result must be, that they will become Protestants.⁷

⁷ I shall take this early opportunity to state the reasons which have induced me, in the following pages, to use the word *PAPIST*, rather than the words *CATHOLIC, ROMAN CATHOLIC, or ROMANIST*. They are the following :—

First. Not because they use the word *HERETIC* to denominate us who are Protestants ; but because the *POPE* is the head of their church, and

they call him **FATHER**;—and they ought not to refuse to be called after the name of their *father*.

Secondly. Not as a term of reproach, nor with a view to irritate; but as more strictly designating them than any other with which I am acquainted.

Thirdly. Because, by the blessing of God Almighty, it may induce some of them, who are honestly in error, to re-consider the principles of their religion, and to become as heartily ashamed of the Pope, as they are of the name which they derive from him; and that, renouncing both, they may own and confess the **LORD JESUS CHRIST**, as the *only* head of his Church, who hath said, “Call no man your Father upon the earth, for one is your Father, which is in heaven.”—*Matthew* xxiii. 9.

For the following reasons, also, I use the words **APOSTATE CHURCH**, and not *Catholic Church*, *Romish Church*, or *Church of Rome*:—

First. Because those terms most accurately express the nature of the thing which is meant by them. **APOSTATE**, being derived from *apostata*, means “one that has forsaken his profession,—generally applied to one that has forsaken his religion.”—*Johnson*. Thus, Papists have forsaken the pure religion of *Jesus Christ*—they have apostatized from it.

Secondly. Because the hierarchy of Rome, which is called a church, is a corruption of the Christian religion, in its *spirit*, *doctrines*, and *rites*.

Thirdly. Because it has openly departed from the apostolic faith.

Fourthly. Because it has set up a temporal head over it, and has thereby rejected the heavenly head *Jesus Christ*.

Fifthly. Because it was foretold, in Scripture, that such an apostacy should take place from the Christian church,—and the hierarchy of Rome agrees with it in all its parts.

2 Thess. ii. 3 to 12:—“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God.” &c.

1 Tim. iv. 1 to 5:—“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and **DOCTRINES OF DEVILS**; **SPEAKING LIES IN HYPOCRISY**; having their **CONSCIENCES SEARED** with a hot iron; **FORBIDDING TO MARRY**, and **COMMANDING TO ABSTAIN FROM MEATS**, which God hath created to be received with thanksgiving of them which believe and know the truth.” &c.

See also the whole of the seventeenth chapter of book the Revelation.

5. You say, “that the principles of the Reformation are put forward as the ground for excluding the Roman Catholics from their civil rights, and also as the ground for treating them in a manner the most scornful, despiteful, and cruel.” Now, I would have the *ignorant* readers of your contemptible History know, that they were the principles of common sense, of sound judgment and self-preservation, which at first excluded the Papists of this kingdom from their civil rights. Their dangerous principles

and their bloody practices made this step necessary, and justified that strong political measure.⁸ As to your extravagant rant about their endurance of "two hundred years of persecutions unparalleled," you may tell your clients that *Christians* persecuting *Christians* on account of religion, was unheard of, until they began it. The Papists themselves are the authors of this kind of *persecution*,—the *Church of Rome* was the very mother that brought forth, suckled, and matured *that fiend*, and then let it loose upon all who dared to question her authority, or who had the courage to think for themselves. And how, then, can you complain that the offspring of her own corrupt body should turn about and rend her?

⁸ Two things ought to be seriously weighed by every Protestant government, when yielding political power to Popish subjects: *first*, the legitimate tendency of their principles (which are essentially and inherently intolerant), and, *secondly*, the systematic and cruel way in which they have persecuted heretics, as they call us, whenever they could do so with safety to themselves. That man must be weak indeed, or a traitor to posterity, who would tamely consign unborn generations to the mercy of men whose principles compel them to persecute. This point is fully proved in *Doctor Southey's Vindication of the Book of the Church*. "In those *decretals*," says he, "it is declared, that heretics, however unwilling, are to be brought to salvation by *force*; that the *Church is to persecute them*, and that the enemies of the Church are to be coerced by arms."—p. 29. Again, "Heretics are to be persecuted; faith is not to be kept with them; simulation is lawful—that is, deceit is lawful; and, the guilt of homicide is not incurred by killing excommunicated persons, if zeal for religion be the motive."—p. 30.

The following observations, from the wise and learned PUFFENDORF, ought to weigh with Protestants at the present *critical period*:—"The best way to preserve the Protestant religion is, that each of these States (in which the reformed religion has entered) take effectual care how the same may be well preserved in their respective territories. And this may be done without any crafty inventions—such as the Roman Catholics are obliged to make use of—and only by plain and simple means. One of the main points is, that both the *Churches* and *Schools* may be provided with persons *fitly qualified* for that purpose; that the clergy, by their wholesome doctrine and a good life, may show the way to the rest. That the people in general, but more especially such as in all likelihood, one time or another, may have great sway in the State, be well instructed in the true and fundamental principles of the Protestant religion; that thereby they may be proof against the temptations of the court of Rome, especially when they are to travel in Popish countries. That the clergy may be so qualified as to be able to oppose the devices and designs of their enemies, who every day busy themselves in finding out new projects against them."—*Puffendorf's History of Europe*, chap. xii. sec. 41 of the *Spiritual Monarchy of Rome*.

6. "If you follow me in this enquiry, I will first show you how this thing called the 'Reformation' 'began:' what it arose out of; and

then I will show you its progress," &c. The thing so properly called the Reformation, has nothing to fear from the fair and honest statements of the truth of history ; it is Popery that fears to be brought into the light : fraud and imposture cannot bear the test of truth. I invite you therefore to go on with your *History*, as you call it ; but mark, I will accompany you through all its paragraphs, as constantly as your own shadow ; and when I catch you uttering falsehoods, exaggerating facts, making party statements, or concealing the truth, I will not spare you.

7. "Our minds have been so completely filled with the abuse of this religion, that, at first, we can hardly bring ourselves to listen to any thing said in defence of it, or in apology for it." The children of Papists are from their earliest infancy made to believe the absurd dogmas of their superstition,—they are nurtured diligently in deep prejudices against Protestantism,—they are taught to believe that every sect is heretical, and that theirs is the *only* true church,—they are instructed in the follies of Popery, before they know the first principles of the Christian religion,—and they revere the *commands of the Pope* and of the *Church* more than the commands of God : and the teaching these things their parents think is meritorious. It is to be regretted that *all* Protestants do not exhibit the same zeal and diligence in teaching their children the first principles of the *Christian religion*, and also, when they are at proper age, in explaining to them the nature and tendency of Popery.

⁹ Papists are very fond, both in public and in private, of representing themselves as a reviled, calumniated, and persecuted people ; and Cobbett has, in this paragraph, caught the genuine spirit of this hypocritical cant. It is very inconsistent for the members of that church thus to complain, whose tenets are essentially persecuting, and whose creed, as set forth by *Pope Pious VII*, anathematizes—that is, curses, all who do not hold its opinions. It is also very unreasonable for them thus to complain, who enjoy both religious and civil liberty, which their forefathers denied to Protestants of their times.

How cunning and how cruel are the priests of that wicked and apostate church ! How accurately are its features portrayed by the Spirit of prophecy, before it had an existence ! Rev. xiii. 11.—"And I beheld another beast coming up out of the earth ; and he had two horns LIKE A LAMB, and he spake as A DRAGON." They write and talk smoothly about toleration and religious liberty,—soften down their own persecuting tenets,—and loudly complain of oppression,—and all with a view to gain the ascendancy once more in this country ; which, should they attain, the Lamb will quickly become a Dragon, who will speak in blood and flames, again, in England.

The above observations do not apply to all Papists without exception : some, yea, many (for I speak from personal knowledge) are contented to pursue the even tenor of their way, and to submit peaceably and implicitly to every ordinance of their ghostly superiors. To such, the following not too severe passage is not applicable :—

“ Popery has presented that old face of hers (which is yet marked with the unchanged and unchangeable features of intolerance and persecution), disguised behind a mask, adapted to the political, moral, and religious circumstances of the nineteenth century ; and desires to dance arm-in-arm with liberal Protestantism, until she has danced herself to the top of the state-room, and placed herself in a condition to throw off the mask.”

8. But you say, “*Why* should any body, and particularly our countrymen, take such pains to deceive us ? *Why* should they, for so many years, take the trouble to write and publish books of all sizes, from *big folios* down to half-penny *tracts*, in order to make us think ill of this Catholic religion ?” Why ?—Because the Popish religion is so bad,—because this country has felt its effects too long,—because every Englishman, and every other man of every other nation, ought to know, that Popery is the greatest enemy to his religious and civil rights,—because if it is not exposed and opposed (not by the sword, but by the pen), it will reign again, in all its horrors, in this country,—and because they would have those of our countrymen who are yet under its iron yoke, free themselves, and protest openly against it, as we have done. In reply to what you say respecting the immense property of the Popish Church in Ireland having now become the property of Protestant bishops and parsons, be assured they came by this property as honestly as did the Popish clergy, and much more honourably. If you or your admirers will take the trouble to consult impartial and authentic history, you will find that the tithe, which is the source of the ecclesiastical revenue of Ireland, England, and all the kingdoms of Europe, originated in hypocrisy and extortion. The pernicious innovation was introduced amongst Christian churches, with other corruptions of the true religion, in the fifth century. The *tenth* was first raised under the pretence of charity to the poor, but was afterwards divided into four equal parts, for the use of the bishops, fabric, the ministers, and the poor. Thus was the intention of the FOUNDER of the Christian Church frustrated in two respects ; in one, that his ministers should be poor, and in the other, that the poor should be relieved by the *voluntary* charity of Christians. But, as the clergy introduced tithe, so tithe ultimately worked the ruin of that class of men. It operated to corrupt them, until their pride and wickedness became intolerable. By Act of Parliament, the priesthood

of the Church of Rome, in England, were stripped of this emolument, and given to the Protestant bishops and clergy ; and the same power can take it from these and cause it to revert to its original owners **THE PEOPLE**. I am not afraid to say—nor do I make any concession unfavourable to truth when I say it—that at the period of the Reformation, the Protestant Church was insulted by the attachment of tithe to it,—its purity was sullied, and it has proved a mill-stone about its neck. The immense and ill-gotten wealth of the Roman Catholic Church, both in Ireland and England, ought, at the period of the Reformation, to have gone back to the People. It was degrading the Protestant Church, to dress her in the spoils of the Church of Rome ; but, unhappily for her, so it was,—and thus was the spoiler spoiled. The Reformed Church would have acted worthily, if she had spurned, with righteous indignation, this vile mammon—which had been contaminated by the touch of the State—and marched forth, great in her poverty, and irresistible in her simplicity, to the spiritual combat against the apostatized Romish Church.

9. “Ah ! my friends, here we have the *real motive* for all the abuses, all the hideous calumnies that have been heaped upon the Catholic religion, and upon all that numerous body of our fellow-subjects who adhere to that ancient faith.” Here is a choice mixture of cant, calumny, and falsehood ! You wish your readers to believe that the *real motive* of the Protestants, and especially the Protestant clergy, in writing against the Romish Church, is love of gain—a desire to retain church property, or a fear of losing it. With equal truth and candour may I say, that the *real motive* of the Romish clergy, at the period of the Reformation, in writing against the reformed religion, was love of gain—a desire to retain church property, or a fear of losing it ; and that a *secret* desire to possess the revenues of the Church of England and Ireland, is the *real motive* of the priests, for exciting this noisy clamour, which at this time we hear throughout the kingdom, for Catholic Emancipation. Before I proceed further, I shall remark a little on the word **CALUMNY**, which you are so fond of using in almost every paragraph. *Calumny* means slander, false charge, groundless accusation. Now, historical facts, and legitimate deductions from those facts, cannot with propriety be called slanders, false charges, and groundless accusations, and, therefore, are not calumnies. Facts—undeniable facts, are stated of that body which you call the Catholic Church,—the nature and tendency of the principles of that church are shown,—and then you call what is said or written, calumny. You,

WILLIAM COBBETT, have written, for many years, something weekly, respecting the government of this country; you have remarked freely enough upon the nature and tendency of public measures, nor have you let the characters of public men escape. You have, during this time, *sometimes* written what was true,—you have exposed and checked public corruption,—you have exhibited the impolicy of certain measures,—and you have held up certain characters to public contempt; now, I ask, would you, or any man in his senses, call this *calumny*? If the truth which has been written against Popery, is calumny, the truth which you have written against government is calumny also. What, then, are we to call that part which remains of your voluminous writings, when the small and precious gem of truth is extracted from them? But you go on to say, “even the *Scripture* itself has been perverted in order to blacken the Catholics.” “We have been taught from our infancy, that the ‘beast,’ the ‘man of sin,’ and the ‘scarlet whore,’ mentioned in the Revelations, were names which *God himself* had given to the POPE.” I probably should not have entered on this ground, if you had not led me to it: I am, however, not sorry for it. *The man of sin*, mentioned in 2 Thessalonians ii. 3., can be interpreted of no other than the antichristian power of the Church of Rome. “The usurpations of the Papacy in divine things are so unequalled, that if these words be not applicable to it, it is difficult to say who there ever has been, or ever can be, to whom they can belong. The Church of Rome, with its *man* at its head, is so plainly pointed out by this passage and its connexions, that he is wilfully blind who does not see it.”—*Benson’s Dissertation of the Man of Sin*. As my intention to follow you through every paragraph will prevent my advancing more here on this subject, I refer the reader and you to *Bishop Newton’s Dissertation on the Prophecies*, where you may find it proved beyond all reasonable doubt, that the “man of sin” is the Church of Rome, with *the man—the Pope*—at its head. That book is written with such temper, judgment, learning, and power of argument, that I defy the whole Popish world to answer it. Now for the *beast*. Kingdoms are in prophetic language represented under the figure of beasts—as leopards, he-goats, &c. The Pope became a temporal monarch in 756, or thereabouts—that is, in prophetic language, a *beast*; and the Church of Rome seems very properly figured forth by a beast, both on account of its savage and ferocious nature, and because of the degradation into which it has sunk,—*once* being a pure church of Christ, and fitly resembling some-

thing intellectual or spiritual. With respect to the "scarlet whore," you do not know, in all probability, that the churches in the apostolic times were represented, in Scripture, under the figure of "a chaste virgin, espoused to Christ." 2 Cor. xi. 2. Now, by what name would you designate a young betrothed virgin, who had not only swerved from her plighted solemn engagement to her first love, but should also seek illicit connexion with another man? and still further, if she sought criminal connexion with many other men? by what name, I say, would it be proper to call her? by what name is such a character known? you know by what name the common consent of mankind in all ages and languages has agreed to call such characters. Such is precisely the state and character of the Church of Rome. Soon after the ascension of the Lord, the apostles went "every where" preaching the Gospel; and, among other places, some went to Rome also. Here a Christian church was planted, and, being watered by the continual dew of the divine blessing, grew and flourished, in spite of all the persecution of her enemies: Christ was then her only head; for a time she sought no other. But her bishops, too early, introduced innovations, superadding rites and ceremonies inimical to the purity and simplicity of her apostolic institution. Under Constantine—her bishops grown rich and proud—false doctrines, heresy, and schism crept in, which in after times increased from century to century, until she became unspeakably corrupt—yea, so corrupt, that to her alone belongs this title,—**MOTHER OF HARLOTS**; for she not only compelled churches, which before had not so much as heard her name, to adopt her corruptions (see *Buchanan's Christian Researches in Asia*), but propagated her errors and established her authority in many countries which before were heathen.

10. "Now let us put a plain question or two to ourselves," &c. "They will not, because they cannot, deny that the Catholic religion was the **ONLY CHRISTIAN** religion in the world, for *fifteen hundred years* after the death of Christ." This bold assertion very well becomes you, your History, and your cause; but it is as untrue as it is bold: I will try it by the truth of history. After the death of Christ, many apostolic churches were planted, and some even prior to that at Rome,—certainly those of Jerusalem and Antioch.—See *Dr. Jeremy Taylor's Life of Christ and his Apostles*, and *Dr. Isaac Barrow's Treatise of the Pope's Supremacy*. Each of these churches were at least equal in authority to the Church of Rome, and long continued to flourish independently of her. For a long time, no one of these churches thought of such a thing as usurping

authority over the rest. When John, Bishop of Constantinople, first usurped the title of Universal Bishop, Gregory the Great, Bishop of Rome, said, "by this pride of his, what thing else is signified, but that the time of Antichrist is now at hand." But, to convince you at once of either your error or your falsehood, I refer you to *Dr. Buchanan's Account of the Syrian Churches in India*. He says, "these Christians inhabit the interior of Travancore and Malabar, in the South of India, and have been settled there from the early ages of Christianity. When the Portuguese first arrived in India, they were greatly surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives; 'we never heard of him.''" "When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches, seized some of the clergy, and devoted them to the death of heretics." "These churches on the sea-coast were at length compelled to acknowledge the supremacy of the Pope." I could produce you many more instances of a similar nature, to prove the falseness of your assertion, "that there was *no other* Christian church but the Church of Rome, for *fifteen hundred years* after the death of Christ; nor had any other ever been thought of;" but it must suffice here to name only the Greek church, the Abyssinian church, the various churches in Asia, the Scottish churches, the Irish churches, and the British churches; all of which have been contemporary with the Church of Rome. If what is here advanced does not prove your bold assertions to be unfounded, there is no such thing as truth or falsehood in the world.

11. "Then coming nearer home," &c. "*How* did our ancestors become Christians? *Who* first pronounced the name of Christ in this *land*?" To these questions I answer, that the name of Christ was first pronounced in Britain, in the first century, and in the apostolic times, and in much probability by the apostle of the gentiles, *St. Paul*. If the Gospel was not brought by him, it probably was by some of the family of the noble *Caractacus*. But whoever was the instrument, the Christian religion—not *Popery*—was planted here in the first century; and when *Augustine* arrived, six hundred years *afterwards*, with a commission from the Pope to convert the Saxons, he proposed an union of the British churches with

that of Rome, with a cunning intention of obtaining from their bishops an acknowledgment of the Pope's authority over them. But they properly rejected his proposals, "and denied that the Bishop of Rome had any authority over them, being governed by their own metropolitan; and contended that they were bound to preserve their own rights, and, consequently, to oppose that foreign jurisdiction which *Augustine* had endeavoured to usurp over them."* This being the case, you ought not to have employed that influence which you have acquired with the lower order of the people, to make them believe that before the Pope became the settled and acknowledged head of the Church, this island never had known any other Christian religion than that at the head of which was the *Pope*.

12. What, then: will our *kind teachers* tell us that it was the 'scarlet whore' and 'Antichrist' who brought the glad tidings of the Gospel into England? Will they tell us, too, that all the millions and hundreds of millions of English people who died during those nine hundred years, expired without the smallest chance of salvation?" &c. In this paragraph you have given a sample of your talents for writing history. If confidence in writing falsehoods, and subtlety in appealing to the prejudices and passions of your readers,—*if these* are prime requisites in a writer of authentic history, you are a good historian, and people may rely upon what you write. But what trust can "sensible and just Englishmen" put in what you advance, after writing such things as are contained in this and in the preceding paragraph? I never heard any Protestant say—not any one before *yourself*, ever suggest any thing so truly shocking and horrible as that *all Roman Catholics perish without the smallest chance of salvation*. If Roman Catholics (from whom, I suppose, you have learned this doctrine) believe that we Protestants, dying out of the pale of their church, all perish, I can tell you that Protestantism teaches other things on this subject, and breathes a better spirit. Take the following extracts, selected from many more to the same purpose, as a proof:—"In every age of the Church of Rome, there have been individuals of an enlightened piety, who derived their religion, not from 'the commandments of men,' but from the doctrines of the Bible. There are, at this day, members of that communion, who deserve the affection and respect of all good men. It is, indeed, painful to say anything which may seem, to feeling and noble minds, ungenerous; but those enlightened persons, whose good opinions it is desirable to preserve, will themselves be pleased to see that truth is

* For a full and interesting account of the unjust and unholy attempt of *Augustine* to corrupt the British churches, see Doctor *Stillingleet's* *Origines Britannicæ*, or, *The Antiquities of the British Churches*—p. 358.

not sacrificed to personal respect, or to a spurious candour. Their own church sets an example of 'plainness of speech,' in the assertion of those tenets which it professes; some of which must be extremely painful to the feelings of Protestants, in their social intercourse with Catholics,—such as, 'that there is no salvation out of the pale of the Romish Church.'"—*Christian Researches*. Take another example:—"We do not deny the whole worship of all those that have borne the name of *Christians*, even in the Apostacy (the Church of Rome), as if God had never heard their prayers, nor accepted any of them: God forbid that we should be so void of charity. The *Popish mass* and vespers I do believe to be, as to the matter of them, *abominable idolatry* and superstition; yet will I not affirm that, in the darkness of *Popery*, no upright-hearted men, though zealous in these abominations, have been heard of God, nor accepted by him: Who can deny, but that both *Bernard* and *Bonaventure*, *Taulerus*, *Thomas a Kempis*, and divers others, have both known and tasted of the love of God, and felt the power and virtue of God's Spirit working with them for their salvation?"—*Barclay's Apology*. I think it will now appear, that although Protestants do believe that *Popery* is Antichrist, they do neither believe nor assert the monstrous things you have attributed to them.¹⁰

¹⁰ How careless is this man of truth! In charity, as well as in every thing else, Protestantism is superior to Popery: while the latter dooms all heretics, shutting them out of heaven, the former prays for Papists, and for all such as have erred and are out of the way of truth, and strives, by love and persuasion, to bring them into it again. This is the true spirit of Protestantism. We believe, that through the mercy of God and the merit of our Saviour, Protestants will meet Papists in the kingdom of heaven. Of this opinion are all the great and learned divines among the Protestants. Take the following as an example:—"It is possible that a man who holds the foundation, may embrace some error inconsistent with a fundamental article, whilst, either from dulness of his capacity, or from some defect in his education, and from prejudices early imbibed, he does not perceive it to be an error at all, much less an error at variance with the foundation. In such circumstances, the error does not exclude from salvation. Thus, amidst the darkness of Popery, the elect, holding the fundamental articles, were saved, though they did not escape a number of prevailing errors,—such as the communion of the mass," &c.—*Witsius on the Apostles' Creed*, vol. 2. p.

We rejoice to believe that the *Bedes*, the *Grostheds*, the *Bradwardines*, the *Fenelons*, the *Pascals*, and millions of Papists besides, will enter through the pearly gates of the new Jerusalem, breathe the balmy airs of Paradise, and pluck the fruit of the tree of immortality, on the banks of the clear river of life, in company with Protestants of every age, nation, kindred, and tongue.—Rev. vii. 25.

May the Lord enlighten the mind of every conscientious Papist to see the abominations of the apostate Church of Rome, and to leave it! May they all be brought to see that the cruel and cumbersome yoke of superstition which they wear, is *not of Christ's commanding*, but of the *priests' devising*; and may the Holy Spirit give them ears to hear the mild and gracious words of Christ, in *Matt. xi. 28.*, "Come unto me, all ye that labour and are *heavy laden*, and I will give you rest." Also, by the same omnipotent Spirit, may they be brought to listen to and obey that solemn injunction in *Rev. xviii. 4. 5.*,—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

13. Before I close with you on this thirteenth paragraph, I have a few things to say on the word "Antichrist," which you are so fond of introducing on every occasion. Do you know what *Antichrist* means? It appears you do not; I must therefore inform you. "ANTICHRIST means, against Christ, contrary to Christ, or in the place of Christ. Any *thing* or power that opposes Christ, therefore, is Antichrist; but especially any system of religion pretending to be the *true one*, and whose institutions, rites, ceremonies, and spirit are contrary to the Gospel of Christ, is Antichrist. Now, as the Church of Rome is notoriously distinguished by these marks, it is called ANTICHRIST in Scripture, as though there were no other. All other powers on earth that have arisen up to oppose Christ and his Gospel, have hindered it for a time only; even the persecutions of the Roman emperors ceased; but this greater opposition, because more hypocritical and more enduring, has done more to hinder the progress of the Gospel in the world than all its other enemies put together. None was ever so much the enemy of Christ as the tyrannical Church of Rome. The Romish Church assumes his name and authority, imposes rights and ceremonies, and dictates to mankind what they shall believe and how they shall act, under pain of being excommunicated, or shut out from the kingdom of heaven. Now, if the Church of Rome be not ANTICHRIST, it has ill luck to be so much like it. "But," you say, "coming to the present times, the days in which we ourselves live; if we look round the world, we shall find that now, even now, about nine-tenths of all those who profess to be Christians, are *Catholics*." This is a mistake of yours or of those whose authority you follow. But I grant, for argument, that nine-tenths of the Christian world are of the Pope's religion; what then? does this make the Popish religion any better? or the Protestant religion any worse? The more extensively any false religion is spread, the worse. It does not render the religion of Mahomet, or of Brahma, less

pernicious, because so many millions of the human race have been and are still under its debasing influence; so neither is the Pope's religion any the better for having *nine* to *one* among Christian nations who profess it. But you ask, "Has Christ suffered 'Antichrist' to reign almost wholly uninterrupted even unto this day?" &c. Foolish man! what advantage in the argument do you expect to gain by asking such a question as this? As well might you ask, Why did the just and blessed God suffer the whole world of heathen idolaters to out-number his chosen ancient people Israel? or, why does he at this day suffer, out of *nine hundred millions* of the human race, only *two hundred millions* to be Christians, and all the rest to be idolaters?

14. "To return: Are we to believe, then, that Christ has, even unto this day," &c. "Are we to believe, that if this "*law-established*" religion had been the religion of Christ," &c. &c. With respect to the *law-established* religion, against which you so maliciously rail, it is, with all its faults, a much purer religion than the Pope's,—yea, compared with the Popish religion, it is as pure as an angel of light: and, be assured, that it is the fault neither of the Pope nor of his adherents, that theirs is not the "*law-established*" religion in England, at this day. But, although I am no advocate for law-established religions, of what order soever they be, from the sample we have had of them both in this kingdom, I would rather endure the *whips* of the Protestant Church of England, than the *scorpions* of the Church of Rome.¹¹

¹¹ Cobbett's frequent mention of the *law-established* religion, as frequently throws back my reflections on the degradation of England before the glorious Reformation. There was *then* also a law-established religion; but it was the Popish religion—if Christianity, so corrupted, ought to be called a religion. Mark the difference between them. The law-established religion *now*, allows any man to worship God when and how he chooses: even the Papist may sit unmolested under his own vine and fig-tree, by virtue of this *Protestantism*, which has "degraded and enslaved the body of the people of England"!! But the law-established religion *then*, like a gloomy tyrant, narrowly watched, hunted out, and brought before its ghostly tribunal, all persons suspected of heresy,—i. e., all persons who dared to read the Bible, or to speak a word contrary to Popery, as by law established. In consequence of this insufferable tyranny, multitudes of holy, honest, and worthy Englishmen were burned to death at the stake,—for this was the "*law*" of the law-established *apostate Church of Rome*. I shall produce only one instance of its proceedings here, but further on I will give many more.

That illustrious nobleman and martyr, *Sir John Oldcastle*, the good Lord *Cobham*, fell a sacrifice, in the year 1417, to the rage of the priests of the

Apostate Church, by law established. The greatness of soul which he displayed before his murderers, at what they called his trial, will cause him to live in the veneration of the latest posterity ; while the baseness and cruelty of his persecutors have covered them with indelible infamy. His magnanimity, too, in the presence of his prince, can never be forgotten, though the victory of *Agincourt* may ; for *King Henry the fifth* eternally tarnished the lustre of his virtues, when he gave up the most holy and the most trusty subject in his realm into the hands of a bigotted priesthood.

When standing before the king, he said, " You, most worthy Prince, I am always prompt and willing to obey. Unto you, next my eternal God, I owe my whole obedience, and submit thereto (as I have ever done) all that I have, either of fortune or nature,—ready at all times to fulfil whatsoever ye shall, in the Lord, command me. But, as touching the Pope and his spirituality, I owe them neither suit nor service ; forasmuch as I know him, by the Scriptures, to be the great Antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place."

On the day appointed for his trial, the Archbishop of Canterbury appeared in court, attended by three bishops and four heads of religious houses. The area of the court was crowded with a numerous throng of friars and monks, as well as seculars. Amidst the contemptuous looks of those *fiery* zealots, *Lord Cobham*, attended by the lieutenant of the Tower, walked up, undaunted, to the place of hearing. With an appearance of great mildness, the Archbishop accosted him, and, having cursorily run over what had hitherto passed in the process, told him, he expected, at their last meeting, to have found him suing for absolution ; but that the door of reconciliation was open, if reflection had yet brought him to himself. " I have trespassed against you in nothing," said the high-spirited nobleman : " I have no need of your absolution". Then, kneeling down, and lifting up his eyes to heaven, he broke out into this pathetic exclamation : " I confess myself here before thee, O Almighty God, to have been a greivous sinner. How often have ungovernable passions misled my youth ! How often have I been drawn into sin by the temptations of the world ! Here absolution is wanted. O my God, I humbly ask thy mercy." Then rising up, with tears in his eyes, and strongly affected with what he had just uttered, he turned to the assembly, and stretching out his arm, cried out with a loud voice, " Lo ! these are your guides, good people ! For the most flagrant transgressions of God's moral law was I never once called in question by them. I have expressed some dislike to their arbitrary appointments and traditions, and I am treated with unparalleled severity. But let them remember the denunciations of Christ against the Pharisees : all shall be fulfilled.

The grandeur and dignity of his manner, and the vehemence with which he spoke, threw the court into some confusion. The archbishop, however, attempted an awkward apology for his treatment of him ; and then, turning suddenly to him, asked what he thought of the first article, with regard to the holy sacrament.

Then, after many noble answers, which are too long to insert in this note, *Lord Cobham* said, " Christ hath pronounced a woe against Judas, as he still doth against you, who have followed Judas's steps ; for, since his venom hath been shed in the Church, you have vilely betrayed the cause of real Christianity."

The archbishop desired him to explain what he meant by *venom*. "I mean by it," said *Lord Cobham*, "the wealth of the Church. *When the Church was first endowed* (as an author of your own pathetically expresses it), an angel in the air cried out 'Woe! woe! woe! this day is venom shed into the Church of God.' Since that time, instead of laying down their lives for religion, as was common in the early ages, the bishops of Rome have been engaged in a constant scene of persecution, or in cursing, murdering, poisoning, or fighting with each other. Where now is the meekness of Christ, his tenderness, and indulgent gentleness?—not in Rome, certainly."

The very great spirit and resolution with which he behaved on this occasion, together with the quickness and pertinence of his answers, so amazed his adversaries, that they had nothing to reply. The whole court was at a stand. When they had recovered themselves a little, his adversaries asked, what he affirmed of the Pope? "That he and you together," he replied, "make whole the great Antichrist. He is the head; you bishops and priests are the body; and the begging friars are the tail, that covers the filthiness of you both with lies and sophistry."

Thus having answered and silenced his persecutors, the archbishop told him, that he found lenity was indulged to no purpose. "The day," says he, "is wearing apace; we must come to some conclusion. Take your choice of this alternative: submit obediently to the orders of the Church, or endure the consequences." "My faith is fixed," answered *Lord Cobham* aloud; "do with me what you please."

The archbishop then, standing up and taking off his cap, pronounced aloud the censure of the Church. *Lord Cobham*, with great cheerfulness, answered, "You may condemn my body; my soul, I am well assured, you cannot hurt." Then, turning to the people, and stretching out his hands, he cried out with a loud voice, "Good Christian people, for God's sake, beware of these men! they will otherwise beguile you, and lead you to destruction." Having said this, he fell on his knees, and, raising his hands and eyes, begged God to forgive his enemies. He was then delivered to Sir Robert Morley, and sent back to the tower.

He was executed in St. Giles's Fields, on Christmas Day, Dec. 25, 1417. Nothing could be more cruel than the mode of his sufferings: all historians agree, that he was burned hanging. *Echard* says, that he was suspended over the fire by an iron chain fastened round his middle. The plate in *Fox's Book of Martyrs* represents him as hanging, with his back downwards, by three chains; the first fastened to his middle by an iron hoop, the second to his right thigh, the other to his neck.

The people of England, who now enjoy full religious liberty, and profess Christianity in its primitive and Scriptural purity, are laid under great obligations to the brave and good men who, like *Lord Cobham*, first made a noble stand against the usurpation and tyranny of the Popish Church. O what would these excellent men have given, if they might have seen the light which now beams upon their happy country!

The above particulars are given from *Gilpin's Life of Lord Cobham*, and *Toplady's Historic Proof*.

15. Why do you pour forth this foul abuse on the Protestant religion, which, after all, is the *same religion* which was taught by the apostles, and professed by all the primitive churches,—the *same religion* which has supported its possessors under the most cruel and continued persecutions of the apostate Church of Rome,—and which is now spreading its benign influence over the whole earth? Away with this shameful calumny! the object of which is, to put money into your own pocket, or, if that be not the case, to prop up that old mutilated falling fabric, the Popish Church, which neither you nor all the powers on earth can prevent soon becoming a miserable heap of ruins!

16. “We shall, in due time,” you say, “see how the Protestants, the moment they began their ‘Reformation,’ were split up into dozens and scores of *sects*, each condemning the other to eternal flames.” This compliment shall be returned in *due time* with interest. *Thou shalt see me at Philippi, Cobbett!* You go on to say, that we of the Protestant Church believe, that the NEW TESTAMENT contains the true and genuine “*word of God*.” Then you ask, “Now, *how did we come* by this New Testament? *Who* gave us this real and genuine ‘word of God?’ From *whom* did we receive these ‘words of eternal life?’” It is evident you anticipate a glorious triumph to yourself and your clients, in asking these questions. Come, then, WILLIAM COBBETT, book-maker, wholesale dealer in split straw, and vender of Swedish turnip and mangel wurzel seed,—come, attend, and I will answer these questions,—I will tell you how we came by this great blessing, the New Testament—every line, almost, as well as the whole tenor of which, is levelled against the apostate Church of Rome.¹²

¹² From the terms in which the New Testament is spoken of in this paragraph, as the “words of eternal life,” one would suppose that the Papists valued it very highly; but, if they do, why do they not conform to its precepts? why do they place the *word of man*—yea, even the word of the “*man of sin*”—before it? Protestants show their love to it, not by words only, but by deeds also. The *British and Foreign Bible Society*, is an imperishable monument of their regard for the Scriptures of truth. I shall take this opportunity to tell Cobbett, for his information, and his Papist friends, for their example, something of the exertions of this noble institution up to the present time, 1838.

Its issues of Bibles and Testaments, and integral portions thereof, are,

Bibles.	Testaments.	Total.
3,771,118.	5,980,684.	9,751,802.

Amount of expenditure from the commencement of the institution,
£2,229,124 18s. 6d.

The Society is engaged in promoting the translation, printing, or distribution of the Scriptures, or portions of them, in

ONE HUNDRED AND FIFTY-EIGHT
different languages and dialects.

Every individual in England, who can read, may have a copy of the Scriptures ; and every copy has more light in it than the noon-day sun. What, then, will be the result of this blaze ?—Why, certainly this, that the “*man of sin,*”

“Dazzled by excess of light,
Will close his eyes in endless night.”

17. We came by the New Testament in the same way that we came by the Old Testament ;—that is, we received it from our fathers, and they from theirs, whose ancestors received it from men who first brought it into this island ; these men, again, received it from those churches to which the various parts of it were originally addressed by the apostles and evangelists themselves. Thus much in answer to your *first* question, and to your *second*, and to your *third*, for they are all alike, only differently expressed, and have very little sense or meaning in them. But I know what you wanted to ask, and what you ought to have asked—it is a question that was both proposed and answered before you were born—it is this,—“Who declared the New Testament canonical ? Was it not the testimony of the Church of Rome that established its authority ?” Take the following reply to this question :—“*It was not the Church of Rome*, nor a council convened by the authority of the Church of Rome, that first ascertained and determined the canon of Scripture. The facts of the case, as far as they can be discovered from the historic records and traditionary fragments of the first and second centuries, directly support this assertion.”—“The writings of the New, like those of the Old Testament, were composed ‘at sundry times ;’ and local circumstances, affecting individual churches, frequently occasioned their publication. Those of general interest, such as the gospels and the catholic epistles, would be immediately and universally circulated ; while the letters directed to particular churches would naturally require a longer portion of time to secure the same extent of circulation and authority in the Christian world. It is not difficult to ascertain the principle on which the primitive churches proceeded, in their admission of writings which were to be considered *authoritative* in all matters of religion. At an early period they were exposed to the intrusion of fictitious and unauthenticated accounts of the life of Christ and the labours of his apostles. The great enquiry, in

order to determine what was apocryphal, and what might be entitled to the authority of a *canon*, or rule, in sacred affairs, would invariably respect the proof of the document in question being the composition of an inspired writer. If on this point its genuineness could be established, its divine authority would be immediately acknowledged.”—“There is one decisive proof, that neither the Church of Rome nor a council convoked by its authority, nor any other council whatever, in the first instance determined what were the canonical books, and that proof is the singular fact, *that we do not find any catalogue of such books in the decrees of the early general councils.*”—See *Fletcher’s Lectures on the Principles and Institutions of the Roman Catholic Religion*.

18. You proceed thus,—“After the death of Christ, there was a long space of time before the *gospel* was put into any thing like its present shape. At the end of about four hundred years, the *written gospels* were laid before a council of the *Catholic Church*, of which the *Pope* was the head,” &c. What contemptible jargon this is, about the *Gospel* not being put into anything like its present shape, until four hundred years after the death of Christ! What was the *shape* of it, when it was first written? and what alteration did the Pope and his council make in its *shape*? Of what *shape* is truth? Can truth be changed by popes or councils, or by time itself? Although it is perhaps impossible to state the time when the books of the New Testament were collected into one volume, you may learn from the following quotation, that the greatest part of the books of the New Testament were read by Christians before they were made “*the word of God*,” by the Pope and his council:—“Before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and received as a divine rule of faith and manners. Hence it appears that these sacred writings *were* carefully separated from several human compositions upon the same subject, either by some of the apostles themselves, who lived so long, or by their disciples and followers, who were spread abroad through all nations. We are well assured, that the four gospels were collected during the life of St. John, and that the three first received the approbation of this divine apostle: and why may we not suppose that the other books of the New Testament were gathered together at the same time?”—*Mosheim’s Ecclesiastical History*, vol. i. p. 108.

But there is no authority, however unobjectionable, and no testimony, however decisive, that can dislodge from the minds of Papists the un-

founded and unreasonable prejudice, that Protestants are indebted to the Church of Rome for the genuineness and authenticity of the Scriptures, as well as for the Bible itself. But I can tell them, and you, without fear of contradiction, that we have "a body of evidence in support of the genuineness, authenticity, and inspiration of the canonical books of Scripture, as received by the reformed churches, so wholly independent of the Church of Rome, that, if that church had never existed, that body of evidence would stand forth, the same broad, immoveable mass of proof." —*Mr. Pope's Speech at the Carlow Bible Society.*

19. Oh WILLIAM COBBETT! Alas! book-maker and vender of Swedish turnip and mangel wurzel seed, who art now the advocate and apologist, though not long since the bitter and spiteful enemy, of the "*Holy apostolic Catholic Church, the Pope and the Devil*;" * Oh! William, how sad it is, that thy too early triumph about the Protestants' New Testament is come to this!—how mortifying to thee and to thy clients it must be, to find that the New Testament is not a whit more the word of God for having been in the *Pope's* hands, than it was before it came into his hands. Be ashamed, WILLIAM, if thou canst, because thou art weak enough to believe, or wicked enough to wish to make others believe, that we are indebted for the Gospel of Christ, to a council composed of a few fallible men like ourselves, with the Pope at their head. With as much truth and reason might it be said, that the inhabitants of Egypt are indebted for the salutary waters of the *Nile*, to the Ethiopians, because that river flows through their country before it reaches Egypt. But we Protestants are not quite so stupid or superstitious as the ancient Egyptians, who believed that the god *Isis* gave them the Nile; yet we should be equally so, if we believed, with WILLIAM COBBETT, that we are indebted to the *Pope* for the Gospel of Christ.

20. You go on and say, "This is pretty complete; but still this, which applies to *all Protestants*, is not enough of inconsistency to satisfy the *law-church* of England. That church has a liturgy, in great part made up of the Catholic service," &c. Your sagacity must be "*pretty complete*," your perverseness must be "*pretty complete*," and your impudence must be "*pretty complete*," to see, or to pretend to see, so much inconsistency in the Church of England adopting, at the Reformation from Popery, certain parts of the liturgy and service of *the Church of Rome*; for it must not

* These are Cobbett's words.

be forgotten, that the Church of Rome was not always—that is, not from the first—a *Popish church*. Did the Church of England adopt the use of *images* in the worship of the true God? did she adopt the custom of saying *prayers* to *dead men* and *women*? did she adopt the adoration of a *piece of bread* in the eucharist? did she adopt the *arrogant style* of that apostate church, in calling herself the *Catholic Church*? did she adopt a hundred more of her abominations? did she not rather protest against *these*, and adopt only such prayers, and such parts of her service (and these translated into a tongue understood by the people), as were agreeable to Scripture, and as were sanctioned by the Church when in its purity? In the established code of England, are there not to be found among its statutes, many parts of the laws of the Romans, the Saxons, and the Normans? ¹³

¹³ Cobbett writes on this point with too little reflection. I do not measure my religion by my dislike of the apostate Church of Rome; nor do I think it necessary that my faith and practice should be directly opposite to hers in every respect. I am not surely called upon to renounce my belief in the doctrine of the trinity, the incarnation, the resurrection, prayer to God, &c. &c., because she professes to hold them. I bless God for the unerring rule of faith and practice—the *holy Scriptures*; and finding these doctrines therein, I believe and practice them, as though that church had never existed: they are neither true nor false *because* she has held them.

I agree with the judicious saying of *Hooker*, on this subject,—“To say that in nothing they may be followed, which are of the Church of Rome, were violent and extreme. Some things they do, in that they are men; in that they are wise men and Christian men, some things; some things, in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to tread the selfsame steps wherein they have gone, and to be their followers. When Rome followeth that which is ancients and better, we had rather follow the perfections of them whom we like not, than in defects resemble them whom we love.”—*Ecclesiastical Polity*, book iv. chap. 5.

21. But this is not all that your malice has to lay to the charge of the Church of England; you go on to say, “To the *law-church* prayer-book there is a *calendar* prefixed; and in this calendar there are, under different days in the year, certain names of *holy men* and *women*,” &c. Now, their names are put here in order that their anniversaries may be attended to; and in order that the attention of Christian people may be drawn towards them, so that they may imitate their example, and have their names in remembrance;—these are the true purposes to be answered by this calendar. You again triumphantly ask, “Now, who are these

holy persons?" These *holy persons* consist of pious *Jews* and *Christians*, both men and women, beginning with *Ann*, the mother of Elizabeth, the mother of John the Baptist. There are, in this calendar, *apostles*, *evangelists*, *martyrs*, *confessors*, *virgins*, and, amongst the rest, *six pious bishops of Rome*; but no *fabulous* saints, and no *wicked* and *ambitious* men, such as are to be found in the Roman calendar. Nothing can speak more for the compilers of this calendar and prayer-book, than the *true catholic* spirit of Christian charity which breathes throughout the compilation. They have not excluded these bishops of Rome from an honourable place in the calendar (although they were placed at the head of a church which, after their decease, became so corrupt in doctrine and practice, as to make it the duty of every conscientious Christian to leave its communion), where they had indisputable proofs of *great* personal piety. Their charity surmounted the petty distinctions of sects and names, and they cheerfully gave them the highest *lawful* expression of their veneration on earth,*—*a place amongst the apostles of the Lamb*. In reply to your keen taunt, that there are no Protestant saints in this Protestant calendar, I confess there is not in it the name of *Luther*, nor *Cranmer*, nor *Edward the sixth*, nor *Elizabeth*; but why?—For the two following reasons:—First, some of these persons were *scarcely born* when it was compiled; and, secondly, it is well known that Protestants do not pretend to *create saints*, like the apostate Church of Rome. But, for example (if the Protestant Church did create saints), such a character as yourself would stand no chance of ever getting into the calendar of the Church of England; but, in consideration of the signal services you are rendering the Church of Rome, by your "*History of the Reformation*," you may become a very successful candidate for canonization in that church; and if you should have fears lest such a *sinner* as you cannot pass, I beg to assure you that the Popish calendar contains names of men who have been as bad as yourself,—and therefore it is possible that this calendar may one day be honoured with the additional name of SAINT COBBETT.

22. You proceed to say, "JUDGE BAYLEY (one of the present twelve judges) has, I have heard, written a *Commentary on the Common Prayer-book*," &c. If Judge Bayley has written a *Commentary on the Common Prayer-book*, it will be a performance worthy of his excellent character; but I do not see what that has to do with the matter you are writing about: yet, it would have been remarkable, since Judge Bayley is a good and

* In the Protestant calendar, none of the names of these pious persons are inserted that prayers may be said to them, as is done by the apostate Church. I intend to describe, a little further on in this work, the ceremony of creating saints, by the apostate Church of Rome.

just man, if he had altogether escaped your malignity. When you “come in due time to see the curious way in which the prayer-book was first made,” I shall (I hope) overlook you, and see that you tell no lies about it; and, if you do, I shall expose your falsehoods; and I shall likewise let you and others see something *much more curious* in the *Pope’s prayer-book*, and the way in which it was made; and also treat you with a few samples of the kind of saints which crowd the Pope’s calendar, and to whom he required his followers to say certain prayers,—a specimen or two of which I hereby promise to lay before you.

23. Again, you say, “But, there is still a dilemma for these revilers of the Catholic religion. We *swear* on the *four Evangelists*! and these, mind, we get from the *Pope* and a *council of the Catholic Church*,” &c. There is no dilemma in the case; for it hath been proved, that we did not get the four *Evangelists* either from the Pope or from a council of the Catholic Church; so that all your fuss about “part and parcel of the law of the land,” is but like sounding brass, or a tinkling cymbal, and is devoid of sense or meaning.

24. Enough! Aye, and much more than enough, have you said against the Reformation, which the better and wiser part of the Roman Catholics saw the need of long before it came, and the advantages of which you are now unthankfully enjoying. More than enough, and more than is true, have you said in favour of the apostate Church of Rome, whose inexpressible pride, ambition, avarice, oppression, cruelty, pollution, and frauds—reduced to system and made into law—were the sources of more misery to Europe, than any thing else since the first propagation of Christianity in the world. The greediness of spoil, in the ministers of the reformed religion—and which, you falsely say, has been the chief motive with them to revile the Pope’s church—is nothing, when compared with the rapacity and avarice of the Popes themselves, and many of their clergy.

25. Having now shown, that it is scarcely possible to censure too much that absurd and monstrous system of spiritual tyranny, called *religion* by the apostate Church of Rome,—having shown that there was the best reasons in the world for protesting against this system,—having exposed you, WILLIAM COBBETT, as the vile calumniator of the Protestant

Reformation, and prepared every just person for fair and honest enquiry,—having done this, I am now ready to show, what causes produced the glorious Reformation, and to expose again and again your impudence, ignorance, and falsehood. But I wait to enjoy this satisfaction until I am brought to it by the course of your “most true, genuine, and authentic History,”—which is as true as the adventures of Don Quixote, and of his worthy squire Sancho Panza.

26. You say, “Truth has, with regard to this subject, made great progress in the public mind, in England, within the last dozen years;” I answer, but not in the way you say it has. The people of England begin to see, that persecution on account of religion is as bad in a Protestant as it is in a Papist;—they begin to see also, that the Pope’s church has shed more Christian blood than all the most persecuting Roman emperors put together;—they begin to see, that the people belonging to this apostate church in England, although, in some cases, they have been most barbarously treated for conscience’ sake, cannot claim pity,—seeing they would have done the very same things (and *have done* much worse), if they had had the like opportunity. As to what you assert, respecting the Popish religion being quite good enough,—for such Protestants as yourself, who understand not the difference between the true religion and Popery, it may do quite well enough; but good men and men of understanding would rather sacrifice their lives, than that they and their children should ever be brought again under the spiritual power of Rome.

27. No man, not totally lost to all sense of shame, would say, that “a total want of *civil liberty* was unknown in England, as long as its religion was Catholic; and, that the moment it lost the *protection of the Pope*, its kings and nobles became horrid tyrants, and its people the most abject and most ill-treated of slaves.” Your vanity and presumption have become so great, through the *ill fame* of your writings, that you seem to think the most absurd and untrue things, if said by *you*, must be believed: if you had any reputation for truth among respectable people, the absurdities here advanced would blast it at once in their estimation. I shall have occasion to enter more fully into the subject of this paragraph hereafter; suffice it here to say, that when England was under the *protection*—say rather, the *vile tyranny*—of the *Pope*, the

king and the nobles being the Pope's slaves, the people were indeed the most abject and the most ill-treated of all slaves,—they were the *servants of slaves*.

28. You are about to show your readers, that “it is most ridiculously and stupidly false, to say, that the Catholic religion is unfavourable to the producing of *genius* and *talent*, and to the causing of them to be *exerted* ;” but, before you favour the public with proofs of this, you must needs gratify your ignorant readers and yourself with a little more calumny and misrepresentation, to prepare the way. Your object, in this calumny and misrepresentation, is to make people believe, that the charges of ignorance and superstition, brought against Popery, by *every* Protestant historian, from the reign of Elizabeth to the present hour, are false ; and that *Judge Blackstone* and others had sufficient motives—that is, bad motives—for speaking as they did of Popish times. Measuring other men's motives by your own, what wonder is it, that you, who seem incapable of acting from any other but base and selfish motives, should represent men, whom your prejudices or your interest, or both, have taught you to consider as your adversaries,—what wonder is it, that you should represent such men as acting from bad motives ?

29. Your gentleness proceeds thus,—“For cool, placid, unruffled impudence, there have been no people in the world to equal the Reformation gentry.” And I say, for barefaced, persisting, and shameless impudence, none ever equalled the popes, the cardinals, the bishops, the monks, the begging wealthy friars, and the whole litter of the *apostolic, apostate, and idolatrous Church of Rome*,—unless it be its notable and *disinterested* apologist, WILLIAM COBBETT. That those men, who protested against this mass of corruption, should be traduced and abused by those whose interest it was to oppose the Reformation, is natural enough ; but why you, who are enjoying the benefits of this great alteration for the better, and who call yourself a Protestant,—why you should so abuse these men, can only be accounted for on one of these two principles,—either your pecuniary interest, or your natural antipathy to that which is good. It is probable that nothing that can ever be said in vindication of the Reformation will satisfy a bigotted Papist, or an interested Protestant : yet it is proper that the truth should be

stated, let it be received as it may ; and the truth is, that the Church, as it is called, being built up, in this country, with the State, it is matter of surprise, that the fall of the former did not shake to pieces the latter also. Certain it is, that this great event brought into exercise both the criminal ambition and the despotism of the times ; but an impartial observer must see, that these were greatly checked by the principle and spirit of Protestantism. The persons engaged in this religious change had to correct and to redress evils which had grown hoary by reason of their antiquity ; and this they had to perform in the midst of opposition and contempt, and with some portion of the *old spirit of Popery still clinging to them* ; so that it need excite no surprise, if, at this most critical period of our history, when the emoluments of both Church and State were passing from the hands of one set of men into those of another, some of the principal characters engaged in this work should be found to have committed some excesses, which the warmest friends of the Reformation do not attempt to justify. You say, “ *Blackstone* seems to have inherited cool, placid, unruffled impudence in a direct line from some altar-robber in the reign of that sweet young Protestant saint, Edward the sixth. If *Blackstone* had not actually felt the spoils of the Catholics sticking to his ribs,—if his head had not been rendered muddy by his gormandizing the spoils of the Catholic Church,—he would have remembered, that *Fortescue*, and that that greatest of all our lawyers, *Littleton*, were born, bred, lived and died in the days of ‘monkish ignorance and superstition.’ ” WILLIAM COBBETT, you are an ungrateful man, and a dishonour to the country that protects and supports you and your family, notwithstanding the hostility you constantly express to its government, and the abuse you pour upon the best men it has produced. Do you call the salary of two hundred pounds per annum, which *Blackstone* received as *Vinerian Professor* at *Oxford*,—do you call this sum any part of the spoils of the “Catholic Church ?” *Gibbon* says, “Mr. Viner’s benefaction was not unprofitable, since it has at least produced the excellen Commentaries of *Sir William Blackstone*.” You defeat your own design, by introducing the names of *Fortescue* and *Littleton* ; these and other great men, who lived in ages of general ignorance, are noble exceptions to the general tenor of their own times : but what have *you* to do with the names of these respectable men ? *Blackstone* is above your malice, *Fortescue* and *Littleton* are disgraced by your praise.

30. To show your readers the superiority of Popish times over the present, you have brought forward an extract from a book, which says, "The abbeyes were public schools for education, each of these having one or more persons set apart to instruct the youth of the neighbourhood, without any expense to their parents," &c. This passage deserves some consideration, as it is rendered rather more respectable, from its authority, than any thing you could say on the subject yourself. No honest and sensible man would depreciate the merit of any literary institution, merely because it happened to be founded in those ages of our history when ignorance was the characteristic of the times; rather, they are the more meritorious on that very account, and their founders entitled to double respect. But, are we to prefer that state of society, in which all the knowledge and science that existed was shut up within the walls of abbeyes and monasteries, to *this age*, in which there exists a hundred times more sound science, and in which useful knowledge is dispersed throughout the whole body of society? Knowledge is not a monopoly, given for the benefit of the priests, or of any other order of men whatever,—it is a common blessing, and was intended to bless and elevate society in general. The Reformation laid open the sources of knowledge, both human and divine, and said, "*O every one that thirsteth, come ye to the waters!*" But you wish, by the introduction of the above passage, that it should be understood by your readers, that the Reformation, instead of forwarding education, in reality hindered it; and that it destroyed all the charitable foundations which our Popish ancestors instituted for that purpose. I am as opposed to the exclusive system of the UNIVERSITIES, as they are improperly called, as any one: that system, which debars two-thirds of the nation, and their pastors, from its benefits, cannot be justified at present, however expedient the act of exclusion might have been at the time when it was first imposed. But it does not follow, from this concession, that the "*three hundred halls and private schools*," which existed at Oxford, previous to the Reformation, and which you affirm only on your *own authority*, are now reduced to "five halls," afford any thing like a proof that this nation was in a better state, as to science and learning, then than it is at present. You must prove that this change in the system is an evil; but, for aught you have said or proved to the contrary, the change is *much for the better*. Respectable authority has said, "In great institutions, many deviations from the letter of the

original statutes may not have been rendered unnecessary, and some infractions of their spirit advantageous, by the change of circumstances.”—*Lord Brougham’s Letter to Sir Samuel Romilly*. You ought to remember, that if there are fewer free schools at Oxford, there are twenty in other parts of the country for every one that exists there, and these, too, founded and endowed by Protestants, and especially by that calumniated and excellent prince, Edward VI. A good man and a respectable author, who wrote in the reign of Elizabeth, writes, after having particularized the good works to which he alludes, “I think they (the Papists) cannot show, in any age, within *sixty years space*, almost *a million* pounds to have been bestowed in works of charity, in these three places of London, Cambridge, and Oxford, given in instance; so many hospitals built, **MORE THAN FORTY**; free schools, **ABOVE TWENTIE**; and more than **TENNE COLLEDGES AND CHURCHES**. And thus is this slanderous objection of the Papists answered, that crie out untruely, that Protestants do no good works, but are enemies unto them.”—*Willet’s Synopsis Papismi*. And now, notwithstanding your impudent and ignorant assertions respecting the charitable foundations of our Papist ancestors, I tell you, without wishing at all to reflect upon their pious works, that *fifty times* more is expended in works and deeds of charity—and that, too, from much purer motives—in the present age, than in any Popish age to which you can point in the history of this country. ¹⁴

¹⁴ Poor Cobbett wishes to make his readers to believe, that there was a great deal more learning, and more advantages for learning, in monkish times than in our own times. He tells them, therefore, “that in those times, there were nearly three hundred halls and private schools at Oxford!” Can any thing be more ridiculous? Were I to give a list of halls, colleges, academies, and private schools of note, in the United Kingdom, existing at this time, the bare list would make a book much larger than his foolish History of the Reformation, and a great deal more interesting.

There never was a period in the history of the world, or of our own country, in which there was so much sound knowledge, or when it was so widely diffused, as at the present. Let the following facts be considered in connection with this subject:—

“In the year 1828, *four hundred and eighty-seven* parishes in England (alone) contained 3260 unendowed schools, educating 105,571 children. 487 being a twenty-first part of the whole number of parishes, it is inferred, that there are from 65,000 to 70,000 unendowed schools, educating above 2,300,000 children. About one-fourth of the population are taken to between 5 and 14, making 3,250,000, in England

in 1831. Sunday schools, in 1828, educated above half a million. These and the endowed schools make up nearly the whole juvenile population.

"There are published, in LONDON, no less than 56 several newspapers. There are published, in ENGLAND and WALES, 162 weekly newspapers. The 40 millions of newspapers, sold annually in England, consume 81,000 reams of paper.

"In November, 1830, there appeared in London 40 penny weekly publications, of which altogether there were sold, at the least, 600,000 copies.

"There are, at this time, upwards of 250 magazines and other works published monthly, price from 1d. up to 18s. each, and a single copy of each will amount to upwards of £20. These works vary in sale from 1000 to 15,000 copies each; therefore, if the average sale be taken at 4000 upon the whole, it will amount to *eighty thousand pounds* per month.

"There also nearly 30 periodicals published quarterly, price from 3s. 6d. to 21s. each."—*Sir Richard Phillips' Million of Facts.*

Now, can any man in his senses say, that there was more learning and knowledge in England in monkish times than in the present?

31. You are now come to a part of your "History," which you are peculiarly unqualified to write; you do not possess comprehensiveness of mind, nor discrimination sufficient for the business. If ever you attempt to rise much above such topics as "*turnpikes, parson-justices, jocelyn saints, fire-shovels, stock-jobbing, cash payments, Jews, orangemen*, and such like, you at once show your poverty. Your *line* is to expose low villainy, to write falsehoods, and to defame the character of every person, good or bad, to whom you happen to take a dislike. It is not a bad maxim, in the regulation of the police, to set a thief to catch a thief; so it is not much amiss, when you are employed in exposing and hunting out the baseness and selfishness of those public characters or bodies, which will creep into and corrupt all governments; in this way, I say, you are perhaps usefully employed. This ungrateful but necessary work must be done; and none can enter more fully, by sympathy, into the crooked ways, the bye-paths, and the base motives of this class of men, or be better qualified for such work, than yourself. If, therefore, you would keep close to this, your own proper work, the country would not be the worse for your weekly vomit; but it is a pity that your vanity, or your interest, or whatever else it may be, should prompt you to write about things which either you do not understand, or which your depravity tempts you to misrepresent. In this paragraph you say, "I must here confine myself

to this charge against the Catholic religion, of being unfavourable to *genius, talent*, and, in short, *to the powers of the mind*," &c. The way in which you *confine* yourself to the examination of this charge, is, by abusing and calumniating the friends of the Reformation, *Queen Elizabeth, Edward VI, the English clergy, the English church, and the English dissenters*. Then you attempt to make it appear, that Popish countries stand higher, in point of talent and genius, than Protestant countries. To prove this, instead of taking a comprehensive and rational view of the state of learning, and of the number of men of learning and genius, in all the countries of Europe, both Protestant and Popish, you select *France and Italy*, and compare, in your way, the number of men of *genius and talent* they have produced in 187 years, with the number that England has produced in the same space of time; the result is, that France has produced three and a half times more than England; England having produced only 132 men of talent and genius in 187 years,—that is, from 1600 to 1787!—surely this needs no comment.

32. To love one's country, is the mark of a noble mind; to hate it, is sufficient to stamp indelible infamy on any man. *You* not only hate it yourself, but you labour to render it despised and hated by others likewise; by calumnies and misrepresentations, by falsehood and by truth, you cease not to degrade it in the estimation of the ignorant and unthinking. Now, although I have no blind preference to this country,—although I am not one of those who regard her constitution, administration, and institutions as immaculate,—yet, I cannot, without grief and indignation, behold her best institutions traduced, her history misrepresented, her noblest sons calumniated, her faults magnified, and her literature contemned, by a poor cynic, who has been driven from one country to another, and whose principal merit seems to be, that, in the midst of many difficulties, he has cultivated his understanding, and, that he can write his mother tongue with force and perspicuity. But to return, Popery, instead of being more favourable to genius and talent, and to the unfolding of the powers of the mind, than Protestantism, is directly the reverse. What was the state of every Popish country in Europe for several centuries previous to the revival of letters and the Reformation? "From the dawn of the Reformation, the Roman pontiffs began to redouble their diligence in defending the internal

form and constitution of the Church of *Rome*, against the dexterity and force of its adversaries. They could no more have recourse to the expedient of *cruelties*, by which they had so often diminished the power and influence of their enemies: the revolutions that had happened in the affairs of *Rome*, and in the state of *Europe*, rendered any such method of subduing heretics visionary and impracticable. Other methods were, therefore, to be found out, and all the resources of prudence were to be exhausted, in support of a declining church. Hence the laws and procedures of the INQUISITION were revised and corrected, in those countries where that formidable court is permitted to exert its dreadful power. Colleges and schools of learning were created in various places, in which the studious youth were trained up, by perpetual exercise, in the art of disputing, that thus they might wield with more dexterity and success the arms of controversy against the enemies of *Rome*. The circulation of such books as were supposed to have a pernicious tendency, was either entirely prevented, or at least much obstructed, by certain lists, or indexes, composed by men of learning and sagacity, and published by authority, in which these books were marked with a note of infamy, and their perusal prohibited, though with certain restrictions. The pursuit of knowledge was earnestly recommended to the clergy, and honourable marks of distinction as well as ample rewards, were bestowed on those who made the most remarkable progress in the cultivation of letters; and, to enlarge no further on this head, the youth in general were more carefully instructed in the principles and precepts of their religion *than they had formerly been*. Thus it happens, that signal advantages are frequently derived from what are looked upon as the greatest evils, and much wisdom and improvement are daily acquired in the school of opposition and adversity. It is more than probable, that the Church of *Rome* would never have been enriched with the acquisitions we have now been mentioning, had it continued in that state of uninterrupted ease and undisputed authority that nourish a spirit of indolence and luxury; and had not the pretended heretics attacked its territories, *trampled upon its jurisdiction, and eclipsed a great part of its ancient majesty and splendour.*—*Moshiem.* Was not all the literature which existed in those ages confined to the priesthood, who generally knew not the precious value of the manuscripts of which they were the keepers? Did not the Pope and his clergy neglect or despise the cultivation of sound learning, being too

busily engaged in extending or supporting the prerogatives of the Holy See? Did not the clergy with jealous vigilance keep the avenues that lead to knowledge from the laity,—aware either that the Popish system could not bear investigation, or superstitiously believing that knowledge would be injurious to them? Did not the Church of Rome at length grow so corrupt, that the ignorance of the people was the surest guarantee of her safety? I am quite aware that there were, in those ages most properly called DARK, not a few names which would have graced any age by their learning and virtues; but they were exceptions, and shone like meteors in a dark night. It is true, also, that the Roman Catholic clergy, *in some countries*, since the age of free inquiry, have become highly respectable for learning and science; but for this they are greatly indebted to the “Protestant Reformation.”¹⁵

¹⁵ Nothing seems to provoke Cobbett so much as the use of the words “monkish ignorance and superstition,” when applied to the monks and to the Popish clergy generally. But it is very unreasonable in him to be provoked, when writers call things by their proper names: besides, how could it be expected that Popery should have produced any thing better than “ignorance and superstition,” when it is its rule to discountenance, if not to prohibit, the free reading of the Scriptures? It forbids free inquiry, and scowls jealously upon every book which has not passed under its own inquisitorial review. *Popery*, as a system, has “*rejected the word of the Lord*,” (Jer. viii. 9.), and therefore it is no wonder if its clergy and people are ignorant and superstitious. It is well known that the dark spirit of this unlovely system is equally hostile to scientific and to religious inquiry. It was in the exercise of the same ignorant tyranny that it burned *John Huss*, and threatened *Galileo* with the horrors of the inquisition. It is the same ghostly despotism that makes the Papists ignorant and superstitious now,—by preventing their reading the Bible, or any other book not sanctioned by its priests. Like causes produce like effects: remove the cause, and the effect will cease. If the priest-ridden people would read and inquire for themselves,—if they would throw off from their too patient necks the yoke of the APOSTATE CHURCH, they would no longer be an ignorant and superstitious people: but they are such *slaves*, that they dare not read this book, nor any other book which is written in defence of the REFORMATION. If they read at all, they read all on one side of the question,—having been early taught to suspect that heresy lurks in every publication not put forth by their priests. Yet the present race of Papists, as well as Protestants, may thank the Reformation for any degree of toleration and of religious and scientific light which they now possess, beyond the “monkish ignorance of the dark ages.”

Let the following statements, taken from *Sir Richard Phillips’ Million of Facts, of correct data*, speak for themselves; p. 589 and 590:—

"Before the revival of letters, the *monks* used to sell the parchments on which Greek and Latin authors were written, to bookbinders and rocket-makers. Some eminent works were rescued by scholars in this way, and others were found rotting in lumber-rooms of monasteries and abbeys. The popes and clergy waged war on historians and poets as profane."

"To save the expense of parchment, the *monks* and caligraphists were in the practice of *obliterating the previous writing* by a chemical preparation, or of erasing it from silk or flaxen paper; and in this way thousands of valuable MSS. have been lost. Greek dramas, works of Cicero, &c. &c. have been traced under the new writing; and *Abbe Mai*, of Milan, has collected some valuable fragments of antiquity from *Babbio*. Under a trumpery poem he traced three orations of Cicero. Under some acts of a Romish council he traced three others, with an ancient commentary; also eight speeches of Symmachus, and the works of Fronto, tutor to Aurelius. Under another he found fragments of Plautus, and commentaries on Terence; also an oration of Isaeus. Finally, he has restored a work of Dionysius Halicarnassus, and found eight hundred lines of a very ancient *iliad*."

"In sixty years after the invention of printing (about 1440), the popes took alarm, and printed lists of forbidden works, and required others to be licensed by three friars, under pain of excommunication, fine, &c. Till then, writing and printing were free. The presses of *Cologne*, *Mentz*, *Treves*, and *Magdeberg* were speedily interdicted."

33. "The age of the Reformation was an age of light and inquiry, as well to those who remained in the Church of Rome as to those who left it. The convulsions of that period, calamitous as they were, and attended with evils which have flowed down almost to our own day, yet led to the establishment of a principle which has fixed for ever the destinies of mankind,—THE RIGHT OF PRIVATE OPINION."—*O'Driscall's Views of Ireland*. Europe was principally influenced by this great event, and all its kingdoms felt the powerful impulse; but those especially were benefitted by it which renounced the Pope's authority, and which publicly protested against his spiritual usurpation.¹⁶

¹⁶ This man, Cobbett, pretends to be very angry with Sir William Blackstone, because, in his *Commentaries on the Laws of England*, he exposes the superstition of the monks, and refuses to bow his understanding to the fooleries of Popery. For these reasons he loads his memory with low abuse, and tells his readers, that at the time when he was writing his *Commentaries* at Oxford, he was living upon the spoils of the Catholic Church. What a short-sighted man Cobbett is, to provoke inquiry on any subject relating to Popery! for the more any unprejudiced man will look into Popery, the worse he will find it. The very circumstance which occasioned the writing of his admirable lectures

at Oxford, does the greatest credit to the Reformation, while it reflects disgrace on Popery. It is well known that the study of the common or municipal law was forbidden to the clergy by the popes of Rome, as I shall immediately prove, while *Mr. Viner*, a Protestant, established a professorship of the laws of England, at Oxford, with a salary of £200 per annum.

To prove what I have said above, I refer to Sir W. Blackstone's Commentaries, vol. i. p. 20 of the *introduction*, where he says, "The clergy, finding it impossible to root out the municipal law, began to withdraw themselves by degrees from the temporal courts: but wherever they returned, and wherever their authority extended, they carried with them the same zeal to introduce the rules of the civil, in exclusion of the municipal law. This appears in a particular manner from the spiritual courts of all denominations, from the chancellor's courts in both our universities, and from the high court of chancery before mentioned; in all of which the proceedings are to this day in a course much conformed to the civil law: for which no tolerable reason can be assigned, unless that these courts were all under the direction of the Popish ecclesiastics, among whom it was a point of religion to exclude the municipal law; *Pope Innocent the fourth having forbidden the very reading of it by the clergy*, because its decisions were not founded on the imperial constitutions, but merely on the customs of the laity. And if it be considered, that our universities began, about that period, to receive their present form of scholastic discipline; that they were then, and continued to be till the time of the Reformation, entirely under the influence of the Popish clergy (Sir John Mason, the first Protestant, being also the first lay chancellor of Oxford); this will lead us to perceive the reason, why the study of the Roman laws was, in those days of bigotry, pursued with such alacrity in those seats of learning; and why the common law was entirely despised, and esteemed little better than heretical."

34. Let us turn our view to *Germany*, one of the most considerable countries in Europe, and here we shall be struck with this undoubted fact, that it is in the Protestant part of this vast region only that the improvements of science and philosophy appear, while the barbarism of the fifteenth century reigns as yet in those districts of the empire that profess the Romish religion. The celebrated M. D'Alembert, in his treatise, entitled *De l'Abus de la Critique en matiere de Religion*, makes the following remarkable observation on this head:—"We must acknowledge, though with sorrow, the present superiority of the Protestant universities in Germany over those of the Romish persuasion. This superiority is so striking, that foreigners who travel through the empire, and pass from a Romish academy to a Protestant university, even in the same neighbourhood, are induced to think that they have ridden in an hour four hundred leagues, or lived in that short space of time

four hundred years,—that they have passed from Salamanca to Cambridge, or from the times of Scotus to those of Newton.” “Will it be believed (says the same author) in succeeding ages, that, in the year 1750, a book was published in one of the principal cities of Europe (Vienne) with the following title:—*Systeina Anistotelicum de Formis Substantialibus et Accidentibus Absolutis*; i. e., The Aristotelian System concerning substantial Forms and Absolute Accidents? Will it not rather be supposed, that this date is an error of the press, and that 1550 is the true reading?” This fact seems evidently to show the connexion that there is between improvements in science and the free spirit of the reformed religion. The state of letters and philosophy, in *Italy* and *Spain*, where canon-law, monkish literature, and scholastic metaphysics have reigned during such a long course of ages, exhibits the same gloomy spectacle. Some rays of philosophical light are now breaking through the cloud in *Italy*. *Bascovich*, and some geniuses of the same stamp, have dared to hold up the lamp of science, without feeling the rigour of the inquisition, or meeting with the fate of Galileo. If this dawning revolution be brought to any degree of perfection, it may, in due time, produce effects that at present we have little hopes of.—*Appendix ii. to Mosheim's Eccles. Hist.* ¹⁷

¹⁷ This SCALE, which Cobbett has invented to measure men's intellects by, is a great curiosity. It ought to be carefully preserved in the British Museum, as an incontestible proof, to posterity, of the march of intellect in the *nineteenth century*. The invention of the steam engine, gas, railways, or Mackintoshes, is nothing when compared with this! This intellectual barometer will tell you, to a nicety, how your mind gets on; for Cobbett has ascertained, to a fraction, that Papists have just THREE AND A HALF TIMES as much intellect as Protestants! By this wonderful PHRENOMETER, or brain-measurer, he clearly shows, that even *Italians* greatly surpass us Englishmen and Protestants in talent and genius! Should book-making fail, or the importation of human bones cease, probably Cobbett will take out a patent for this *Scale*, which may be employed to great advantage in lunatic asylums, official offices, and in universities.

I shall not stay here to show how, in this truly original invention, theological writers and philosophers are left out, and their place filled up with swarms of poets, painters, and probably with fiddlers too (for the inventor gives no names, but only numbers), but I shall beg the courteous reader to cast his eye over the following list of names of Protestant writers who flourished in the *seventeenth century*,—a century which was more fertile in authors of eminence than any other, either before or after it. Let any man of sense, after he has looked upon this splendid

constellation of Protestant and British genius and literature, ask himself what credit is due to Cobbett, who asserts, that Catholic France has *three and a half* times as much intellect as Protestant England !

*Ecclesiastical and Theological
Protestant Writers of the Seventeenth
Century.*

Archbishop Abbot.
John Lightfoot. Matthew Pool.
Bishop Pearson. Bishop Fell.
Gatacre. Bishop Ward.
Owen. Edward Pocock.
Dr. Goodwin. Dr. Manton.
Richard Baxter. Dr. Calamy.
John Howe. Bates. Grew.
Bishop Bull. Bishop Burnet.
Jo. Forbes. J. Baxter.
Archbishop Tillotson.
Dr. Sherlock
Archbishop Wake. Chillingworth.
Henry Hammond. Thomas Hyde.
William Cave. Brian Walton.
Drusius. Hospinian. Trigland.
Ittigius. Fr. Spanheim.
R. Cudworth. Ed. Stillingfleet.
H. Prideaux. John Locke.
W. Lloyd, Bishop of Worcester.
Milton. St. Nye. Claude.
Daille. Amyraut. Basnages
Juriew. Benoit. Turretin.
Elias Saurin. Morus.
Le Cene. Mester Zat. Le Blanc.
Arminius. Grotius. Episcopius.
Curcellæus. Limborch. Sleidan.
Cocceius. Voetius. Gomar.
Lud. Capell. S. Bochart.
Gerhardus. Hoe. G. & F. Calixtus.
Hulseman. Heilbronner.
Haffenreffer. Thummius.
Sebast. Schmidt. Ch. Horsholt.
Ph. Jac. Spener. G. Th. Mayer.
Fred. Bechman.

*Profane Authors in Great Britain
and Ireland,
of the Seventeenth Century.*

John Harrington. Jas. Harrington.
J. Pitt. R. Staniburst.
Sir Henry Saville. W. Camden.
Thos. Hariot, the inventor of algebra.
Nicholas Fuller. Ben Jonson.
Shakspeare. Henry Wotton.
Thomas Lydiate.
Jos. Hall, called the English Seneca.
Lord Herbert, of Cherbury.
Thomas Gataker. W. Habington.
Archbishop Usher.
W. Harvey, who first discovered the
circulation of the blood.
Sir Ken. Digby. Sir Jas. Ware.
John Milton. Abraham Cowley.
J. Ogilby. Matthew Hales.
Lord Chancellor Clarendon.
Fr. Glisson. Thomas Stanley.
Joseph Glanvil. Samuel Butler.
Algernon Sidney. Robt. Morison.
John Collins, mathematician.
Sir Wm. Dugdale. R. Cudworth.
J. Rushworth. Robert Boyle.
John Locke. W. Molyneux.
Sir W. Temple. Sir Paul Ricaut.
H. Hody. Bishop Beverege.
Sir Samuel Garth. Thomas Gale.
John Philips. Bishop Spratt.
Thomas Dempster. John Fletcher.
Ph. Massinger. Ed. Gunther.
Francis Bacon (Lord Verulam).
Thomas Ridley. John Speed.
John Donne. Edward Coke.
Fr. Goodwin, the annalist.
Thomas Randolph. Thos. Farnaby.
John Napier, inventor of logarithms.
G. Keating. John Greaves.
Edward Simson. John Selden.
William Burton. Richard Zouch.
W. Oughtred. B. Walton.
P. Heylen. James Howel.
Sir John Denham. Sir J. Marsham.

N. B.—The last thirteen are the names of
Lutherans.

Profane Authors of the Seventeenth Century, continued.

Bishop Wilkins.	James Gregory.	Ed. Barnard, professor of astronomy.
Thos Willis.	Bulstrode Whitelock.	Bishop Stillingfleet. Wm. Tomner.
John Price.	Isaac Barrow.	John Dryden. John Wallis.
Thomas Hobbes.	Thomas Brown.	John Ray. D. Gregory.
Thomas Marshal.	Edmund Castel.	M. Lister. Henry Dodwell.
Thomas Otway.	Edmund Waller.	N. Grew. Sir H. Spelman.
Dr. Sydenham.	Anthony Wood.	

The above lists are taken from *Dr. Maclaine's Chronological Tables*, appended to *Mosheim's Ecclesiastical History*.

35. With respect to France, learning and philosophy have made a greater progress in that kingdom than in any other Popish state in Europe since the Reformation; and it must be gratifying to every philanthropic mind that they have, because their influence upon the mind is such as to counteract the effect of a baleful superstition, such as the Popish system certainly is; nay, in some happy instances, they so ennoble the soul, as to elevate it completely above educational prejudices, and to induce a line of conduct contrary to and above the principles of the sect. But much as I respect that nation, I cannot yield the palm of learning and genius to her, because England has equal, if not superior, claims to it. I shall not, like you, disgrace this subject by flat falsehood, or by saying that England has, "man for man, *three and a half times* as much intellect" as France; but I shall state what appears to be the truth, taken from the History last quoted. In the appendix to that History there are chronological tables, showing, in each century from the birth of Christ to the middle of the eighteenth century, the most remarkable ecclesiastical and theological writers, and also the profane authors who have flourished in Europe. ¹⁸

¹⁸ The contemptuous manner in which the *Jews* are spoken of, in the above paragraph, as "*Jewish knaves*," brings to my recollection the cruelties which have been exercised upon that interesting people by the apostate Church of Rome. When will the followers of the Son of God, who was "of the seed of Abraham, according to the flesh," (Heb. ii. 16.) learn to treat Abraham's seed with benevolence and goodwill!! If we would convert the Jews to Christianity, we must show them that we love them, not only for the Father's sake, but for His dear sake who died for both them and us, that both Jews and Gentiles might be "brought into one fold under one Shepherd."—John x. 16. But Popery hath ever been hostile and cruel to the Jews; and she has yet to be reckoned with for the blood of millions of them, as well as for the blood of millions of

Protestants. That Popery has been cruel to the Jews, let the following facts prove :—

“ In the reign of Edward III. of England, one of the most fatal plagues upon record devastated every part of the earth then known ; and *superstition* soon attributed the infliction to the *Jews*, who were accordingly made victims of the brutal spirit which religion (which was *Popery at its zenith*) had assumed at that period. All classes swore, by a solemn oath, to extirpate the Jews ; and the Christian clergy (namely, the Popish priests) absolved from future punishment all who took the oaths, and who contributed to carry them into execution. Throughout Germany, the Jews were burnt alive in masses. At Strasburgh, 2000 were burnt at one time ; in Mayence, 12,000 Jews were massacred ! and the sacrifice of these people was everywhere frightful.”—*The Gallery of Literary Morceaux*.

Some will say, Oh ! that cruelty was the fault of those barbarous times. True ; but what made those times barbarous ? what caused the times to be faulty ?—Certainly, Popery was the cause of that barbarism ; and it has been the cause of nearly all the wretchedness, in its various forms, under which the nations called Christendom have groaned for 1500 years. It is the deepest and deadliest curse that the world ever knew, It has been both a negative and a positive curse to mankind : *negatively*, by preventing the Gospel of Christ from doing its benevolent work upon earth ; *positively*, by assuming the place of the Gospel, and by inflicting darkness, and slavery, and death upon all who come under its influence. Further on, in this work, it will be proved, that *Popery has robbed the world of at least one thousand years of spiritual and intellectual light and happiness*, and that the Reformation placed mankind only where they ought to have been *one thousand years* before its era.

But that the cruel treatment of the Jews did not arise from the peculiar state of that age of the world, or from any thing else but from the inherent and unchangeable nature of Popery itself, I will now prove by the following authorities :—

DOCTOR SOUTHEY, in his *Vindication of the Book of the Church*, p. 407, after stating many previous cruelties practised on the Jews, says, “ They were persecuted by that miscreant, *Pope John XXIII.*, who, having broken every command in the decalogue, and committed every crime in the Newgate calendar, seems to have thought, that persecution was a species of Romish charity, which might serve to cover the multitude of sins ! He stirred up the Castilians, who required little instigation, against their Jewish countrymen.—On this occasion, 16,000 Spanish Jews professed Christianity, to save themselves from death or utter ruin ; very many suffered martyrdom at the stake ; and very many were massacred* in endeavouring to escape from the curse of persecution, which had now established itself in that country like an endemic and perennial plague.”

Again, page 419 :—“ We know from the most moderate calculations,† founded upon authentic papers and sure data, that in Spain alone, from the year 1481 to the intrusion of Joseph Buonaparte, more than 30,000

* Mavor's Universal History, v. 592.

† Llorente's History of the Spanish Inquisition.

have been burnt by the Inquisition, more than 17,000 burnt in effigy, more than 290,000 condemned to punishments, short of death, but which involved utter ruin and entailed perpetual infamy upon their families. Of this prodigious number, by far the greater part *suffered upon the charge of Judaism*—it is within the mark to say, nineteen out of every twenty.”

Again, in a note, p. 414 :—“The Pope has just revived, in all their former strictness, the laws against the Jews. They are obliged to dwell in a certain quarter of Rome only, and to wear a distinguishing badge ; the men a *yellow covering on their hats*, and the women a *yellow ribbon on the breast*.”

36. From these Tables it appears that the French profane authors exceed those of the English by 20 ; the English exceed the Italian by 48 ; but that the Protestant ecclesiastical and theological writers of note, *throughout Europe*, in the seventeenth century, exceed those of the Popish by 23, although you assert, in paragraph 13th, that there are “*nine Catholics to one Protestant*.” I have brought this comparison forward rather to vindicate Protestantism and England from your calumnies, than to show that the Popish religion is favourable to ignorance and mental torpidity ; but that this *is the tendency* of Popish principles, a reference to history will abundantly prove. Still further to vindicate the intellectual character of England, I ask, Which of the French divines excel Usher, Hall, and Stillingfleet ? Which of her philosophers surpass Bacon, Newton, and Boyle ? Which of the French historians surpass Hume, Robertson, and Gibbon ? Which of the French poets surpass Shakspeare, Milton, and Byron ? Which of her metaphysical writers surpass Reid, Stewart, and Brown ? I grant that Popery has formed an advantageous alliance with the fine arts, and has made them its mighty ministers. Painting, Poetry, Music, and Statuary have, in their turns, brought their noblest tributes to the Roman altars, and have served to build up that gigantic pyramid, which whole nations have so long contemplated with reverence and with terror. But let not the friends of the *true religion* fear : the mighty system of Popery—whose author was the father of lies,—whose foundation covered half the globe,—and whose prevalence has been so fatal both to the temporal and eternal interests of mankind—this mighty system was shaken to its centre at the period of the Reformation, was shorn of its imposing splendour by Buonaparte, is exploded by the best and wisest men in Europe, and shall, if the word of Jehovah is true, be clean swept from the face of the earth, so as to leave not a wreck behind.

WILLIAM COBBETT, before I proceed to the examination of the paragraphs of the second number of your pretended History, I call *your* attention to the following fable :—

A certain shepherd's boy kept his sheep upon a common, and, in sport and wantonness, would often cry out, The wolf! The wolf! By this means he several times drew the husbandmen, in an adjoining field, from their work, who, finding themselves deluded, resolved for the future to take no notice of his alarm. Soon after, the wolf came indeed; the boy cried out in earnest; but no heed being given to his cries, the sheep were devoured by the wolf.

APPLICATION.

He that is detected for being a notorious liar, besides the ignominy and reproach of the thing, incurs this mischief,—that he will scarcely be able to get any one to believe him again as long as he lives. However true our complaint may be, or how much soever it may be for our interest to have it believed, yet, if we have been frequently caught tripping before, we shall hardly be able to gain credit to what we relate afterwards. Though mankind are generally stupid enough to be often imposed upon, yet few are so senseless as to believe a notorious liar, or to trust a cheat upon record. These little shams, when found out, are sufficiently prejudicial to the interest of every private person who practises them: but when we are alarmed with imaginary dangers in respect of the public, till the cry grows quite stale and threadbare, how can it be expected we should know when to guard ourselves against real ones? ¹⁹

¹⁹ Cobbett is very fond of telling us that the Reformation degraded the main body of the people of England. How impudent, as well as how false, is this assertion! The Reformation has elevated them, and delivered them from many degrading and superstitious practices: one I will mention here. In Popish times, there were crosses of wood or stone placed at the corners of the highways everywhere through the kingdom. When the people passed these pieces of carved wood or stone, it was their constant practice to say prayers to their great female deity, the Virgin Mary,—to bow, and cross themselves, as a protection against the devil and evil spirits,—and to anoint or sprinkle themselves with water, which they called “holy water,” because it happened to be found near these crosses. There are a few precious relics of these crosses still remaining, here and there in this country, and they remind us of the former state of superstition and degradation of Englishmen, who now regard them with feelings, not of devotion, but of pity or contempt. Yet some of our forefathers began to have their eyes a little

opened, before the year 1529 (which was long before "the Reformation had degraded the main body," as poor Cobbett writes), for in this same year, the Popish king (Henry VIII.), and his Popish parliament enacted, that no pardon was to be granted to those unholy persons who were found "pulling or digging down crosses on highways."—*Burnet's History*, vol. i. part i. 110.

England, instead of being the miserable and degraded country which Cobbett represents it, is, in the estimation of all competent judges, in a higher state of religious, intellectual, moral, and commercial improvement, at this time, than at any former period of her history. That she has faults, I deny not; but I challenge Cobbett, or any other man, to produce a Popish kingdom in all respects equal to her. I yet must say, with *Couper*,—"England, with all thy faults I love thee still."

Thus have I answered your first letter; and I now appeal to all sensible and judicious Englishmen, whether it was not *Popery* which had degraded and impoverished the main body of the people of England, and whether the glorious REFORMATION has not elevated them from that state? Yea, I appeal to yourself—I appeal from *William Cobbett* ill-informed, to *William Cobbett* better informed—whether the great principles of Protestantism have not renewed our native country? and whether they would not have done the same thing for *Ireland* also, if the priests of the apostate Church had not filled the minds of the people with prejudices against the *true religion* and against its ministers? I appeal, finally, to the unerring, because divine, standard of all religious and moral truth—THE BIBLE! It says, "Where *no vision* is, the people perish."—Prov. xxix. 18. Under the reign of *Popery* in England, there was no *vision*; for the priests sealed up the word of God. Again, it is written, "Righteousness *exalteth* a nation: but sin is a *reproach* to any people."—Prov. xiv. 34. True religion (as Protestantism is) and virtue, equity and industry, which flow from it, promote and increase the glory, power, and wealth of a nation: but sin—especially the sin of *idolatry* and of *corrupting the true religion*, as was the case in the apostate Church of Rome—*degrades* and ruins kingdoms.

PAPAL DOMINION IN THE DARK AGES.

UNLESS to Peter's chair the viewless wind
Must come and ask permission when to blow,
What further empire would it have? for now
A ghostly domination, unconfined
As that by dreaming bards to love assigned,
Sits there in sober truth—to raise the low—
Perplex the wise—the strong to overthrow—
Through earth and heaven to bind and to unbind!
Resist—the thunder quails thee! crouch—rebuff
Shall be thy recompence! From land to land
The ancient thrones of Christendom are stuff
For occupation of a magic wand,
And 'tis the Pope that wields it,—whether rough
Or smooth his front, our world is in his hand!

WORDSWORTH.

LETTER II.

POPERY, NOT THE RELIGION OF JESUS CHRIST, BROUGHT INTO ENGLAND BY AUGUSTINE.—BRIEF HISTORY OF THE ANCIENT BRITISH CHURCHES.

THE POPES USURP THE PLACE OF CHRIST.

FRUITS OF POPERY IN ENGLAND—SUPERSTITION—SPIRITUAL TYRANNY—PERSECUTION—MONKERY—COMPULSORY TITHE SYSTEM.

ORIGIN OF MONASTIC INSTITUTIONS.

TWENTY OBSERVATIONS ON THE REFORMATION IN ENGLAND.

HENRY EIGHTH A LEGITIMATE SON OF THE APOSTATE CHURCH OF ROME.

ARCHBISHOP CRANMER AND QUEEN ANN BOYLEN DEFENDED.

WILLIAM,

37. It has become common, amongst the English Papists, to call the Reformation "The Deformation." You have, it seems, adopted this cant term,—a term which is as little creditable to the judgment as it is to the taste of those who use it. However, there will be an opportunity, in the course of this work, to show how utterly inapplicable is this word, when intended to apply to that religious change which took place in this kingdom about three centuries ago, when our ancestors, in spite of the anathemas of the Pope, took the liberty to abridge the articles of their faith, almost to the mere contents of the Old and New Testaments. You begin this paragraph by telling your "*friends*," that "England was, at the time when the Reformation took place, the happiest country, perhaps, that the world had ever seen." It is not my intention to provoke the enemies of truth, but to defend truth against its enemies: yet, if a statement of facts contradicts what you have

advanced, you and your "friends" must continue to be offended. It has been remarked, that there seems to be a sort of fatality in human nature, that Truth is to be persecuted, when first she begins to make her appearance; and pretexts can easily be found, by the interested and powerful, for persecuting her: but the Reformation has had the peculiar hardship to be persecuted at the time of its first appearance, and to be calumniated afterwards; you, its latest calumniator have said, that "England was, at the time this event took place, the happiest country perhaps that the world had ever seen; and that this event impoverished and degraded the main body of the people." I shall pause a little here, to inquire in what respects England was thus happy,—for the state of this country, before the Reformation, is *one of the grounds* upon which rests the successful defence of the Reformation itself. Every historian, worthy of any notice, has represented Europe, for many centuries previous to this great event, as sunk in a state of barbarism and ignorance, from which it was only just emerging at that period. *Hume*, having brought his History down to the end of the reign of *Richard III.*, closes it with one of those philosophical and elegant digressions, which constitute the principal value of his History: he says, "Thus we have pursued the history of England through a series of many barbarous ages, till we have at last reached the dawn of civility and science." Again, he says, "The power of the kings of England had always been somewhat irregular and discretionary; but was scarcely ever so absolute during any former reign—at least, after the establishment of the great Charter—as during that of *Henry VII.*:" this is just before the Reformation. Again, "It must be acknowledged, in spite of those who declaim so violently against refinement in the arts, or what they call luxury, that, as much as an industrious tradesman is both a better man and a better citizen than one of those idle retainers who formerly depended on the great families; so much is the life of a modern nobleman more laudable than that of an ancient baron." Take another extract:—"A civilized nation, like the English—who have happily established the most perfect and the most accurate system of liberty that was ever found compatible with government—ought to *be cautious in appealing to the practice of their ancestors*, or regarding the maxims of uncultivated ages as certain rules for their present conduct. An acquaintance with the ancient periods of their government is chiefly useful, by instructing them to cherish their present constitution, from a comparison or contrast with the condition of those distant times." The following quo-

tations will show how "happy" England was, at this period, in a religious view:—"England, with respect to religion, was in the same condition with the rest of Europe. The people passionately wished for a reformation of sundry abuses crept into the Church: the clergy strenuously opposed it, as every change would be to their prejudice: as for the kings, they made religion subservient to their interest;—when they imagined they wanted the clergy, they found ways enough to evade the people's desires; but when the parliament's favour was requisite, they assented to the statutes by which the encroachments of the Pope and clergy were restrained. For many ages, the English had felt the oppression wherein the Pope and clergy had kept them: in all Christendom no nation had more experienced the rigour of this dominion. The history of England shows it so manifestly, that a man must be blind not to see it. But, though the history were suspected, the statutes of provisors and premunire, so frequently revived, leave no room to question that the English *thought themselves oppressed*."—*Rapin*. The people of England, so far from being so happy as you would represent them at this period, were miserably deluded and misguided by those who ought to have taught them the principles and precepts of religion. They were in the same unhappy circumstances in which Christ found the Jews,—*blind*, and led by the blind. Their priests, like those of the Jews, "taught for doctrines, the commandments of men."—Mark vii. 7., and "made the law of God of none effect through their tradition." Religious liberty was a thing unknown at that time in England; and a man was free to believe only what the Church, as it is called, prescribed, and to worship his Creator only in that way which the Pope and clergy laid down. Some of the best men of the age were obliged to fly to Holland, to escape the punishment due to the crime of asserting the rights of conscience, and of writing and publishing books, the object of which was, the benefit of mankind and the glory of God. In those days, the people "perished for lack of knowledge;" and that question—the most simple and the most important in natural or revealed religion—could not be answered:—"How must a sinful man be accepted of the Supreme Being?" The Lollards or Wickliffites were the only people who could resolve this great question; but they could expiate the crime of publicly teaching the only scriptural answer, only by being consumed in temporal fire on earth, and by being consigned over to eternal fire in hell.—This was the merciful award of the apostate Church, in those "happy" times in England! Such was

the happy state of our native country, at the period alluded to : judge, then, what need there was for a reformation.

38. You possess no discrimination ; what you say in this paragraph is a proof of it : it is therefore necessary to separate your truth from your falsehood, your chaff from your corn. It is a good observation of yours, that “the great use of history is, to teach us how laws, usages, and institutions arose,—what were their effects upon the people,—and how they promoted public happiness, or otherwise.” But it is not true, “that the far greater part of those books, called ‘Histories of England,’ are little better than romances ; because they treat of battles, negociations, intrigues of courts, amours of kings, queens, and nobles, and the gossip and scandal of former times.” The Histories of Henry, Hume, Guthrie, Smollett, and Lingard, and those of Rapin, Millot, and Voltaire, do not any of them merit this reproach ; and although some of them treat pretty fully of “battles, negociations,” &c., yet these things are as much a part of history as an account of “laws, usages,” &c. A history without them would be as imperfect as a tree stripped of its bark, branches, and leaves. As to Goldsmith’s History for the use of young persons, it is probable that that history is fitter for the perusal of young persons under a certain age, than such a history as Hume’s ; because the former contains more detailed incident, set forth in a way well calculated to fix their *attention*, and to prepare their minds for more solid and grave reading.

39. The plan you lay down, in this paragraph, for treating the various topics of your History is judicious ; but it is impossible to read the complaisant style in which you praise your own performance without being amused. Your readers are gravely informed, that when they have read this one number of your work, they will know more about their country than they have learned, or ever will learn, from reading hundreds of those bulky volumes, called “Histories of England.”

40. Here begins your account of the origin of the Catholic Church, as you call it. There are *four* sentences in this paragraph, which shall be examined in the order in which they lie.—

FIRST.

“The Catholic Church,” you say, “originated with Jesus Christ himself.” True : but what is the *Catholic Church* ? There is no dogma of the

voluminous creed of a Papist that he holds with greater tenacity than this,—that the Church which Christ came from heaven to establish on earth, is the Church of Rome—that is, the Church in which it has been his privilege to be born and brought up. He imbibes this notion as early, if possible, as he drinks his mother's milk ; he is taught to lisp, in childhood, the catechism that inculcates this idea ; and every association connected with his religion, in his following years, tends but to deepen this prejudice. This persuasion renders him far unfit for the candid examination of any creed which does not agree with his own ; it effectually locks up his mind from rational conviction ; and, knowing that there is but one universal Church in the world, and supposing that to be the Church of Rome, he fancies himself and his party in the midst of light, whilst all the world beside is in profound darkness. But whatever the true Church of Christ is, or wherever it is, the Church of Rome is not *his Church*. That proud hierarchy, with the Pope at its head, and which for oppression, refined cruelty, and almost all kinds of wickedness, has never had an equal upon earth, is surely not the Church of Christ ! The Church which “ Jesus Christ himself originated,” is certainly not the same as that Church which allows “ the buying and selling of sins and of pardons ; that allows juggling equivocations and reserved senses ; that hoodwinks the poor laity in forced ignorance, lest they should know God's will, or any way to heaven but theirs ; that utterly overthrows the perfection of Christ's satisfaction for the sins of mankind ; that makes more scriptures than God ever made ; that erects a throne in the conscience to a mere man ; that hath made wicked men saints, and saints gods ; that overhoods men's consciences with infinite immense traditions, far more than ever Moses, commented upon by all the Jewish masters ; that presumptuously dares to alter and mangle Christ's last institution, and sacrilegiously robs God's people of one half of that heavenly provision which our Saviour left for his last, dearest legacy to his Church for ever,—as if Christ's ordinance were superfluous, or any shaveling could be wiser than his Redeemer ; and that cheats the vulgar with nothing but shadows of holiness, in pilgrimages, processions, offerings, holy water, latin services, images, tapers, rich vestures, garnished altars, perfumings, and a thousand such like, fit for children and fools,—robbing them, in the mean time, of the plain and sound helps of truth, piety, and salvation.”* Christ himself, indeed, founded the Catholic Church, but not the Popish Church. He called his Church “ his kingdom,” and said, “ My kingdom is not of this world,

* Bishop Hall.

else would my servants fight ;” but the Pope’s Church is of this world, and his servants fight, and he has fought at the head of them. Christ’s kingdom is spiritual ; the Pope’s is temporal : Christ neither received tribute nor suffered his apostles to impose it upon any of the churches which they planted ; the Pope has laid the world under tribute, as far as fraud or force could carry him : neither Christ nor his apostles ever sought the alliance of any of the princes or governments of this world, for the spread or maintenance of his Church ; the Pope first courts, and then commands the princes and rulers of kingdoms, to receive and defend his religion : neither Christ nor his apostles ever compelled any to embrace his religion ; the Pope, when he cannot persuade men to become of his religion, has compelled them to embrace it. Indeed there is so much difference, in almost every respect, between that Church of which Christ is the head, and that system at the head of which is the Pope, that I wonder that mankind have for so long a time called them by the same name. There are so few things in that system which resemble a primitive Church of Christ as described in the New Testament, that no impartial person, on comparing the two, could suppose that they were the same kind of institution. Suppose, for illustration, a Christian of the primitive Church of Rome should rise from the dead, after his long sleep of eighteen hundred years, would he, think you, discover any thing in the present hierarchy of Rome, resembling that Church in the bosom of which he had died ? * but if he were told that this was the **ONLY TRUE CHURCH** of Christ on earth, he would suppose that the Church had failed from the world, and would go back again to his grave and lie down in despair. I am aware of the consequences of dischurching this Church ; but let the consequences be what they may, I can see no more right which it has to be called “the Church of Christ,” than Gentooism, Druidism, or Polytheism, or any other system of falsehood and absurdity, has a right to be called the religion of nature. It is the greatest possible insult to Jesus Christ, to call this degraded, half political and half heathen system, *His Church*. It is next to blasphemy, to assert that Jesus Christ himself originated the Catholic Church—if by the Catholic Church you mean the Church

* “Suppose him to enter the Vatican, the habitation of the pretended successor of that Jesus, ‘whose kingdom is not of this world,’ and lo ! he meets with guards, drummers, ensigns, light horse, cavalcades, pompous equipages in peace, instruments of death in war, habits of silver, and keys of gold, a throne and a triple crown, and all the grandeur of an earthly court.”—Translated from the French of M. Saurin.

of Rome. Is it conceivable that He, whose example was all meekness and love, and the precepts of whose religion tend to nothing but humility, mercy, and peace, originated a system like Popery ? ²⁰

²⁰ The first thing that a Papist is taught to believe is, that *his church*—i. e., the Church of Rome, was the *first church*, and the mother of all churches. This vulgar and absurd error is refuted at once, by turning to the 2nd chapter of the *Acts of the Apostles*, and the 47th verse, where we find mention made of the *first church* for the *first time* in the New Testament. The passage is this,—“*and the Lord added to THE CHURCH daily such as should be saved.*” What answer will a Papist be able to give, when he is asked this simple question,—*Where was the Church of Rome at this time?* How foolish he would look ! Every Protestant knows that there could be no church at Rome at this time, and that the *first church* was the Church of Jerusalem. But a Papist will believe any thing that the priest tells him.

To show with what pains this absurd idea is driven into the minds of children, take the following fact :—

During the time of building a Popish chapel, not one hundred miles from Liverpool, the priest assembled the children for spiritual instruction. They were arranged along both the aisles. After waiting some time in silent expectation, the priest addressed them thus,—“My dear children, I am going to tell you something very important.” He paused, and walked up and down the aisle ; then said, “What I am going to tell you you must never forget.” He made an impressive pause again, then said, “That which I have to tell you, and which you must never forget, is, that *your church is the first church.*” !! The children were then, without further instruction, dismissed.

SECOND.

The *second* sentence in this paragraph is this,—“He selected PETER to be *head* of his Church.” Where did you learn that Christ selected Peter to be head of his Church?—not from the Scriptures, certainly, for they speak of but *one head* to the Church, and that is Jesus Christ himself. Read the epistle to the Colossians, chap. i. and 18 v. :—“HE IS THE HEAD OF THE BODY, THE CHURCH.” You have copied this fable from some Popish writer,* though there is neither Scripture nor

* It is an awful thing for either individuals or churches to *refuse, pervert, or to corrupt* the truth of God. The apostate Church of Rome has done all three. There is not a truth or a rite of the religion of our blessed Saviour which she has not abused. It has been truly said, that Christ is more indignant at injuries done to his *truths* than to his *saints* ; for the truth makes saints,—and the husbandman is more careful of his seed-corn than of the increase. This apostate Church is well called Antichrist ; being the murderer of his saints, and the corrupter of his truth : what more could she do ? What wonder, then, if Christ, in righteous judgment upon *her*, who having rejected his *truth*, should give her up to the belief of *fables* ? Accordingly, it was prophesied that this would be the case : see 2 Tim. iv. 3. 4.,—“For the time will come when they will not endure *sound doctrine* ; but, after their own lusts, shall they heap to them-

reason, nor any thing else, to support it. It is more surprising that the world should be cheated, for so many centuries, by such a baseless conceit as this, than that you should now come forward, with an unblushing front to detail it. This fabrication about Peter being head of the Church, and having the keys of the kingdom of heaven, ²¹ is now looked upon with pity and contempt, and is daily losing that credit which in ages of superstition and ignorance it had undeservedly obtained. But although

selves teachers, having itching ears; and they shall turn away their ears from the TRUTH, and shall be turned unto fables." Now, this has been literally fulfilled in the apostate Church of Rome. I could produce hundreds of Popish fables, the belief of which would disgrace any understanding but that of an idiot. The following must suffice in this place. It is the "*History of the Seven Sleepers*," and is taken from the Salisbury Breviary, a prayer-book of the apostate Church, and was read, in the church, to the people, as chapters are read out of the Bible, in these glorious days of the Reformation, and divided into so many lessons.—

The Prayer.

"O God, who didst magnificently crown the Seven Sleepers, who proclaimed the eternal resurrection, grant, we beseech thee, that by their prayers, we may obtain that holy resurrection which was wonderfully foreshewn in them."

First Lesson.

"Under the reign of *Decius*, the emperor, when a greivous persecution fell upon the Christians, there were seven Christian citizens of Ephesus, whose names were, *Marinianus*, *Malchus*, *Martinianus*, *Dionysius*, *Johannes*, *Serapion*, and *Constantine*, who, to avoid the fury of the persecutors, hid themselves in a cave, in Mount *Celius*, appointing *Malchus*, in the habit of a beggar, to buy them victuals; in which cave they slept for many ages."

Second Lesson.

"At the end of three hundred and sixty-two years, in the reign of the most Christian emperor *Theodosius*, there arose a detestable heresy, that endeavoured to root out the faith of the general resurrection. These saints then awaking, and thinking they had slept only the space of one night, they sent *Malchus* into the city to buy food, who seeing a cross erected over the gate of the city, and all men invoking the name of God, began greatly to wonder; and when he pulled out his money, those that beheld it said, admiring, This young man has found a treasure; and they brought him to the Proconsul of the city."

Third Lesson.

"When the Pro-consul inquired of him, where he found that treasure, *Malchus*, falling at his feet, said, I intreat you to tell me where is *Decius*, the emperor; for I and my companions, to avoid his persecution, hid ourselves in a cave of Mount *Celius*. *Marinus*, the Bishop of the city, hearing this, said, Let us go with him to the place; and coming to the cave, they beheld the servants of God sitting, and their faces were as fresh as a rose. They adored them, and sent for the emperor, who, when he was come, worshipped them and wept. Whereupon they spake thus to him: For thy sake our God has raised us up before the day of the great resurrection, that thou, without further doubting, mightest believe the resurrection of the dead. And when they had said this, they gave up the ghost at God's bidding. Then the emperor, weeping, and kissing their holy reliques, gathered together a great many bishops, and others of the faithful, who made, in the same place, a worthy memorial of them."—*Breviar. sec. us. Sar. 27 Julii. and Missale Sarum. An. 1554.*

I hope no Papist or Protestant will object to this and the like fables being cited against the Apostacy, because they are not now to be found in the Pope's prayer-books. If they do thus object, I have only two things to reply; first, that they did once form part of the worship of that Church—and that Church pretends to be infallible; second, I will, if necessary, bring as great or greater absurdities, as they are now practised and believed, in Popish countries.

I hope the reader will excuse the length of this note, and I will cite only one more Popish fable at this time.—

"As *Saint Anthony* was disputing concerning the truth of the Lord's body, in the Eucharist, with a certain heretic, in the parts of *Tholouse* (for at that time the *Albigenses* vexed the Church, and they, with many more, were infected with this error), the

it could be proved that the keys were entailed, and that they were the rightful property of the popes alone, yet, that warlike pope, *Julius II.* "heading his army against the king of France, as he crossed the bridge on the Tiber, threw these keys of Saint Peter into the river, and cried out for the sword of St. Paul :"^{*} so that there can have been no admissions into heaven since his time, unless there is another way to heaven than THROUGH ROME.

²¹ That the Pope has in his possession the keys of the kingdom of heaven, is one of those foolish falsehoods that Popery has forged and imposed upon its deluded votaries. When will they be ashamed of such nonsense? Never, so long as the Scriptures are kept from the people; for the *strong hold* of Popery is ignorance of the TRUTH, as it is revealed in the Scriptures. If the Bible were read by Papists, the "man of sin" would soon be stripped of his armour, the spell of Popery would dissolve,

"And like the baseless fabric of a vision,
Leave not a wreck behind."

The priests of Antichrist pretend to have Scripture for this absurdity: see Matt. xvi. 19.,—"And I will give unto thee the keys of the kingdom of heaven," &c. Good people (I now address myself to you Papists), get a New Testament, and turn with me to this place; it requires no great learning to understand it. A plain Christian, well read in his Bible, will not err far from the true meaning. *The kingdom of heaven* is the Gospel dispensation, in contradistinction to the Mosaic or legal dispensation, which was a dispensation of shadows and darkness, when compared with the light and glory of the Gospel. It is also called—that is, the Gospel dispensation is called, the *kingdom of heaven*, in opposition to the kingdom of hell, or the kingdom of Satan. It is therefore called, in some parts of Scripture, the kingdom of God, which means the reign of God, because *by it* the dominion of Satan, and his reign by sin, are to be overthrown. Now, both Jews and Gentiles, which com-

hectic required of St. Anthony this sign—knowing him to be endued with the gift of miracles: Says the heretic, I have a mule, to which I will give no meat these three days. After the three days end, come thou with the Sacrament, and I will come with my mule and will pour out provender before it; if the mule leave his provender and come and venerate the Sacrament, I will believe. These conditions were accepted; and after three days, St. Anthony being accompanied with a multitude of the faithful, and holding the venerable Sacrament in his hand, spoke thus to the mule: "In the virtue and name of thy Creator, whom I, though unworthy, truly hold in my hand, I require and command thee, O animal, that thou immediately approach humbly, after thy manner, and show reverence to him; that so by this, heretical pravity may understand, that every creature is to be subject to his Creator, whom the priestly dignity daily handles at the altar." Upon the saying of which words, the mule, forgetting his provender that lay before him, and his hunger, went towards the *saint*, and bowing his head, and bending his knees, adored the Lord, as well as he could, and confuted the heretic."—*Bellarmin, de Sacram. Euchrist*, lib. 3. cap. 8.

It is my intention to prove, that the Sacrament of the Lord's Supper has not been once administered by a priest, nor received by the people, in the apostate Church of Rome, for more than ONE THOUSAND YEARS PAST.

^{*} Tindal's Notes in Rapin's History, and Foxe's Acts and Monuments, book vi.

prehended the whole world, were out of *this* kingdom of heaven, at the time when our *blessed Saviour* spoke these words to Peter. But the *Lord* intended, after his resurrection, to open the doors of *his kingdom* (his Gospel kingdom) to both Jews and Gentiles; and as Peter had just before made so good and so true a confession of his faith, the Lord Jesus chose to honour him by making use of him *first* to open his kingdom—that is, to preach his Gospel, or, which is the same thing, to open that commission which he gave (see Matt. xxviii. 19. 20.) *to all his apostles*—to both Jews and Gentiles—that is, to “all nations.” This business Peter performed (when he had, with the rest of the apostles, received the promised Spirit, who taught him how to use his key—that is, his commission), *first* for the Jews, as you may read at large in the 2nd chapter of the Acts of the Apostles; and the door being thus opened into the kingdom of heaven, or, the Church of Christ, there entered into it “*about three thousand souls* ;”—verse 41. And after this opening, “the Lord added to the Church daily such as should be saved ;”—verse 47. Observe, it is *not* the Church of Rome that is here spoken of, for *there was no church in Rome at this time* ; therefore, *it* (the Church of Rome) *could not be the first church* ; but it was the true Church of Christ, at Jerusalem, which is here spoken of.

Soon after this, Peter was sent for to open the door of the kingdom of heaven to the Gentiles ; but he hesitated, and was loathe to go, until our blessed Saviour appeared to him in a vision (Acts x.), and the Spirit bade him go.—Verse 20. Then he went with Cornelius to Cesarea, and there, in the house of Cornelius, opened he again the kingdom of heaven, by simply preaching the Gospel (verses 34 to 44) ; and here we find that Cornelius and his kinsmen and near friends all entered into it.

Thus was the kingdom of heaven *first* opened to Jews, and afterwards to Gentiles ; and thus was Peter first honoured to use the keys. But the honour of opening the kingdom of heaven was not conferred exclusively upon Peter, for *Paul* opened it at Athens, *Philip* at Samaria, and *others* at Phenice, Cyprus and Antioch. But it was so effectually opened, that it never has been shut since : nor will all the devils in hell, nor all the men on earth, nor any of the popes of Rome (who have done all they could to shut it), ever be able to close the door again. Now we may sing with the poet, *Watts*,

“The happy gates of gospel grace
Stand open night and day !”

What, then, becomes of the ridiculous idea of the Pope of Rome having the keys of St. Peter ?—of their hanging at his girdle ?—of his shutting up the kingdom of heaven against heretics, excommunicated individuals, and whole kingdoms ? Simon Peter was a servant and an apostle of Jesus Christ ; and, like a good and faithful servant, when he had done his master’s bidding, he gave up the keys (that is, his commission), not to the Pope of Rome, but to his Master, who now wears them at his *own* girdle.—Compare Rev. i. 18. with Matt. xxviii. 18.

THIRD.

The *third* sentence in this paragraph is this that follows,—“This apostle’s name was SIMON ; but his Master called him PETER, which means a

stone, or rock; and he said, 'On this rock will I build my Church.' Now, this is true, because it is found in the New Testament,—Matt. xvi. 18., Mark iii. 16., and John i. 42. But what if Simon's Master did call him Peter—which means a stone, or rock—and said, "upon this rock will I build my Church"—what, I say, has this to do with Popery? Christ's Church has no connection with that Romish hierarchy, falsely styled the Church of Christ: nothing on earth or in heaven can be so dissimilar as these two things, and yet you wish to confound them together, as many others have done. From these words spoken by Christ to Peter, the Papists infer the supremacy of Peter, and from him the supremacy of the popes; and so have reared upon this foundation, that vast Colossus, the Papal superstition, which has bestrid the world for so many ages, trampling with proud disdain upon the necks of prostrate kings and on the liberties of mankind. But, there must have been a wanton and criminal inattention to the connection of the above-cited passage of Scripture, not to see that our Lord had no mysterious meaning wrapped up in these words. He obviously meant that the great *truth* which Peter had confessed in these words, "*Thou art Christ the Son of the living God,*" was the *rock* or foundation upon which he would build his Church. The question, "*Whom do men say that I, the son of man, am?*" is addressed to *all* the disciples, and so was that which follows immediately afterwards, "*But whom say ye that I am?*" The above confession of their faith is given by Peter as *theirs* as well as his. Our Lord taking occasion to allude to the name he had previously given to Peter, says, "*Upon this rock will I build my Church,*"—not "*upon thee, Peter,* will I build my Church." Our blessed Lord, who spake and taught as never man did before or since, often took occasion to explain and enforce his doctrine by the most familiar allusions. To the woman of Samaria, at Jacob's well, he said (John, chap. iv. and v. 10), "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." In the 32d verse of the same chap., when his disciples brought food, and prayed him, saying, "Master, eat," he said to them, "I have food to eat that ye know not of." He alluded to the pleasure he had in doing the will of his heavenly Father.—Verse 34. Yet his disciples, who were then only in their novitiate, said one to another, "Hath any man brought him aught to eat?" So here, when alluding to the *surname* he had given to Simon, he says, "Upon this rock will I build my Church." He teaches them, that he would have a Church

in this world, that *he himself* would be the chief Architect, and that the doctrine which Peter had confessed, should be the foundation upon which it should be built. But the supremacy of St. Peter is at once so unscriptural and unreasonable, that if it had not been contended for by some writers of considerable learning, with all the arts of sophistry, it would long ago have fallen into universal contempt; yet it has been opposed with equal learning, and with sounder arguments. Dr. Barrow's treatise on the Pope's supremacy, may be considered as *the end of controversy*, on this point; and to this work I refer you, if you would see this great Popish lie refuted with an overwhelming force of learning and argument. "If," says he, "St. Peter had been appointed sovereign of the Church, it seemeth that it should have been requisite that he should have *out-lived* all the apostles. For if he had *died*, which he actually did, before one or more of the apostles, then either the Church must have *wanted a head*, or there must have been an inextricable controversy, *who that head was*. St. Peter died long before St. John (as all agree), and perhaps before divers others of the apostles. Now, after his departure, did the Church want a head? Then it might before, and after have *none*, and our adversaries lose the the *main ground* of their pretence. Did *one* of the apostles *become* head? *which* of them was it? upon *what ground* did he *assume* the headship? or *who conferred* it on him? *who* ever *acknowledged* any such thing? or *where* is there any *report* about it? Was any other person (not an apostle) made head? (suppose the Bishop of *Rome*, who only pretended thereto), then did St. *John* and other *apostles* become *subject* to one in degree *inferior* to them: then what becometh of St. *Paul's* '*first apostles, secondly prophets, thirdly teachers*'? What do all the *apostolic privileges* come to, when St. *John* must be at the command of *Linus*, and *Cletus*, and *Clemens*, and of I know not who besides? Was it not a great absurdity for the *apostles* to *truckle under the pastors and teachers of Rome*?" There are hundreds of unanswerable arguments, besides this, against the supremacy both of Peter and of the Pope; but if there were no other than this, it is enough to settle the whole controversy: but if any think otherwise, and still believe that there is ground to believe that the Pope is supreme head of the Church, "let those receive it whose faith is credulity, and whose credulity is faith." ²²

²² It is really astonishing with what fatal pertinacity the Papists stick to this vulgar error—namely, that "Peter is the rock upon which the

Church is built." As by the "Church," they mean the Church of Rome, there is no doubt that they are right in their notion; for the apostate Church of Rome is built on this silly notion, that Peter is the foundation of their church. The light of protestantism has, however, ashamed some of their priests and more cunning among them, out of the open avowal of this absurdity; and they make a kind of partnership between Christ and Peter in this business, saying, that "Peter, next to Christ, is the foundation of the Church." But this is the same error in effect, as the former, for it answers every practical purpose of spiritual power and imposture, equally as well, if not better, than the undisguised assertion, that Peter himself is the foundation of the Church.

If Papists dare exercise the reason which God Almighty has given them (yet I am sure they never will exercise it, until they have cast away the chains of their spiritual task-masters—the priests), they could not fail to see the absurdity of Peter being the *rock* upon which Christ has built his Church: for Peter rotted in his grave hundreds of years ago. And who was Peter? Why, the very man who received that severe rebuke from his Master (Matt. xvi. 23.), "Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men;"—the very man who "began to curse and swear, saying, I know not this *man*"—*i. e.* Christ;—the very man whose dissimulation, at Antioch, caused St. Paul to "withstand him to the face, because he was to be blamed."—Gal. ii. 11. What kind of a *rock* was this on which to *build the Church*, against which the gates, or councils, of hell could not prevail?

It is scarcely necessary to proceed with the refutation of an error so plainly absurd; I will therefore close this note by an extract on this subject from the great and holy CALVIN. "Thus far have I plainly expounded the natural sense of the words, so that nothing remaineth to be added, except the *Roman Anti-Christ* desiring to colour his tyranny, dare be so bold, as no less wickedly than unfaithfully to pervert this whole place; and though the light of the true interpretation, which I have shewed, seemeth to be sufficient to chase away his darkness, yet, lest he should any thing hinder the godly readers, I will briefly answer his corrupt quarrels. He imagineth Peter to be called the foundation of the Church; but who seeth not that he transferreth that *to the person of the man* which was spoken of *Peter's faith*? That saying of Paul (I. Cor. iii. 11., 'other foundation can no man lay than that is laid, which is *Jesus Christ*'), must be holden among us for certain and sure, that the church can have no other foundation than in Christ alone, and the Pope cannot devise any other without sacrilegious blasphemy. And certainly, how much we ought to detest this tyranny of the Pope, even in this one thing—it cannot be sufficiently expressed in any words—that for his sake the foundation of the Church should be taken away, that the open gulph of hell should swallow up miserable souls."—*Calvin's Commentary on the Harmony of the Evangelists*, p. 462.—Matt. chap. xvi.

FOURTH.

In the *fourth* sentence of this paragraph you say, "we must deny the truth of the Scriptures, or acknowledge, that here (that is, in Matthew,

chap. xxi. v. 18 and 19, and in John, chap. xxi. v. 15) was a *head of the Church* promised for all generations." This assertion is a proof that you have taken this dogma or opinion, on trust, without having taken the trouble to examine for yourself the passages you refer to, for in them there is not a word said about a *head of the Church*. You mistake the subject altogether : Christ did promise to be with his church to the end of the world, but his promise was not made to any *particular church*—as the Church of Jerusalem, the Church of Antioch, of Rome, or of any other place—but to the body of the faithful, of whatever age, name, colour, or clime ; and the strongest proof of his faithfulness to this promise is, that he has preserved his church in the world to the present day, notwithstanding the ceaseless attempts of the Pope's church to drive it from the earth.

41. "Saint Peter," you tell us, "died a martyr at Rome, in about sixty years after the birth of Christ ; but *another* supplied his place." What *other* supplied his place ?—another saint ? another martyr ? another apostle ? or what other ? You ought to have informed us what other ; but you probably knew that no other could supply his place,—you probably knew that there could be no succession of *apostles*. When the *true* apostles of Christ were dead, he never gave any others to his church : he invested them (the apostles) with a power and an authority which he gave to no others. Bishops, or pastors, might succeed each other in a church, when once planted ; but Peter was not a *bishop*, but an *apostle*—an office altogether different and distinct from that of a bishop—and therefore with impropriety he is called the *first* bishop of Rome. But you say, "there is the most satisfactory evidence, that the chain of succession has remained unbroken from that day to this." ²³ Suppose it could be proved, that the bishops, or popes, of Rome have regularly succeeded each other, and that immediately upon the death of one, another was chosen in his room,—what would the Pope's religion gain by it, since it has been proved that these are no others than usurpers ? But, if history be true, you have very little cause to boast for your clients, of their unbroken chain of succession. M. De Voltaire says, "After the council of Basil had vainly deposed a very prudent pope, whose authority all Europe continued to acknowledge, they set up, as everybody knows, a mere platoon in his room—a Duke of Savoy, named *Amadeus VIII.*, who, from being the first duke of his family, was now become

a hermit at Ripaglia. He was declared supreme pontiff, though a layman. That which had caused such a violent schism and such wars in the time of Pope Urban VI. was now productive only of ecclesiastical quarrels, bulls, censures, reciprocal excommunications, and contumelious expressions : for if, on the one hand, the council called Eugenius a Simonist, a heretic, a perjurer,—on the other, Eugenius' secretary treated the fathers as fools, madmen, and barbarians ; and to Amadeus he gave the name of *Cerberus*, and of *Antichrist*. In short, under Pope Nicholas V. the council insensibly dwindled away of itself ; and this Duke of Savoy, *hermit* and *pope*, contented himself with a cardinal's hat, whereby the *Church* was restored to her usual tranquility. This was the *twenty-seventh* and last considerable schism that has been raised for the possession of St. Peter's chair. *Never has the throne of any kingdom been so often disputed.*"* Hear another testimony on this subject :—"After the death of Gregory XI. the cardinals assembled to consult about choosing a successor ; when the people of Rome, fearing lest the vacant dignity should be conferred on a Frenchman, came in a tumultuous manner to the conclave, and with great clamours, accompanied with many outrageous threatenings, insisted that an Italian should be advanced to the popedom. The cardinals, terrified by this uproar, immediately proclaimed Bartholomew de Pregnans, who was a Neapolitan, and Archbishop of Bari, and who assumed the name of Urban VI. This new pontiff, by his unpolite behaviour, injudicious severity, and intolerable arrogance, had made himself many enemies among people of all ranks, and especially among the leading cardinals. These latter, therefore, tired of his insolence, withdrew from Rome to Anagni, and from thence

* *Voltaire's Essay on the Manners and Spirit of Nations.* This author has been complained against by Papists, and by some Protestants, for his free reflections on their respective parties. He says in his own defence, "These complaints prove that I have observed that just medium which is satisfactory only to persons of a moderate way of thinking." I say, in the words of Shakspeare, "Let the gall'd BEAST wince ; we are unwrung in the withers." Let those complain who feel the smart : if Voltaire writes any thing false of Protestants, they are able to defend themselves ; if true, we must bear it. The work from which the above extract is made, is a sublime review of the history of mankind. The author does not praise or blame by the criterions of sect or party, of white or black skin, of civilized or savage, but by the criterions of *reason* and *virtue*, according to his judgment, which I am sorry to say is not always free from prejudice. He seems to carry in his hand a two-edged sword, cutting both ways, when truth requires it. God made him a genius, the Papists made him an unbeliever in the glorious and simple truths of the Gospel : disgusted with their superstition, his fine mind disdained to wear its servile yoke ; he cast it off, and with it too, the yoke of Christ. But let his admirers know, that the Gospel of Christ is as remote from the weakness of superstition, as it is from the malignity of unbelief.

to Fondi, a city in the kingdom of Naples, where they elected to the pontificate Robert, Count of Geneva, who took the name of Clement VII., and declared, at the same time, that the election of Urban was nothing more than a mere ceremony, which they had found themselves obliged to perform, in order to calm the turbulent rage of the populace. Which of these two is to be considered as the true and lawful pope, is to this day matter of doubt; nor will the records and writings, alleged by the contending parties, enable us to adjudge that point with any certainty. Urban remained at Rome; Clement went to Avignon, in France: his cause was espoused by France and Spain, Scotland, Sicily, and Cyprus, while all the rest of Europe acknowledged Urban to be the true Vicar of Christ. Thus, the union of the Latin Church under one head, was destroyed at the death of Gregory XI., and was succeeded by that deplorable dissension, commonly known by the name of the *Great Western Schism*. This dissension was fomented with such dreadful success, and arose to such a shameful height, that for the space of *fifty years* the Church had *two or three different heads at the same time*; each of the contending popes forming plots and thundering out anathemas against his competitors. The distress and calamity of these times are beyond all power of description; for, not to insist upon the perpetual contentions and wars between the several factions of the popes, by which multitudes lost their fortunes and lives, all sense of religion was extinguished in most places, and profligacy arose to a most scandalous excess. The clergy, while they vehemently contended which of the reigning popes was the true successor of Christ, were so excessively corrupt, as to be no longer studious to keep up even an appearance of religion and decency: and in consequence of all this, many plain well-meaning people, who concluded that no one could possibly partake of eternal life, unless united with the *vicar of Christ*, were overwhelmed with doubt, and plunged into the deepest distress of mind. Nevertheless, these abuses were, by their consequences, greatly conducive both to the civil and religious interests of mankind; for, by these dissensions, the papal power received an *incurable wound*; and kings and princes, who had formerly been the slaves of the lordly pontiffs, now became their judges and masters; and many of the least stupid among the people had the courage to disregard and despise the popes, on account of their odious disputes about dominion, to *commit their salvation to God alone*, and to admit it as a maxim, that the prosperity of the Church might be

maintained, and the interests of religion secured and promoted, *without a visible head*, crowned with a spiritual supremacy.”—*Mosheim’s Ecclesiastical History, Century XIV.*

In confirmation of some part of the last statement, read what follows : “The *Urbanists* and *Clementines* distracted Europe for several years ; and each party damned the other as schismatics, and as rebels to the true vicar of Christ. Crusades were even undertaken in this quarrel ; and the zealous *Bishop of Norwich* in particular let over, in 1382, near 60,000 bigots into Flanders against the Clementines ; but, after losing a great part of his followers, he returned with disgrace into England.”—*Hume, in Richard II.*

After what you have said about the unbroken succession of the popes, and their supremacy, you conclude this paragraph by saying, “His supremacy (that is, the Pope’s) was *always* acknowledged by the Church—that is to say, *by all the Christians then in the world.*” Now, what can be said to a thing so grossly false as this ?—barely to contradict it, would be lowering this Reply to the level of your unsupported assertions ; to set about a serious refutation, would be bestowing too much honour upon both the falsehood and its author : I therefore refer you backward to paragraph 10 of this work, and only add, that all profane and ecclesiastical history rises up as a witness against you, that every age, since the absurd dogma of the Pope’s supremacy was set up, has produced *Protestants* against it,—that millions and tens of millions of pious Christians have died, and *many* suffered martyrdom denying it,—that the holy Scriptures discountenance it,—and that the *true Church of Christ* is *now* rapidly extending in many parts of the world which the name of the Pope has never reached. ²⁴

²⁴ In confirmation of the last assertion, it is gratifying to be able to state, that Protestant missionaries are to be found nearly in every part of the habitable globe,—in China, India, South and North America, Australia, Africa, New Zealand, the South Sea Islands, Navigation Islands, West Indies, &c. &c. &c. They are of every orthodox denomination in the Christian world : there are those from the Church of England Missionary Society, from the London Missionary Society, the Baptist, the Wesleyan, the Moravian, &c. &c.,—all labouring in love and unity, and in the spirit of our Lord Jesus Christ. Their success has been amazing,—none of them have laboured in vain,—thousands and tens of thousands have been converted—not to Protestantism merely, but to GOD,—*whole nations have been converted from idolatry*—not to a more refined idolatry, but from sin and Satan to the knowledge of the true God and to his Son Jesus Christ our Lord.

The annual amount of *voluntary offerings*, by which these missions are carried on and carried out, is at once a proof of the zeal and sincerity of Protestants, and of the vitality and purity of their principles.

Yet a little while, and there will not be a nation, a people, a tongue, or a climate under heaven, which the Protestant missionary will not have visited; while Popery will be left like a stranded wreck, on the shores of desolation,—a melancholy memento to all opposers and corrupters of the truth of the Gospel of Christ.

While on this subject, I cannot forbear observing, that Popery is not only the **CORRUPTER**, but the **OPPOSER** of the religion of our Lord Jesus Christ: had it not been for Popery, His religion would, doubtless, have triumphed in every nation under heaven. How does it come to pass, that at this day, *eighteen hundred years* after the resurrection of Christ, there are *six hundred millions* of the human race unvisited and unbled by his holy religion?

The history of the apostate Church of Rome is a satisfactory answer to this question;—the sum of which is, that that which is not in a thing, cannot come out of it: Popery not possessing the religion of the Son of God, could not propagate it in the nations of the earth. But this is not half of its crime: it has always been, and still is, the antagonist of the religion of Jesus Christ; and a great portion of the history of the apostate Church is a relation of its efforts to prevent the Gospel being preached in the world, and to murder those who have attempted to preach it.

42. "Of later date, the *chief bishop* has been called, in our language, the **POPE**, and in the French, **PAPE**, in the Latin he is called **PAPA**," &c. &c. It is of little consequence by what *name* any race of *usurpers* or *impostors** is called, whether it is magician, diviner, augur, sybil, seer, bramin,

* "A race of usurpers or impostors." These terms apply with greater propriety to the popes of Rome than to any other race of impostors whatever: Simon Magus, Johanna Southcote, and all ancient or modern pretenders are completely eclipsed by the great Roman impostors. Protestantism, like the religion which she professes, challenges investigation, demands to be jealously sifted, and asks no implicit, servile, superstitious attachment; but Popery, like all imposture, chooses the dark,—and hence in the **DARK AGES** it was in the zenith of its reign. Of all impostors, religious impostors are the worst; and the popes of Rome are incomparably the worst of all religious impostors. Religious impostors are such as falsely pretend to an extraordinary commission from heaven, and who terrify the people with false denunciations and judgments. The popes of the Apostacy answer exactly to this description, and they have always acted upon these principles. Take one instance out of a multitude at hand:—

In 1170, in the reign of King John of England, Pope Alexander III. put this kingdom under an

INTERDICT.

"The sentence of interdict was, at that time, the great instrument of vengeance and policy employed by the court of Rome; it was denounced against sovereigns for the lightest offences, and it made the guilt of one person involve the ruin of millions, even in their spiritual and eternal welfare. The execution of it was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was of a sudden deprived of all exterior exercise of its religion: the altars were despoiled of their ornaments; the crosses, the reliques, the images, the statues of the saints, were laid on the ground; and, as if the air itself

arch-druid, papa, pape, pope, patriarch, cailiff, mufti, or Satan. Mankind have been cheated, abused, and imposed upon by impostors enough, without this last and cruelest of all others—the Popish. When the Saviour of mankind appeared in our wretched world, well might there be joy among the heavenly host, in the prospect of man's deliverance from so many degrading systems of false religion; yet none knew but the Holy Spirit, who testified beforehand;* that from the bosom of the primitive Church should come forth *that power* which should neutralize for so many ages the blessings of the Gospel of Christ. I have said that Popery is the last and the most cruel system of deception ever practised on the credulity of mankind; it is the last, because the most considerable and extensive that has appeared in the latter ages of the world, having embraced nearly the whole of the civilized part of mankind; and although *Mahometism* arose in the seventh century, one cause of its progress, if not of its rise, was the bitter dissensions and animosities which reigned among the anti-christian sects,—and even this system of imposition and fraud has not been so fatal to the interests of the true Church of Christ as that of Popery. This latter is the most cruel that has ever appeared, inasmuch as its votaries are under the power of a stronger delusion than those of any other system: it brings in the venerable name of JESUS, to sanctify and give colour to

were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples and laid on the ground with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy (paganized) institution. The laity partook of no religious rite, except baptism to new-born infants, and the communion to the dying: the dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields; and their obsequies were not attended with prayers, or any hallowed ceremony. Marriage was celebrated in the church-yards; and that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments, and even to salute each other, or so much as shave their beards, or give any decent attention to their person and apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation.”—From Hume's History of England in the reign of John.

With what kind of feelings would the British nation *now* receive the announcement of an INTERDICTION?

There is scarcely a more contemptible object in the world than a detected grey-headed impostor suffering in the pillory the broad gaze of an insulted public. Now, he who is called the Pope—the Vicar of Christ—his holiness, &c.—is the antiquated impostor of Rome. This old priest stands at this day at Rome, in the eye of the civilized world, the object of deserved pity and contempt—not for his own personal crimes, but for those of the apostate Church and his predecessors, of which he is the acknowledged head and representative.

* 2 Thessalonians, chap. ii. verse 1 to 14; and 1 Timothy, chap. iv. verse 2 and 3.

its frauds,—it assumes the name and character of His Church,—it pretends to have his authority for its impositions, and it has mixed truth so artfully with its errors and falsehoods, that many men of learning and judgment, and even of true piety, have been deceived by it. It has substituted burdensome rites and ceremonies, instead of the simple ordinances of Christ; it has tormented men with dread of purgatory, and excommunications, and anathemas, instead of administering to them the consolations of the Gospel; it tantalizes poor starving souls with the promise of the bread of life, and gives them nothing but *husks*, fit only to feed swine upon; it holds forth a terrific curse over the heads of any of its votaries who leave its communion; and, finally, after hoodwinking the minds of men in this life, it sends them into eternity with the bandage about their eyes, to be undeceived, when, alas! it is too late. What you have said in the latter part of this paragraph, about *cardinals* and *councils* of the Church, requires no answer; for whether true or false, it can make the Pope's Church no better.

43. “The *Popedom*, or office of Pope,” you say, “continued in existence through all the great and repeated revolutions of kingdoms and empires, &c.” As you have introduced the subject of the *Popedom*, it will not be improper here, to shew *how* this office originated, and *when* it originated, and *by what means* it has been supported, and then it will appear, that instead of being any thing to boast of, that the *Popedom* has continued through all the great and repeated revolutions of kingdoms and empires, you will find that you and your clients ought to be heartily ashamed of it: read the following account:—

“The manly form and perfection of the papal system was long prevented by the residence of the heathen emperors at Rome, and their having a powerful influence over those nations to which the professors of Christianity chiefly belonged. But Constantine the Great, the first Christian emperor, heaping his favours upon the clergy, tempted them to earthly-mindedness, covetousness, and ambition to overtop one another. To court his favour, or obtain preferments, millions of heathens, *without any change in their hearts*, professed themselves Christians. It soon became the principal aim of the clergy, as well as of the civil rulers, to have the Church conformed as much as possible to the civil constitution, and subjected to the same head. About A.D. 334, Constantine removed his residence from Rome to his new city of Constantinople. This gave the

Romish bishops more opportunity to enlarge their power. The civil sovereigns sometimes courted their assistance to keep the citizens in awe, or conform to their party. The bishops of Constantinople, presuming to vie with those of Rome, tempted the latter to aggrandize themselves as much as they could. The long division of the empire into the eastern and western, together with the desolating ravages of the northern barbarians, exceedingly weakened it. After kings, consuls, decemvirs, tribunes, dictators, and emperors, heathen and Christian, and successively governed at Rome ; and when the western empire was, amidst confusions and convulsions, forming itself into particular and separate sovereignties, it was altogether unbinged, A.D. 476. During eighty years, in which the Heruli and Gaths ruled at Rome, the senate was allowed to retain some vestiges of their ancient power. But being taken by Justinian the Greek, or Eastern Emperor, Justin II. his successor in A.D. 566, deprived her of all her distinguished honors, and rendered her subject to the Exarchate of Ravenna. This highly disgusted the Romans ; and their bishops seized this opportunity of extending their power.

“*Gregory the Great*, a man of remarkable reputation, and perhaps some piety, who exclaimed so loudly against John of Constantinople, for claiming, in a limited sense, the title of *Universal Bishop*, as highly antichristian, contributed exceedingly to introduce the true Antichrist into his own see. To all the superstition under which the Christian Church already groaned, he added such enormous loads of fantastic inventions in the worship of God, as defiled it with ignorance, error, and delusion. Blinded hereby, multitudes of the clergy, in or out of monkish orders, were fitted to embrace and promote every thing stupid or wicked. In imitation of the imperial constitution, the unscriptural dignities of lordly bishops, archbishops, metropolitans, and patriarchs had been reared one above another : having lost sight of Jesus Christ, as Universal Head, a visible centre of union was still wanted. By encouraging appeals from their fellow-bishops, and pretending acts of general councils in their favour, and by a thousand other ambitious and fraudulent methods, the bishops of Rome had long struggled hard for this supremacy. About A. D. 606, Boniface III. of Rome, by flattering Phocas, the Greek emperor (one of the vilest traitors, and murderers, and inhuman wretches that ever breathed), as Gregory had done, procured for himself the title of *Universal Bishop*. Deputies were immediately dispatched through the western churches, to introduce the new superstition, and to procure submission to the Roman head.

As these deputies were often very ignorant, and altogether incapable to officiate in the language of the several countries to which they were sent, Pope Vitalian, A. D. 666, it is said, appointed that all public worship, or at least the more important parts of it, *should be performed in the Latin language*, which was now little understood. This at once concealed the ignorance of the missionaries, and marked the churches with an implicit subjection to Rome. Meanwhile, the pontiffs, with great zeal, exerted their new power, in promoting the celibacy of clergymen, by which they and their property became wholly detached from the civil state, and affixed to the Church, in the idolatrous worship of saints, angels, images, and relics, in adding new superstitions, in erecting new offices of cardinals, or new orders of monks, till the people everywhere groaned under their numerous and oppressive clergy, who, by the most base and crafty methods, appropriated to themselves almost the whole wealth and power of the Christian world.

“Before the Reformation, the order of *St. Bennet* is said to have had above 15,000 monasteries, with abbacies annexed, and to have produced 24 popes, 200 cardinals, 1,600 archbishops, 4,000 bishops, 15,700

Omitted Note to Paragraph 41, line 14.

²³ No doubt Cobbett is as firm a believer in this wonderful unbroken succession of popes as I am—and I believe in it as devoutly as I do in the unbroken succession of the Egyptian sacred crocodiles. We are assured, on the most respectable authority,* or we could scarcely credit it, that the Egyptians worshipped the crocodile—an amphibious creature (that is, living alike upon land and water) as a god. They built a splendid palace for his abode, as grand as the Vatican at Rome; they put a gold chain about his neck; they caused him to fare sumptuously every day; and when he died, they SOLEMNLY provided him a SUCCESSOR. But he had one little enemy (for no state of earthly felicity, however exalted—not even the Popedom—is perfectly free from misfortune), it was the *Ichneumon*. When the crocodile sleeps—which he always does with his mouth open—this small animal leaps at once into his mouth, gets down to his entrails, which he gnaws; then piercing his belly, the skin of which is very tender, he escapes with safety; and thus, by his address and subtlety, returns victorious over so terrible an animal.

The popes of Rome resemble these reptiles in other respects besides that of the SUCCESSION. As they are amphibious, so are the popes, who can be either temporal or spiritual at their pleasure, and as best suits their purpose. As the crocodiles profit by the superstition of their worshippers, so do the popes, and so will they, so long as they can contrive to keep up the blind veneration of Papists as to the FABLE OF THEIR DIVINE AND UNBROKEN SUCCESSION.

* Rollin,—Ancient History of the Egyptians, book i, chap. 2.

abbots, remarkable for their writings, and 156,000 canonized saints. Who then can imagine what millions must by this time have pertained to the Augustinian, Franciscan, Dominican, Carmelite, Jesuite, and many other less important orders?"—*Brown's Harmony of Scripture Prophecies*. Thus did the Popedom originate, thus was it extended, and thus did it produce the fruits of superstition, idolatry, ambition, and worldly grandeur.

44. Here you say, "The history of the Church in England, down to the time of the Reformation, is a matter of deep interest to us. A mere look at it—a bare sketch of the principal facts will show how false, how unjust, how ungrateful those have been, who have vilified the Catholic Church, its popes, its monks, and its priests." I agree with you that the history of the Church of Christ, in England, is a matter of deep interest to every man in England; but then, it should be the history of the *real Church of Christ*,—not of Popery;—and I am glad that such a history is now before the public, written by the late *Rev. Joseph Milner*. It is an admirable work, written with great candour, piety, and judgment. I have already proved that the Christian religion was introduced into Britain in the apostolic age, long before there was a pope at Rome, or before the name of a pope was so much as thought of. Even *Dr. Lingard*,* the most respectable living apologist that Popery has, is compelled to acknowledge,

* This elegant imitator of Gibbon, in his work on the Antiquities of the Anglo-Saxon Church, has endeavoured to make it appear doubtful whether the Christian religion was introduced before the time of Lucius into Britain. His amazing acquaintance with Church antiquities, as well as with profane history, gives him a great advantage as an apologist for the system to which he is devoted. His veracity, and his regard to his literary reputation, are a sufficient warrant for the general correctness of his statements; but, like Gibbon, he insidiously stabs the truth when he is least suspected. He is, as a writer, to the Papist party, what Gibbon is to the infidel,—its most powerful defender—although, like him, he is not a controversial writer. All his historical works may be read with advantage and delight, if they are read at the same time with sufficient caution. This learned church antiquary surely cannot think he has disposed of all the arguments of Stillingfleet, in his *Origines Britannice*, by a few notes of interrogation, at the foot of one of his pages!

No disrespect is intended to Dr. Lingard by the above remarks; yet his History ought to have been entitled "*An Apology for Popery, under the form of a History of England from the invasion*," &c &c. As Satan took our blessed Saviour up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them, in order to induce him to worship him (Matt iv. 8.), so the Doctor carries his readers away with him in his History, and shows them the kingdom of the Pope, and all its glory, in order that they may do homage to this earthly deity.

I intend, as we proceed, to give a few specimens of the Doctor's skill in bringing out the latent beauties of the apostate Church of Rome, and of casting her blemishes into the shade.

"that the Britons were indebted for this invaluable blessing (pure Christianity) to the zeal of some of the first disciples of Christ."—*Antiquities of the Anglo-Saxon Church*, vol. i. p. 2.) But it is not upon the testimony of one ancient and respectable historian alone that this fact is founded: *Tertullian*, *Origen*, and *Arnobius*, as well as *Eusebius*, bear their testimony as to the early reception of the Gospel in this island.

Bishop *Stillingfleet*, in introducing the testimony of *Eusebius*, in his *Antiquities of the British Churches*, says, "There is a difference in the force of the testimony of ancient writers themselves, according to their abilities and opportunities: for some had a far greater judgment than others; some had greater care about these matters, and made it more their business to search and enquire into them; and some had greater advantages by being present in the courts of princes or councils of bishops, whereby they could better understand the beginning and succession of churches. And for all these there was none more remarkable in *antiquity* than *Eusebius*; being a learned and inquisitive person, a favourite of *Constantine*, the first Christian emperor (born and proclaimed emperor in Britain); one present at the council of *Nice*, whither bishops were summoned from all parts of the empire; and one that had a particular curiosity to examine the history of all churches,—designing an *ecclesiastical history* out of the *collection* he made. The testimony of a person so qualified cannot but deserve great consideration,—especially when it is not delivered by way of report, but when the force of an *argument* depends upon it. And *Eusebius*, in his third book of *Evangelical Demonstration*, undertakes to prove, *that the apostles, who first preached the Gospel to the world, could be no impostors or deceivers*: and, among other arguments, he makes use of this,—*that although it were possible for such men to deceive their neighbours and countrymen with an improbable story, yet, what madness were it for such illiterate men, who understood only their mother tongue, to go about to deceive the world, by preaching this doctrine in the remotest cities and countries!* And, having named the *Romans*, *Persians*, *Armenians*, *Parthians*, *Indians*, *Scythians*, he adds particularly, that some passed over the ocean *to those which are called the BRITISH isles*: from whence he concludes, *that some more than human power did accompany the apostles, and that they were no light or inconsiderable men,—much less impostors and deceivers*. Now, unless this had been a thing very well known at the time,—that Christianity was planted here by the

apostles, why should he so particularly and expressly mention the *British* islands? It cannot be said, that they are only set down to denote the most remote and obscure places; for, long before that time, the *British* islands were very well known all over the *Roman* empire; *Britain* having been the scene of many warlike actions from the time of *Claudius*; the occasion of the additional titles and triumphs of emperors; the residence of *Roman* lieutenants and legions; the place of many *Roman* colonies, cities, and ways; but especially, about *Constantine's* time, it was the talk of the world, for the revolt of *Carausius* and *Allectus*; the victory and death of *Constantius* here; the succession of *Constantine*, and his being declared emperor by the army in *Britain*. So that scarce any *Roman* province was so much interested in the several revolutions of the empire as *Britian*. And, therefore, *Constantine* going from hence, and being so much in the esteem of *Eusebius*, it is not to be conceived that he should speak these words at random, but that he had made a diligent enquiry both of *Constantine* himself, to whom he was well known, and of others of his court, concerning the state of the *British* churches,—of what continuance they were, and by whom planted; after all which, *Eusebius* affirms it with so much assurance, *that some of the apostles preached the Gospel in the BRITISH islands.*”

After what is here advanced, when combined with evidences arising from other sources, too considerable to advance here, they who deny it must have some *private* reason for doubting whether or not the Gospel was introduced into Britain in the apostolic age, or by some of the apostles themselves. To what extent it spread at this early period is not easy to determine: the extent of the country, the numerous dialects spoken in it, the barbarity of a great fraction of its inhabitants, and their continual wars, would greatly hinder its progress. As a proof, however, that Christianity had made some considerable progress in Britain in the second century, we find Lucius, a British prince (probably already converted to the Christian faith), sending a message by two *British Christians* to Eleutherius, then Bishop of Rome, with a view to obtain, if possible, additional satisfaction as to the truth of Christianity himself, and likewise to obtain assistance to promote more extensively the religion of Christ in his dominions. It is not astonishing that the advocates of the “Church of Rome,” both ancient and modern, should seize upon this circumstance in order to serve their party. Hence they would have us believe there was no Christianity in Britain before the time of Lucius.

But this story, which some respectable authors doubt, will not serve their purpose, without mixing with it certain fables invented by monks and devotees of the Papacy : for Eleutherius, Bishop of Rome, was no more than Polycarp, Bishop of Smyrna, or any other bishop. If any should start the question, Why did Lucius send to the Bishop of Rome rather than to any other bishop ? I answer, To whom was he so likely to send as to him,—seeing he resided at the seat of imperial government,—that the facilities of intercourse were so great,—and that the faith of the primitive Christians in that city, before it was debased by superstition, “ was spoken of throughout the whole world ”?—Romans i. 8. Enough has been said on this subject by Stillingfleet, Usher, Bishop Burgess, and by Hughes, in his *Horæ Britannicæ*, to convince any but a Papist, that the Pope’s claim to supremacy over the British churches is just as well founded as his claim to the keys of the kingdom of heaven. I shall pursue this history in the words of the last-named author. “ At the time of Dioclesian’s accession to the imperial dignity, the Christian Church enjoyed a profound tranquility ; but the Christians did not make a due improvement of it : religion was fast degenerating from its primitive simplicity, and the great *head* of the Church was about to permit a heavy storm to fall upon it. The British churches, though they escaped its greatest force, yet were in some measure exposed to its effects. Many suffered death, and others betook themselves into woods and desert places, there to remain secure until the storm abated. Only the names of three martyrs are recorded, and these were Roman citizens, and who appear to have been persons of note : the one was *Alban*, a citizen of Verolam, which in after ages was, in honour of the martyr, called *St. Alban’s* ; the other two were Julius and Aron, of Isca Silurun, or Caerleon, in Monmouthshire.* It has generally been supposed that during the reign of Constantine the Great, the Christian religion took deep root in Britain. Conformity to the world, which now smiled upon the Church, began to have a most injurious effect upon both clergy and laity. The poverty of the British churches was perhaps the means of preserving them in some measure from running into the excesses of other churches. But if our countrymen had not departed from primitive simplicity so far as the churches of Italy and the East, yet they wanted not their share of superstition.” If Gildas and Bade, two ancient historians, may be believed, the British churches, before the introduction of the Saxons into this island,

* See a fuller account in Fox’s Book of Martyrs—that much calumniated but excellent work.

were sunk into a deplorable state of laxity of discipline. Even among the clergy, gluttony, drunkenness, avarice, and luxury so reigned, that they no longer preached to their flocks the precepts of the Gospel which they themselves so little regarded. To this general corruption they ascribe the calamities which fell upon the British nation. It appears that there were a few, even in this state of general corruption, who had escaped the contagion; but they were either too few in number or too insignificant to produce a reformation. But before the arrival of the Saxons, says Rapin, Germanus, Bishop of Auxerre, came twice into Britain. This prelate perceived that the clergy were no less ignorant than corrupted, and that their corruption was chiefly owing to their ignorance. To apply some remedy to this evil, he believed the most beneficial thing he could do for Britain would be to erect schools for the instruction of youth, and particularly for those who were designed for the service of the Church. Pursuant to this pious resolution, he founded several, among which those of Dubricius and Ilutus were the most famous. It is not to be doubted that these schools of Germanus were of great benefit to Britain, since they afterwards produced many illustrious men that governed the British churches in the most perilous times. Several ecclesiastics, famous for their sanctity, flourished in this island previous to the conversion of the Saxons: the most noted are *Patrick, Dubricius, David, Sampson* the elder and *Sampson* the younger, *Cadoek, Patern, Petrock, Kentigern, Asaph, Columbia, Gildas of Badon*, and *Columbanus*. These were the principal ecclesiastics which the British Church produced, from the arrival of the Saxons to the retreat of the Britons into Cambria. It is obvious we have the names of those only that flourished in Cambria, Ireland, and Scotland. As for the other parts of Britain, we know nothing of what passed with respect to church affairs; we have not so much as the names of the bishops—except Theon and Thadiock, Archbishops of London and York—who were forced to fly into Cambria. It is very likely all the monuments of the British churches were destroyed, wherever the Saxons became masters, and that it was not possible to preserve any but those of the churches in Wales, where the Saxons could not penetrate. It is easy to imagine that the Church was in a very mournful state whilst the Saxons were exercising their fury.”

Gildas relates, “that all the cities and churches were burnt to the ground, from the east to the western ocean; the inhabitants destroyed by the sword, or buried in the ruins of houses and altars, which were

defiled by the blood of the slain ; in which horrible devastation the rulers of the Church, and the priests, suffered together with the common people." Such was the British Church, up to the time when Augustin arrived in this island to convert the pagan Saxons. He and his associates sowed here, at that time, the good seed of the kingdom with one hand, whilst they sowed the tares of Popery with the other,—which latter sprang up in after times and filled the whole land. Now, as it has been shown that there were Christians in this island (which had no connection with the "Church of Rome") from the apostolic times to the time of Augustine's arrival, so it will appear, a little further on, that there were, from this time to the period of the glorious Reformation, always *real Christians* (who alone constitute the true, or spiritual Church of Christ on earth), who led holy lives, who testified the truth in public or in private, and who rejected the usurped authority of the popes of Rome. I do not deny that there were many pious Christians in the Pope's church, in England, from the time of its first establishment here—especially in the more early periods of its history, before error and corruption so greatly prevailed ; but as these remained in it through ignorance, I leave them to the judgment of Him, who, in *that day*, will separate the chaff from the wheat, and who will own and approve all those who have loved and served him, of whatever denomination, sect, or party. Although all the honour of converting the English nation has been given to Augustin, a careful examination of the history of this time will convince the unprejudiced, that this cannot be done without injury to the memory of many holy and devout British Christians.

Rapin says, "The Scotch monks of Columba had, at least, as great a share in it as Augustin and his companions : for, after these last had begun to make converts, the new Christians being sunk again into idolatry, the Culdees were the persons that set them right again,—or rather, that converted them anew. This was the case in the kingdoms of Essex, Northumberland, and East-Anglia. As for the conversion of Mercians, the Italian missionaries had no hand in it at all. 'Tis true, Augustin preached to the Saxons of Kent, as Melitus did to those of Essex, and that with good success ; but then, very probable, this work was already began, and even in great forwardness, when Augustin arrived in England. It is hard to conceive how these monks, who were forced to make use of interpreters, could possibly have converted such numbers of pagans—even to the baptizing 10,000 in one day—in a few months after their arrival, if

the Saxons had not been prepared beforehand. But the converts made by these Italian monks, it is to be feared, were not well grounded in their religion. This is a natural inference from the apostacy of the people of Essex, East-Anglia, Northumberland, and Kent itself, at a time when, if they had been true Christians, they would have given marks of the highest zeal. This makes one think their conversion was without any previous instruction, *and rather the effect of fear, or compliance to their kings*, than of a thorough persuasion and knowledge of the truth. It is, therefore, surprisingly strange, that the conversion of the English should be attributed to Augustin, rather than to Aidan, to Finan, to Colman, to Cedd, to Diuma, and the other Scotch monks, who undoubtedly laboured much more abundantly than he. But here lies the case: these last had not their orders from *Rome*, and therefore must not be allowed to share in the glory of this work." Even their "*pious obstinacy*" in refusing to acknowledge the jurisdiction of the "Church of Rome" over them, could not prevent some of their enemies, doing justice to their piety. "Bede," says Lingard, "in different parts of his works, has borne the most honourable testimony to their virtue. With a glowing pencil he displays their patience, their chastity, their frequent meditation on the sacred writings, and their indefatigable efforts to attain the summit of Christian perfection. *One only stain* did he discover in their characters,—an immoderate esteem for their forefathers, which prompted them to prefer their own customs to the consent of all other Christian churches." It is clear what their "*one only fault*" was; for, in 664, a mock council was assembled at Stremesbalch, now Whitby, in which, after hearing charges brought against the Culdees, by a turbulent and ambitious Saxon, who had been raised to the prelacy by Rome, and the defence which the Scotch bishops had to offer, *Osway* passed his judgment against the latter,—requiring them to submit to the Roman authority, or withdraw from England. All the Culdees, therefore, who were stationed in Northumberland, Mercia, and East-Anglia, retired to Scotland; Ceada, who remained in Essex, being the only one in their connection who retained his charge. Their places it was impossible adequately to supply; but their influence appears to have been felt long after their removal. The well known state of the Saxon clergy at the commencement of Alfred's reign, leaves no room to doubt the fatal result of ejecting, at once, so many pious, zealous, and learned pastors from the infant English church. Not satisfied with the driving them from England, the emissaries of Rome followed them to their retreats in Scot-

land; and, although they nobly and successfully resisted their intrusion for many centuries, yet, by the help of fraud, corruption, and kingly influence, the vile system of Popery at length got established in Scotland. But it is worthy of observation, that this country (Scotland) never became so saturated with the errors and spirit of Popery as England,—and this may be most safely attributed to the exertions of the Culdees; for they continued till the beginning of the *fourteenth century*. In this century Lolardus appeared in France, and Wickliff in England. “Here we have a singular proof of the providence of God, in preserving the truth in our native country, even during the time that *the man of sin* was reigning with absolute authority over the other nations of Europe; and in transmitting some of its most important articles, at least, nearly to the time of its breaking forth with renewed lustre at the Reformation.”—See *Jamieson’s Historical Account of the Ancient Culdees of Iona*,—*Lingard’s Anglo-Saxon Church*,—*Mosheim’s Eccles. History*,—*Guthrie’s* and *Rapin’s Histories of England*,—and *Ecclectic Review* for May, 1812.

²⁵ In reply to your charge of ingratitude against Protestants, for not changing the religion which was received from the apostles, for that which the Pope of Rome sent into England, by Augustin, 500 years afterwards, we can well afford to be esteemed ungrateful on this account—yea, we glory in it; and we should as soon think of being grateful to the dey of Algiers, for sending the plague amongst us, as of being grateful to the Pope for sending us the religion of the apostate Church of Rome.

45. In this paragraph you say, “England, at the time when this religion was introduced, was governed by seven kings, and that state was called the HEPTARCHY. The people of the *whole country* were PAGANS,” &c. Now, if what I and *Dr. Lingard* have stated, in the preceding paragraph, is true, your assertion must be false. But, supposing that the people of the *whole country* to have been PAGANS, does it not only imply a severe reflection on the Pope—if he is the head, or chief manager of the Church of Christ on earth—that he was so negligent, or so wanting in zeal for the honour of Christ, as not to send the Gospel to the poor English PAGANS until 569 years after the death of Christ? He could not plead in excuse, that this island was unknown, or too far off, or too small to deserve notice: no, nothing can be urged that is sufficient to excuse him for letting so fine an island lie in heathen darkness, while he was sitting in St. Peter’s easy-chair at Rome. What you say here about the calendar is only a repetition of what you have said before, in paragraph 21, which has already been answered. ²⁶

26 I shall in this place fulfil my promise, made at paragraph 21, to describe the ceremony of creating saints, in the apostate Church of Rome. A *saint*, in the scripture sense, is a holy or godly person—one that is holy and godly by profession, covenant, and conversation (conduct). I cannot, in this short space, give a full portraiture of a *saint*; but such a person is one of the elect of God,—is born again of the Spirit of God,—is sanctified, justified, and united to Jesus Christ,—and who lives in this world as a stranger or a pilgrim. There were many saints in the apostolical churches. The apostle Paul addressed those at *Ephesus* thus,—“*Paul*, to the *saints* which are at *Ephesus*, and to the faithful in Christ Jesus: Grace be to you, and peace,” &c.—*Eph.* i. 1. 2. To the *saints* at *Corinth* he writes, “*Paul*, to the Church of God, which is at *Corinth*, to them that are sanctified in Christ Jesus, called to be *saints*,” &c.—*Cor.* i. 2. To those at *Phillipi*,—“*Paul*, to all the *saints*, which are in Christ Jesus, which are at *Phillipi*,” &c.—*Phil.* i. 1.

Thus it appears, that renewed and sanctified men and women—however poor in this world—are *saints*, as much as the apostles, martyrs, or confessors; and that God alone can create them. Let us now attend to the manner in which the apostate Church makes *saints*, and what kind of *saints* they are, when made by her.

THE CANONIZATION OR CREATION OF SAINTS

Is the enrolment of any person in the *canon*, or catalogue of those who are called *saints*; or, it is a judgment and sentence of the Church, by which it is declared that a deceased person was eminent for sanctity during his lifetime, and especially towards the end of it; and that, consequently, he must now be in glory with God, and deserves to be honoured by the Church on earth with that veneration which she is wont to pay to the blessed in heaven. Canonization succeeds beatification. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into; after which, one of the consistorial advocates, in the presence of the pope and cardinals, makes the panegyric of the person who is to be proclaimed a *saint*, and gives a particular account of his life and miracles; which done, the holy father decrees his canonization and appoints the day. On the day of canonization the pope officiates in white, and their eminencies are dressed in the same colour. St. Peter's Church is hung with rich tapestry, upon which the arms of the pope and of the prince or state requiring the canonization, are embroidered in gold and silver. An infinite number of lights blaze all around the church, which is crowded with pious souls, who wait with devout impatience till the new *saint* has made his public entry, as it were, into paradise, that they may offer up their petition to him without any danger of being rejected. The expense altogether of this religious farce amounts to about 25,000 Roman crowns, or £6,000 sterling.—*Encyclopædia Britannica*.

Some of the *saints* made by the apostate Church have been worthy of her. *Thomas Becket*, was one who deserved to be punished as a traitor and rebel against his sovereign, rather than to have been esteemed a *saint*; but more of him soon. *Ignatius Layola*, the founder of the order of *JESUITES*, whose name is synonymous with treachery, fraud, and villany, is another of her *saints*. *Dominic de Gusman*, or *Saint Dominic*, is another of her *saints*. He was the founder of that horrible tribunal, the

INQUISITION,—that slaughter-house and shambles of human beings. Animals are not roasted until they are killed ; but this *saint* provided for the roasting of his fellow creatures' flesh whilst yet alive !!!

Judge, now, of the difference between the *saints* of pristine times, and those of the apostate Church !

46. "The Protestant writers," you say, "have been strangely embarrassed in their endeavours to make it out, that *up to this time* (the year of our Lord 596, or thereabouts) the Catholic Church was *pure*, and trod in the steps of the apostles ; but that *after this time* that church became corrupt." I know of no Protestant writers who ever attempted to make it out, that the "Catholic Church" was pure up to the period of 596, or thereabouts,—but many have proved quite the contrary. If any have attempted to point out *the precise time* when the "Church of Rome" ceased to be the *true Church of Christ*, they have acted as foolishly as that historian who should attempt to point out the exact day, month, or year in which a whole empire became corrupted by luxury. A little attention to the ecclesiastical history of the *third* and *fourth* centuries would convince you that the progress of error and corruption in the Church of Rome was so gradual, that it is next to impossible to state the exact time at which it became so wholly corrupt as to cease to be a true church of Christ. But although this is the case with respect to this circumstance, there can be no doubt that it has long since ceased to possess any valid pretensions to the honour of being a pure, or even a true church. Your hair, for instance, is grey, but it was not always so ; yet, point out the month, the week, or the day, if you can, on which it became wholly grey and ceased to be its original colour.* Just so it has been with the apostate Church of Rome : one innovation has crept into it after another—one error and corruption sprang up after another, until, at last, it became covered with them. It would be easy to prove what is here advanced, from the most undoubted sources of information, but only one quotation can I have room to give.

* I particularly request that the reader will not consider this allusion to be a wanton attack upon the old age and growing infirmities of Mr. Cobbett,—nothing is further from my intention than this : I have been taught, from my youth, to honour grey hairs, and to stand in the presence of age. If I have said some severe things in the preceding pages, against Mr. Cobbett, they are not the effects of any want of proper respect for his years, or of excited feeling, or of temporary irritation : I intended to be severe ; he has justly merited all that I have said,—not by any personal affront I have ever received from him, but by the unmeasured and unmerited abuse he has poured upon the names of some of the best men, both dead and alive, which this country has produced.

Writing of the ceremonies used in churches during the second century, *Mosheim* says, "There is no institution so pure and excellent, which the corruption and folly of man will not in time alter for the worse, and load it with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century, many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the Gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendour of external institutions, than with the native charms of rational and solid piety—and who, generally, give little attention to any objects but those which strike the outward senses."

The translator of *Mosheim* has the following note on the above passage: "It is not improper to notice here, that this attachment of the vulgar to the pomp of ceremonies, is a circumstance that has always been favourable to the ambitious views of the Romish clergy; since the pomp of religion naturally casts a part of its glory and magnificence upon its ministers, and thereby gives them imperceptibly a vast ascendant over the minds of the people." But, in order to have a full and clear view of the gradual corruption of the apostate Church of Rome, you must read the *History of the Corruptions of Christianity*, in two volumes, by Dr. Priestly. There you will find in detail all that I have asserted in general, set forth in such a way as to be unanswerable,—except in the great doctrines of the atonement, and of a separate state of the soul after death. For an answer to the remaining part of this paragraph, I refer you back to the 12th paragraph of this little work.

47. You go on to say, "The tree is known by its *fruit*." Well said indeed, WILLIAM; this is the best test of a system of religion, of a principle, or of a character. Come, then, let us examine the *fruit* of this *papal tree*, which was first planted by *Augustine*, in England; and if the fruits be not found to be bad,—if they are not found to be, on examination, apples of Sodom, wild grapes, poison-berries, and such like, I will believe that you can tell truth.*

* Let no one think that the expressions in the above paragraph are too strong: it is not against Papists, but against Popery, that the writer employs them; for it is the great enemy of Christianity, and as long as it exists, the Gospel of our Lord Jesus Christ will never do its destined work upon earth. To accomplish the utter destruction, therefore, of this system of error and delusion, ought to be the righteous en-

"Bear in mind," say you, "that it was the Catholic faith, as *now held*, that was introduced into England by *Pope Gregory the Great*."

As you seem not to know when, how, or by whom Popery was first introduced into England, I shall here, as briefly as possible, inform the reader.

It has been shown and proved, beyond all reasonable doubt, that the pure religion of our blessed Saviour *was* brought into Britain in the *first century* (turn back to paragraph 2, and note 5). I will now show, *first*, when and by whom Popery was brought here; and, *secondly*, how it was brought amongst our forefathers.

FIRST—WHEN AND BY WHOM WAS POPERY BROUGHT INTO ENGLAND?

The following account is given from the life of *AUGUSTIN*, written by *Sir Henry Spelman*, in Latin, and nearly in his own words translated thus:—

He was a Roman (I think) by birth, and a monk of the Benedictine order, and was afterwards made provost of St. Gregory's Monastery at Rome. Called forth from there by Gregory, he is sent into Britain with forty monks, his companions, and others of the clergy (over whom he made him abbot), in the year of our Lord 596; and in the year 597, arriving in Britain, he converted to the faith *Ethelbert*, king of Kent, and the greatest part of his people, whom, on the day of pentecost, he baptized in the church of St. Martin, at Canterbury, which had continued from the time of the Romans till then. The same year he went to *Arles*, where he was ordained archbishop. Returning to England, he was soon after honoured by Gregory with a pall (by which the fulness of power is signified), in the year of Christ 601.

Concerning the manners of *AUGUSTIN*, I shall determine nothing; he is blamed by our age and extolled by antiquity. They report him to have been learned, pious, and an imitator of primitive holiness,—the first in-

deavour of every Christian; and continual and fervent prayer to the Spirit of truth ought to be made by the whole Christian Church for its speedy extirpation. The modified form which Popery has assumed in these lands, and the Christian lives of some of its professors, so far from abating the zeal of Christians in this work, ought to be regarded as a circumstance indicative of its downfall, and as an incentive to redoubled exertions: the near contact of Popery with Protestantism has always produced the same effect,—it is like the first beams of morning light caught by the dark barren mountains, and reflected back upon us; it is not their own light, but ours we see. Let us not be deceived: the night of Popery in this world is far spent,—the day is at hand. Let every Christian, indeed, *do justly, love mercy, and walk humbly with his God*, and this shall live down the calumnies of the enemies of pure religion, and most effectually bring to an end the reign of Papal Antichrist.

roducer of Roman monks, and other rites and ceremonies,—in repairing and building churches, diligent enough,—and for working miracles *extraordinay, famous*.* Hence, by reason of human frailty, his mind, perhaps, grew more lofty and proud,—which thing St. Gregory himself seemed to take notice of, who admonished him, in an epistle, that he should not be puffed up with the greatness of his miracles. He is ill spoken of for the massacre of the priests of Bangor, and not without cause, if, as is reported, he excited King *Edilfrid* to that horrid slaughter.

Copgrave, in his *Life of AUGUSTIN*, says, “He was by stature very tall, so that he appeared from the shoulders above the rest of the people; his face was lovely, but majestic withal: there’s nobody can relate the wonders and cures he did among the people! He always walked on foot, and most commonly he visited his provinces barefooted; and the skin on his knees was grown hard and insensible, through continual kneeling.”†

So much for the time and persons. Now for

THE MANNER OF THE BRINGING POPERY INTO ENGLAND.

The following account is given by *Bede*,—book i. chap. 25. *Augustin*, being strengthened by the encouragement of blessed Father *Gregory*, returns with the rest of the servants of Christ to the work of the Word, and comes into Britain. *Edilberth* (Ethelbert), king of Kent, received him and his companions sitting in the open air,—for he feared to admit them into any house, being persuaded by his old superstition, that if they brought with them any charms or incantations, they could not so easily work upon him. But they—armed with the power of God, and not the devil, bearing a silver cross before them for their banner, and the image of our Lord and Saviour painted on a table, and singing litanies—prayed unto the Lord for the eternal salvation of themselves, and of those for whose sakes and to whom they were come; but when, with the king’s leave,

* Those may believe he worked miracles who choose; I may be excused for not believing, since there is no proof that he worked them, nor any necessity that he should work them. I rather believe, at the risk of being deemed uncharitable, that Papist writers have magnified a mole-hill into a mountain; or, that Augustin himself, in his zeal to propagate what he thought was pure religion, had recourse to pious frauds to bring the barbarous to the faith which he brought from Rome.

† It may be necessary, for the sake of some readers, to distinguish the above St. AUGUSTIN from St. AUGUSTINE, who was born at Thagaste, a city of Numidia, in Africa, in the year of our Lord 354. The latter was converted when 32 years of age, and he learned his religion, not from the Pope, but from the Bible, applied to his heart by the Spirit of God. His writings, which are in ten volumes, have been a blessing to the real Church of Christ in all ages,—while some of them, concerning *grace* and *free will*, have been so offensive to the apostate Church, that they are under the black mark of the *Index Expurgatorius* of Rome. His “*Confessions*,” I think, are the most useful of all his works: I earnestly recommend all serious Christians to read them, and not to be satisfied until they make a copy of them their own.

sitting down, they had preached the word of life to him, and to all his nobles that were with him, the king made answer, saying, "The words and promises which ye have made are indeed fair, but into which, as being new and uncertain, I cannot suddenly yield my assent," &c. &c.

He then allotted them their residence in the city of Canterbury; neither did he abridge them of the freedom of meeting, of preaching, or neglect their temporal provision. It is reported, that when they came nigh to the city, after their manner, with the *holy cross*, and *the image of the great King, our Lord Jesus Christ*, and with an agreeable voice they sung this litany:—"We pray thee, O Lord. in thy mercy, that thy fury may be turned away, and thy anger from this city and thy holy house, because we have sinned. Allelujah."

Thus far Bede. Now, without any breach of charity we may conclude the following things:—

I. That Augustin and his companions were sincere, but superstitious men. What meant that *holy cross* and *painted Saviour*? Did the apostles ever carry about with them such baubles, when they went to convert heathen nations? How was the gold (of primitive simplicity) become dim! How was the most fine gold changed! Converts made by such means could not be expected to be sound in the faith: hence vast numbers fell again into idolatry.

II. Augustin and his companions came to Britain, by the command of their master—"the blessed Father Gregory." They brought with them the Gospel of Rome—not the Gospel of Christ; it was "another gospel," as St. Paul styles a false and corrupted religion,—Gal. i. 6.

These Romish missionaries indeed could not communicate to the Saxons of Kent that which they did not possess,—the pure Gospel; but they gave them that which they did possess,—a corrupted gospel; and perhaps that was better than their gross idolatry. Yet even this gospel they introduced very cautiously; for, "In obedience to the instruction of (their master,—the head of the incipient apostacy of Rome) Pope Gregory, the weakness and prejudices of the converts were respected, the deserted temples of Woden were converted into Christian churches, and the national customs gradually adapted to the offices of religion. Hitherto the Saxons had been accustomed to enliven the solemnity of their worship by the merriment of the table. The victims which had bled on the altars of the gods, furnished the principal materials of the feast; and the praises of their warriors were mingled with the hymns

chaunted in honour of the divinity. Totally to have abolished this practice, might have alienated their minds from a religion which forbade the most favourite of their amusements. *By the direction of Gregory*, similar entertainments were permitted on the festivals of the Christian martyrs. Tents were erected in the vicinity of the church; and, as soon as the service was concluded, the converts were exhorted to indulge, with sobriety, in their accustomed gratifications, and return their thanks to that Being who showers down his blessings on the human race.—*Lingard's Anglo-Saxon Church*, vol. i. page 20.

This was done by the *direction of Gregory*, head of the apostate Church, then in embryo! Was ever any thing like this recommended or permitted by Jesus Christ, the head of the true Church?

The religious practices brought into Britain by Augustin and his monks plainly enough prove that the Church, when he brought them, had gone very far from original purity—even in that early age. Take the following ceremony of the baptism of an infant, out of hundreds more that might be given.

“The infant,” says Dr. Lingard, “within thirty days from his birth, was *regenerated in the waters of baptism*. Immediately after baptism the child was ordered to receive the eucharist (with a spoon, I suppose); the crown of his head was bound with a fillet, which was not removed for the seven following days; and during the same time he was constantly clothed in white. On each of these days he was carried to the mass, and received the communion.”—Vol. i p. 272. Where is any thing like this custom found in the primitive apostolical churches?

Our blessed Saviour did not without good reason forewarn the multitude, saying (Matt. vii. 16.), “Beware of false prophets (teachers), which come unto you in sheep’s clothing.”—“Ye shall know them by their fruits.” Now, *Augustin* and his fellow-labourers were sincere enough and zealous enough, but mark the fruit of their labours! See what a fearful harvest of error, superstition, ignorance, imposture, priest-craft, persecution, pride, hypocrisy, uncleanness of priests, and all the long train of evils which, during the long reign of Popery, affected England!

III. Augustin and his companions sent to Pope Gregory for instructions for the regulation of his newly-planted church in England, instead of applying to the statute-book (the Bible) of the King of the Church.

The eleven questions sent by Augustin to Gregory, and their answers, contained in *Bede's Ecclesiastical History*, Book i., chap. 27. are a proof of his ignorance and servility in spiritual matters. Augustin seems to have received all his divinity on trust from Rome, and to have given his new church in England, the law from the mouth of Gregory, while they, poor souls, not having the Scriptures, were ready to believe every thing they were told. Indeed, so far as I can learn, neither *Augustin* himself, nor any of his companions, seems to have had so much as one copy of the Bible or the New Testament; if they had, I hear of no appeal to it, as to the law of Christ, but every appeal is made to the Pope of Rome. How deplorable, then, was the condition of these Saxon converts—not having an opportunity to examine whether the religion which these missionaries brought from Rome was true or false! The consequence was what we know,—superstition, and ignorance, and priestly domination filled the land,—“the blind led the blind, and both fell into the ditch” (of error and superstition).²⁷

²⁷ Instead of pointing the poor sinner at once to *Jesus Christ*, the only Saviour, Popery always did, and still does, mock his misery by a cumbrous round of rites and ceremonies,—which is the same as giving a stone to a hungry man to satisfy his appetite. Paul and Silas said to the Philippian jailor, “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts xvi.); and thus did all the apostles, and thus do all faithful ministers point to “the Lamb of God who taketh away the sin of the world: Popery does not so. Oh that Papists would embrace the simple, scriptural, and soul-comforting doctrine of Christ crucified! then they would have no need of *oral confession* and *priestly absolution*; no more need to bend the knee to *images*, or to address their prayers in any sense to *saints*; no need to fear *purgatorial fires*, nor the fire of hell itself, because it is quenched by the blood of Christ; no more need to hear *masses* for the *living* or for the *dead*, because “Christ’s *one offering* hath for ever perfected those who are sanctified” (Heb. x. 14); no more need of “*hail Marys*,” nor of *pilgrimages*, nor *penances*. Embrace the doctrine of God’s free justification of a sinner by faith, and you may safely cast away your *rosaries*, *beads*, *crosses*, and *agnus Dei*, as so many things that are an hindrance to your running the Christian race, and as things which come between God and your souls, to hinder his blessings coming to you.

The evangelical strain of the following passage will be my apology for inserting it here,—it may catch the eye of some poor soul labouring under a sense of sin, and may be useful to him.—

“The life of all comfort lies in this,—that a righteousness *is wrought out*, in obedience to the law by which man is condemned, which every way answers all its demands, and fully satisfies the offended, injured jus-

tice of God ; and that this righteousness is to and upon all that believe, as the very righteousness in which their persons stand justified before God. So *Paul* counted, when he throws away all righteousness of his own, that he might '*win Christ and be found in him.*'—Phil. iii. 9. It is an error, destructive to all peace and comfort in the way of a sinner's dealing with God as a judge,—that he has indeed some benefit, some advantage by Christ's righteousness—but *that he must not trust to that only for Gospel-justification and right to life.* This righteousness of Christ, say some, is the procuring cause of our justification, but not in itself our justifying righteousness : for the sake of it, God accepts faith, repentance, and sincere obedience, as performed by the creature ; and so bestows pardon, grace, and favour, and, in the end, eternal life. These are the benefits, the fruits, and effects of this righteousness of Christ : but that Christ's righteousness itself is imputed to the sinner, is what they deny. But we have not, I trust, so learned Christ. Oh sirs ! God has constituted Christ a whole saviour, beware how you make him a half one. 'I will,' says the blessed psalmist, '*make mention of thy righteousness, of thine only.*'—Ps. lxxi. 16. Look, therefore, to the righteousness of Christ,—not barely as procuring favour to thy own obedience and defective performances (will this give comfort in an hour of temptation and darkness, or afford boldness in the great decisive day ?) ; but see it, soul, rely on it, plead it, as that very righteousness wherein thy guilty soul stands accepted before God, here and hereafter.—There is no comfortable converse with God, as a judge, in any other way."—*Hall's Sermons.*

48. *Superstition* was one of the fruits of this Papal tree. Indeed *Augustine* himself brought with him some instruments of superstition into England ; for when *Ethelfert*, king of Kent, had consented to give him a hearing, he and his fellow-missionaries approached the appointed place in the slow and solemn pomp of a religious procession, while before them was borne a *silver cross* and a *portrait of Christ*.* But to enumerate all the superstitions which were the fruit of this tree—the *holy water*, the *crossings*, the *robing*, the *genuflections* and *flections*, the *illuminating the daylight with candles*, the *baptising bells*, the *consecrating church walls*, &c. &c.—would require a whole volume rather than a single paragraph.

The *spiritual tyranny* which the clergy exercised over the laity, was another fruit of this Papal tree. No people in the world was ever more blindly devoted to their spiritual guides than the English, and from no people did the clergy and the Church reap a richer harvest of temporal benefits. It was this spiritual domination that degraded the people

* What should we have thought, if the *apostles* had carried *baubles* like these about with them, when they went forth to convert the world to Christ's faith !

of England, that caused those endless contentions between the clergy and the kings, those iniquitous intrigues between the legates, the Pope, the bishops, and the court of England, and which contributed, among other causes, to work its own destruction at that memorable political and religious revolution, called the Reformation in England.

Persecution was another fruit of this Papal tree. This is a fruit which it has never failed to bring forth abundantly, wherever it has been planted. It is by this fruit that you may distinguish this tree all the world over: there is no period of its history in which this delicious fruit has not been produced; and it will continue to produce the same, until its leaves and branches shall wither, and its stock and roots rot in the earth. "The tree is known by its fruits. Do men gather grapes of thorns, or figs of thistles?"

Monkery was also a fruit of this tree. "*Saint Austin* and his brethren being *monks*," you say, "lived together in common," &c. "As their community was diminished by death, new members were ordained, *to keep up the supply*; and besides this, *the number was in time greatly augmented*." This is very true. In after times their number was so greatly augmented, that they became like the *locusts* which covered the land of Egypt; but of their institution, and of the effects which followed, I shall treat further on. "The tree is known by its fruit."

49. The establishment of *tithes* in England, was another fruit of this Papal tree.* It was natural enough that such a tree should produce such fruit. But from the *beginning of the Gospel it was not so*. The humble and laborious ministers of the cross, in the first ages of the Church, were contented with the free or voluntary donations of the people to whom they preached and administered the ordinances of religion. They were supported much in the same way and on the very *principle* in which the ministers of voluntary churches in this kingdom are supported at the present time,—and as the Popish priests in England are supported too, now that the tithes are taken from them. You acknowledge, in this paragraph, that "the mode of supporting the clergy in those times (596) was by oblations or free gifts, and *sometimes by tithes*." But Popery soon wrought a change in the simple and primitive modes of supporting the ministers of religion, and the improved system of tithes was preferred

* Lingard says, if we may believe a royal legislator, the payment of tithes amongst the Saxons was introduced by *St. Augustine*.

to the mode which Christ himself and his apostles had sanctioned. But when men will be wiser than their Maker, and improve his plans, and revise and correct his laws, they only prove that "the foolishness of God is wiser than man." So it was in this affair. The tithe system was an evil which was felt long before the Reformation, and we continue to feel it as an evil of great magnitude even to the present time. It helped to corrupt and degrade the Popish clergy, and it has done the same to the Protestant clergy of the Established Church of England. By the operation of this system, the principal clergy were soon raised to an equality with the Saxon nobility; and being admitted into the great council of the nation, their superior information and the superstition of the people raised them to that dangerous eminence, to which it was never the intention of Christ that the ministers of his religion should be elevated.—*Matthew*, chap. xx, verses 20 to 30, and *Luke*, chap. 22, verse 24. ²⁸

²⁸ In the New Testament, neither our Saviour nor his apostles have commanded anything in this affair of *tithes*; yet we find the *apostate Church of Rome* commanding in this matter, as in others, where God has not commanded. This presumptuous impertinence in legislating for the Church of Christ, on a subject on which, in his infinite wisdom, he has omitted to legislate, has brought upon its impious innovators a cleaving curse in the mammon of unrighteousness, which to this day paralyzes the hand that receives it, and shackles the spiritual energies (if there happen to be any) of the soul that participates in it. I shall not in this place go into a particular account of the covetousness, the pride, the ambition, the false swearing, the worldly pomp, the oppression, the envy, the strife, and the human bloodshed, to which the antichristian system of tithes has given rise. It is enough, to prove that Popery is its parent,—that all these consequences must be laid at its door,—and that the glorious Gospel of Christ has nothing whatever to do with it.

I am happy in finding my views on this subject so exactly coinciding with those of the Society of Friends, as expressed in the following paragraph, extracted from the "Rules of Discipline."—4 to p. 258.

"Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which *were before divinely ordained* under the law of MOSES. The present system of tithes was not in any way instituted by him, our holy Head and High Priest—the great Christian Lawgiver. It had no existence in the purest and earliest ages of his Church, but was gradually introduced as *superstition* and *apostacy* spread over professing Christendom, and was subsequently enforced by the legal authority; and it further appears to us, that, in thus enforcing, as due to God's holy Church, a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a divine institution, appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ."

That there was nothing in the doctrines, opinions, and practices of the primitive Church to justify the tithe system, is quite clear; let those who doubt read the following, from TERTULLIAN, in *Apologet*, chap. 39, where, upbraiding the Gentiles with the piety and devotion of Christians, he saith,

“Whatsoever we have in the treasury of our churches, *is not raised by taxation*, as though we put men to ransom their religion; but every man, once a month, or when it pleaseth himself, bestoweth what he thinks good, and not without he listeth,—for no man is compelled, but left free to his own discretion; and that which is given is not bestowed in vanity, but in relieving the poor, and upon children destitute of parents, and maintenance of aged and feeble persons, men wrecked by sea, and such as are condemned to the metal mines, banished into islands, or cast into prison, professing the true God and the Christian faith.”

ORIGEN, 16th *Homily upon Genesis*, says, “It is not lawful for any minister of the Church to possess lands to his own use. Let us depart from the priests of Pharaoh, who enjoy earthly possessions, to the priests of the Lord, who have no portion in the earth. Let us be content with simple diet and necessary apparel.”

While it can be abundantly proved that there was not the least use or practice of the payment of tithes in former ages, it can be also proved that the *Apostate Church* introduced them into England, as well as into every other kingdom where her influence spread.

In BURNS' *Ecclesiastical Law*, is the following passage:—“About the year 794, Offa, king of Mercia (the most potent of all the Saxon kings of his time, in this island), made a law, whereby he gave unto the Church the tithes of all his kingdom; which was done to expiate the death of Ethelbert, king of the East Angles, whom, in the year preceding, he had caused to be murdered.

In order that the reader may understand the principles upon which kings acted, in giving tithes to the *Apostacy*, and the doctrine then preached, received, and believed amongst them, let him read the following Preamble of a grant of King *Stephen* of England.

PREAMBLE.

“Because through the providence of divine mercy, we know it to be so ordered, and by the churches publishing it far and near, every body has heard, *that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire the rewards of heavenly joys*; I *Stephen*, by the grace of God, king of England, being willing to have a part with them who, by a *happy kind of trading*, exchange heavenly things for earthly; and smitten with the love of God, and for the salvation of my own soul, and the souls of my father and mother, and all my forefathers and ancestors,” &c. &c.

And so he goes on and confirms divers things that had been granted to the Church, as tithes, &c.

Dr. Lingard, the most cautious and guarded of Popish writers, says, “when a legal provision was called for by the rapid increase of the clergy, the establishment of tithes was adopted, as the least oppressive mode by which it could be raised. In the sixth and seventh centuries, this offering,

which in its origin had been voluntary, began to be exacted as a debt, in almost every Christian country." — *Antiquities of the Anglo-Saxon Church*, vol. i. p. 125.

Thus we see that tithe is a fruit of Popery: but should any reader wish to pursue this subject further, I refer him to "*The Great Case of Tithes* truly stated, clearly opened, and fully resolved," by *Anthony Pearson*.

50. You speak of *parishes* as arising out of the introduction of Christianity: IF they did thus arise, it is well enough; we are at this day reaping the advantage of this judicious and convenient arrangement. But you tell us of something, immediately after, which destroys all the benefit that could result from them. You say, "the great man's *estate* now became his *parish*. He retained the right of appointing the priest, whenever a vacancy happened; but he could not displace a priest, when he had once appointed him; and the whole of the endowment became the property of the Church, independent of his control." Here we have a cluster of fruit, the produce of the Papal tree,—*lay-patronage* and *church-endowment*. The *true Church of Christ* has nothing to do with great men and their estates; her ministers scorn to be appointed by *great men* to the *cure* of souls to which they can be called only by Christ himself. What fawning, and cringing, and unworthy conduct has been the result of this lay-patronage, from that time to the present! As to the Church *having property* independent of control, it is the most absurd idea that can be formed, to suppose that the *Church of Christ* is capable of being endowed. The Pope's church is capable of it indeed, and it has contrived to get immensely rich by spiritual pretensions and by pious frauds; but the endowment of the *true Church* is THE SPIRIT OF GOD, and its patron is "HE THAT SITTETH IN THE HEAVENS." But "the tree is known by its fruit."

51. Another fruit of this Papal tree is, the *imposition* of a tax to support the poor. It is true that one fourth of the tithe was ordered to be given for this purpose; but the tithe itself was unscriptural, unnecessary, and mischievous. Before the invention of tithes, ministers of the Gospel lived by the free contributions of Christian societies, together with the *poor* that belonged to them; but when the *Church*, as it is called, grew rich by tithes and other impositions, and her *lords* and *masters* grew covetous, the poor were cheated of their portion in many instances, and

were left to obtain support by other means. You observe, and with propriety enough, that “there never can have existed a state of society—that is to say, a state of things, in which *proprietorship in land* was acknowledged, and in which it was maintained by law, without an obligation on the land-owners to take care of the necessitous, and to prevent them from perishing for want.” “The land-owners in England,” you observe again, “took care of their vassals and dependants; but when Christianity, the very basis of which is charity, became established, the taking care of the necessitous was deposited in the hands of the clergy.” It is a dictate of humanity—how much more so of the Gospel of Jesus Christ!—that the necessitous should be provided for: but there is no authority or sanction in the Gospel for a *tax* to be levied on Christians for this purpose, any more than for the support of Christian ministers. There is the *most powerful* obligation on Christians to support both the poor and the ministers of religion; but it is a moral obligation, and it has never lost its force on the hearts of *Christians* to this day. As a proof that it has not, and to convince you that the poor can be effectually provided for without this imposition, I refer you to the different religious societies or sects, in this country, which maintain their own poor,—such as the churches of the *Independent* order, the *Methodist*, the *Baptist*, the *Society of Friends*, and those of the *Scotch Kirk*. These not only take care of their own poor, by voluntary contributions, but they have each societies also, the object of which is to relieve the necessitous and sick of *every denomination*; and such is the influence of good example, that many of the Papist congregations in this kingdom do the same. Indeed the Church of Scotland retain to this day the apostolic custom of bringing their alms with them on the first day of the week, and of laying them on the plates, which you may have seen, placed at the entrance of each of their kirks.—I. Cor. chap. xvi, v. 2. This custom of voluntary oblations was practised both before and after the invention of tithes. *Dr. Lingard* says, “it was preserved in its ancient vigour as late as the close of the tenth century. At that period, the pious Christian (so we learn from Archbishop Aelfric) was accustomed to repair on *each Sunday* with his offering to the church.” It is most evident, that the taking care of the necessitous, is a duty arising out of our character as *Christians*; and it is not more the duty of a minister of religion (though you seem to intimate to the contrary), than it is that of a private Christian. Surely it is a duty which need not to be enforced

by a civil statute : for they who love God will love their brother also ; and if they love God and their brother, they will not shut up their bowels of compassion against the poor and necessitous. Yet it might be quite necessary for the *Pope's church*, when it became established in England, to *make a law* which should *compel* the rich in that church to maintain the poor ; for where the pure religion of Christ becomes corrupted and debased, as it was in that church, its motives necessarily lost much of their power upon the minds of men. Superstition had much more influence upon the minds of the *Christians of those days* than Christian charity : and hence the necessity of imposing taxes and tithes, to support the Apostate Church, to build cathedrals, to support the clergy, and to maintain the poor ; while an exhortation from the *Pope*, without being backed by any thing compulsory, was enough to cause hundreds of thousands of *Christians* to fly to arms, to leave their country, to encounter innumerable dangers, and to go on a *crusade*, as it was called,—that is, to fight with the inhabitants of Jerusalem for the possession of the sepulchre of Jesus Christ ! “ *The tree is known by its fruit.*”

52. Having replied to this paragraph in the preceding one, it will be unnecessary to go into it again. It seems, however, that from the “uncertain disposition of the rich,” &c., it was thought necessary to establish a *law* to compel them to support the poor, and also to make the *resident* and *unmarried* clergy the administrators of bodily comfort to the poor.” As to the *non-residence* of the Popish clergy, I would speak of it as one of the fruits of the Papal tree—for they first originated this evil, which is now grown to so shameful a height in the Church of England—but my limits prevent me from entering into the history and proofs of it. The same may be said of the *celibacy* of the Popish clergy. This good thing, as they call it, is an evil, and a fruit of the same stock. With respect to the uncertain disposition of the rich, and their occasional and capricious charity, it may be observed that when the vital springs of Christian obedience and charity were poisoned by the errors which prevailed in the Apostate Church,—when the Gospel was reduced to a mere worldly system,—when religion was scarce any thing, with the people and priests, but a *mere form*,—how could it be expected with reason, that the rich should supply the poor, or do any other good works, without being compelled to do them by law, or driven to them by superstition ? “Do men gather grapes of thorns, or figs of thistles ?”—“The tree is known by its fruit.”

There are many other things, the fruit of the Papal tree, which I would have examined and exposed, but I must proceed to follow you, after having barely named a few of them :—*bishops' courts*, *Rome-scot* (or *Peter's pence**), *sanctuary* (or the affording shelter in churches to thieves and murderers), *soul-shot*† (or a retribution in money for the prayers said in behalf of the dead), *miracles*, *pilgrimages*, *elevation of dead bodies*, and *invocation of saints*. Thus I have adverted to a few of the fruits of the Papal tree which was planted in England by Augustin : but before I close this paragraph I will just say a word about those *majestic and venerable edifices*, the old *churches* and *cathedrals*—the work of our *Papist* forefathers. These also are fruits of the Papal tree,—and if it had produced nothing worse, I should have nothing to say against it. It might be very well for the labouring classes, that when labour was cheap and materials plentiful, they employed them in this way ; but they are less a proof of their piety than they are of their superstition. Had our forefathers been *heathen*, they might have produced fine buildings, lofty heaven-directed spires, and splendid temples, and we might have admired and valued them as works of art, as we do the old *cathedrals*, while they who built them might but have been heathens. These architectural remains do not excel, in antiquity or beauty, those of Greece or Rome ; nor do they, after all you have said about them, furnish any argument why we who admire them ought to be of the religion of those who built them, any more than we ought to be of the religion of ancient Greece or Rome.

53. Your “History” proceeds, “We shall see by-and-by the condition that the *poor* were placed in,—we shall see how all the labouring classes were impoverished and degraded, the moment the tithes and

* “*Rome-scot*, or *Peter's pence*,” was an annual tribute of *one silver penny* (a Saxon coin, of much greater value in those days than one shilling in these), paid at Rome out of every family, at the feast of St. Peter. This *Offa*, a Saxon king, gave to the Pope (A. D. 755) first as a gift, but the Pope afterwards claimed it as a tribute from all England. If any refused to pay this imposition, he was punished with a fine of thirty pence to the bishop and of twenty shillings to the king. The collection of the tax was entrusted to each bishop in his diocese, and the sum amounted, at that period, to more than two hundred pounds of Saxon money. It continued to be paid until the time of King Henry VIII., when it was enacted, that from henceforth no persons shall pay any pensions, Peter-pence, or other *imposition*, to the use of the bishop or see of Rome. Thank God Almighty, Protestants, for the Reformation !

† “*Soul-shot*” was a retribution in money for the prayers said in behalf of the dead : by different laws it was ordered to be paid while the grave remained open, and to the priest of that church to which the deceased formerly belonged.

other revenues of the Church were transferred to a *Protestant* and married clergy," &c. Now, as you are a person utterly unworthy to be believed on such a subject as this, *we* shall suspend *our* judgment for the present on the former part of this paragraph, and wait until *we* come to examine it for *ourselves*; in the mean time we shall attend to what you have said about *monasteries*. But we are to be detained a little longer from this subject, to have an opportunity of hearing you abuse "the thirty or forty mongrel sects, whose bawling-tubs are erected in every corner of the country." Oh WILLIAM! it would doubtless be for the health of thy soul, if thou wouldest go and sit at the feet of some of the preachers of righteousness belonging to some of these sects; for although thou art old and grey-headed, there is every reason to believe thy "hoary head" is not to thee "a crown of glory, being found in the way of righteousness."—Proverbs, xvi. 31. What if these despised sects should be the salt of the land in which they live! what if among them principally should be found those who have preserved the purity and simplicity of the faith once delivered to the saints, who have honoured God in their generation, and who will receive the commendation of the Judge of quick and dead,—what if this should be the case! how foolish will thy wisdom then appear, how pointless thy satire, how magnanimous thy scorn, when thou findest thyself at the left-hand of the Judge, and those thou hast despised at the right! * 29

29 The following observations on Protestant sects contain more sound sense and just discrimination than are to be found in the whole of Cobbett's History.

It is an obsolete objection of Papists against Protestantism, that it is divided into so many sects, that if any one should be disposed to leave the Catholic Church, as they call it, he would not know to which of the "*thirty or forty* sects" he ought to join himself. I should like to ask an objector of this kind, what he would think of a man taken in arms, fighting against his sovereign, but who had his life and pardon promised him, on condition of his future service in his prince's army,—what, I say, would he think of the sincerity, the loyalty, or the sanity of such a man, if he should reject the gracious overture of his sovereign, *because* his army was *divided* into *thirty or forty* regiments, each disciplined under different officers, wearing different uniforms, distinguished by different names, and having different rules for exercise, discipline, &c.? Would it not be apparent that such an individual was a traitor, at heart, towards his sovereign? Just so it is with Papists, whatever they may profess.

The truth is, Papists cannot, because they will not, comprehend how there can be union among Protestants;—they are like the subjects of some eastern despot, who have been so accustomed to the uniformity of their slavery, that they can neither see nor relish the unity of liberty and a free government. Yet Protestants are more united, after all, than Papists. Though we are

"Distinct as the billows,
Yet one as the sea."

“ Catholicism has always hoped for victory over Protestantism, on the ground of the dissensions of Protestants ; but its anticipations have not approached fulfilment, and they show us how the most sagacious err, when they attempt to read futurity. I have long since learned to hear with composure the auguries of the worldly-wise. The truth is, that the dissensions of Protestantism go far to constitute its strength. Through them its spirit, which is freedom—the only spirit which Rome cannot conquer—is kept alive. Had its members been organized, and bound into a single church, it would have become a despotism, as unrelenting, and corrupt, and hopeless as that of Rome. But this is not all. Protestantism, by being broken into a great variety of sects, has adapted itself to the various modifications of human nature. Every sect has embodied religion in a form suited to some large class of minds,—it has met some want—answered to some great principle of the soul ; and thus every new denomination has been a new standard, under which to gather and hold fast a host against Rome. One of the great arts by which Catholicism spread and secured its dominion, was its wonderful flexibility,—its most skilful adaptation of itself to the different tastes, passions, wants of men,—and to this means of influence and dominion. Protestantism could oppose nothing but variety of sects. I do not recollect that I ever saw this feature of Catholicism brought out distinctly, and yet nothing in the system has impressed me more strongly. The Romish religion calls itself *one*, but it has a singular variety of forms and aspects. For the lover of forms and outward religion, it has a gorgeous ritual. To the mere man of the world, it shows a *pope on the throne*, bishops in palaces, and all the splendour of earthly dominion. At the same time, for the self-denying ascetic, mystical and fanatical, it has all the forms of monastic life. To him who would scourge himself into Godliness, it offers a whip. For him who would starve himself into spirituality, it provides the mendicant-convents of St. Francis. For the anchorite, it prepares the death-like silence of La Trappe. To the passionate young woman, it presents the raptures of St. Theresa, and the marriage of St. Catherine with her Saviour. For the restless pilgrim, whose piety needs greater variety than the cell of the monk, it offers *shrines, tombs, relics*, and other *holy places* in Christian lands, and above all, the *holy sepulchre near Calvary*. To the generous, sympathising enthusiast, it opens some fraternity or sisterhood of charity. To him who inclines to take heaven by violence, it gives as much *penance* as he can ask ; and to the mass of men, who wish to reconcile the two worlds, it promises a *purgatory*, so far softened down by the masses of the priest and the prayers of the faithful, that its fires can be anticipated without overwhelming dread. This composition of forces in the Romish Church seems to me a wonderful monument of skill. When in Rome, the traveller sees by the side of the purple lackied cardinal, the begging friar ; when under the arches of St. Peter, he sees a coarsely-dressed monk holding forth to a ragged crowd ; or when beneath a Franciscan church, adorned with the most precious works of art, he meets a charnel-house, where the bones of the dead brethren are built into walls, between which the living walk to read their mortality ; he is amazed, if he gives himself time for reflection, at the infinite variety of machinery which

Catholicism has brought to bear on the human mind,—at the sagacity with which it has adapted itself to the various tastes and propensities of human nature. Protestantism attains this end by more simple, natural, and in the main more effectual ways. All the great principles of our nature are represented in different sects which have on the whole a keener passion for self-aggrandizement, than the various orders of the Romish Church; and thus men of all varieties of mind find something congenial,—find a class to sympathise with. The amount is, that Catholicism derives little aid from Protestant divisions.

“In an age so improved in Christianity as the present, these divisions are promising symptoms: they prevent men from settling down in a rude Christianity; they keep alive inquiry and zeal; they are essential to freedom and progress. Without these, Protestantism would become only a new edition of Catholicism; and the old Pope would certainly beat any new one who could be arrayed against him.”

54. In such paragraphs as this, where you make only a flourish in words, and threaten what you will do, it is useless to waste time in hurling back your threats, since I mean to examine every paragraph of your History. I therefore despise your idle threats, and invite you to close warfare—yard-arm to yard-arm, as sailors say in naval engagements.

55. Had you performed what you proposed—namely, to describe the origin and nature of *monastic institutions*—I should not now have had the trouble to do what you have left undone. What you have said in these *six* succeeding paragraphs cannot give a man any thing like an adequate notion of the *origin* and *nature* of monasteries: you have so completely skimmed the surface of the subject, that you might as well have said nothing about it. But probably you have acted a wise part in this affair for your clients: I suppose you have been purposely thus brief and general, from an apprehension that the less the subject was closely investigated the better for the success of your cause. However, as I have no particular partiality to them or to their cause, you must excuse me if I go much deeper into this interesting subject than you have done; for I consider that a correct knowledge of it is essential to any person forming a correct judgment of the merit or demerit of the Reformation in England. It is my intention, therefore, to describe the *origin*, *nature*, and *effects* of monastic institutions, and to prove that they are *evil* both in their principle and in their consequences.³⁰ It may be that when I come to state *facts*, illustrative of the evil tendency

of these institutions, the anger of Papists may be kindled ; but should it increase even to holy rage, it is comfortable to reflect that it will exhibit itself in some less fearful way than it was wont to do : thanks to the Reformation for this. You say in this paragraph, "*Monastery* means a place of residence for *monks*."—"There were *monks, friars, and nuns*." "The place where monks lived was called a monastery ; that where friars lived, a friary ; and that where nuns lived, a nunnery." Now few of your readers, I suppose, will be much wiser for such information as this, yet this is a fair sample of the kind of information you give them on the nature and origin of monasteries.

³⁰ In replying to Cobbett's indiscriminate praise of the monks, I am obliged to exhibit the broad and bold outline of truth respecting them—showing their unscriptural origin, superstitious customs, and immoral practices. This task may be performed as a duty, never as a pleasure, by any ingenuous mind ; and therefore, before I enter upon the subject, I am happy to say that there are many splendid exceptions to the general character of the monks, to be met with in the history of our English monasteries—especially in the earlier periods of their history. In these monasteries were abbots, friars, and monks, whose generous disinterestedness, whose justice, devotedness, humanity, patriotism, self-denial, and unostentatious piety render them for ever worthy of our esteem and love. Their names will be deservedly venerated, so long as virtue is cherished upon the earth. In proof of these remarks, I refer the candid and intelligent Protestant reader to *Doctor Lingard's Antiquities of the Anglo-Saxon Church*.

56. I said in one of the preceding paragraphs, that *monkery* in England was a fruit of the Papal tree, and so I say still, although it is a fact that there were monks in different parts of Britain long before Augustine set his foot in England ; but after his time they multiplied so rapidly, that the doubtful honour of peopling this island with monks may be fairly given to him,—and more especially as the zeal of the Popish monks drove out those who were here before them, because they obstinately refused to acknowledge the pretended authority of the triple-crowned usurper of Rome,—even "the Lord our God the Pope," for this is one of the titles of his *Holiness*.

THE ORIGIN OF MONKERY.

Monkery, like most other corruptions of Christianity, had its origin in the good intentions of weak men, who incautiously or presumptively attempted to go in obedience beyond the precepts of the great Founder

of Christianity : and as "in all superstition wise men follow fools,"* so it was in this ;—Christians applauded and imitated those who practised uncommanded austerities with the greatest constancy, and he began to be esteemed the greatest saint who most scrupulously performed things which God never required.† "The true God," says Lord Bacon, "hath this attribute, that he is a jealous God, and therefore his worship and religion will endure no mixture." Now monkery, which you say, in paragraph 53, is "a great branch, or constituent part of the Catholic Church," is a thing as foreign to true Christian religion as the office of a dervise is : and we shall find, by pursuing this subject a little further, that novelties cannot be introduced into the religion of Jesus Christ with impunity, and that they sooner or later defeat even the well-meant design of their originators, by causing religion to be scandalized, instead of being revered. But, that you may have more enlarged views on this matter than you seem to possess, you are presented with the following extracts.

The first is taken from the 4th chapter of *Lingard's Antiquities of the Anglo-Saxon Church*.—"During the first centuries of the Christian era, the more fervent among the followers of the Gospel were distinguished by the name of ascetics. They renounced all distracting employments, divided their time between the public worship and their private devotions, and endeavoured, by the assiduous practice of every virtue, to attain that sublime perfection which is delineated in the sacred writings. As

* Lord Bacon's Essays.

† Simeon Stylites may be cited as an example. "At the age of thirteen," says Gibbon, "the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastery. After a long and painful noviciate, in which Simeon was repeatedly saved from pious suicide, he established his residence on a mountain, about thirty or forty miles to the east of Antioch, within the space of a *mandura*, or circle of stones, to which he had attached himself by a ponderous chain. He ascended a column, which was successively raised from the height of nine to that of sixty feet from the ground. In this last and lofty station the Syrian anchorite resisted the heat of thirty summers and the cold of as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear or giddiness, and successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with out-stretched arms, in the figure of a cross ; but his most familiar practice was that of binding his meagre skeleton from the forehead to the feet, and a curious spectator, after numbering 1240 repetitions, at length desisted from the endless account. The progress of an ulcer in his thigh might shorten, but could not disturb this *celestial* life ; and the patient hermit expired without descending from his column." The historian observes, "This voluntary martyrdom must have gradually destroyed the sensibility both of the mind and body ; nor can it be presumed that the fanatics who torment themselves are susceptible of any lively affection for the rest of mankind. A cruel, unfeeling temper has distinguished the monks of every age and country : their stern indifference, which is seldom mollified by personal friendship, is inflamed by religious hatred ; and their merciless zeal has strenuously administered the *holy* office of the *Inquisition*."—*Decline and Fall*, chap. 37.

long as the imperial throne was occupied by pagan princes, the fear of persecution concurred with the sense of duty to invigorate their efforts; but when the sceptre had been transferred to the hands of Constantine and his successors, the authority of the Christian character was insensibly relaxed; the influence of prosperity and dissipation prevailed over the severer maxims of the Gospel; and many, under the assumed mask of Christianity, continued to cherish the notions and vices of paganism. The alarming change was observed and lamented by the most fervent of the faithful: they determined to retire from a scene so hateful to their zeal, and so dangerous to their virtue; and the vast and barren deserts of *Thebais* were covered with crowds of anchorites, who, under the guidance of Saints Anthony and Pachomius, earned their scanty meals with the sweat of their brows, *and by a constant repetition of prayers and fasts and vigils*, edified and *astonished* their less fervent brethren. Such was the origin of the monastic institute."

The next extract is from *Dr. Mosheim's Ecclesiastical History*. Having just before spoken of the defects of the moral writers of the fourth century, he says, "But, however defective this method of inculcating the duties of morality may have been, it was much more tolerable than that which was followed by the amphibious disciples of Christ and Plato, those Alexandrian philosophers of whom *Ammonius Sacca* was the chief. The double doctrine of morals which they invented, gained much ground in this century, to the great detriment of true religion. The famous Grecian fanatic, who gave himself out for Dionysius the Areopagite, disciple of St. Paul, and who, under the protection of this venerable name, gave laws and instructions to those that were desirous of raising their souls above all human things, in order to unite them to their great Source by sublime contemplation, lived most probably in this century. No sooner were the writings and instructions of this fanatic handed about among the Greeks and Syrians, and particularly among the solitaries and monks (who had banished themselves into caves and deserts, to endure the severest discipline that a gloomy imagination could prescribe), than a gloomy cloud of religious darkness began to spread itself over the minds of many. An incredible number of proselytes was added to that chimerical sect, who maintained that communion with God was to be sought by mortifying sense, by withdrawing the mind from all external objects, by macerating the body with hunger and labour, and by a holy sort of indolence, which confined all the activity of the soul to

a lazy contemplation of things spiritual and eternal. The progress of this sect appears evidently from the prodigious number of solitary monks and sequestered virgins which, upon the return of tranquility to the Church, had over-run the whole Christian world with an amazing rapidity. Many of this order of men had, for a long time, been known among the Christians, and had led silent and solitary lives in the deserts of Egypt; but *Antony* was the first who formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These regulations which *Antony* had made in Egypt were, in the year following, introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with his companions, instituted the monastic order in Mesopotamia and the adjacent countries; and their example was followed with such rapid success, that, in a short time, the whole east was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable life, amidst the hardships of want and various kinds of suffering, in order to arrive at a more close and rapturous communion with God and angels. The Christian Church would never have been disgraced by this cruel and unsociable unthousiasm, nor would any have been subjected to those keen torments of mind and body to which it gave rise, had not many Christians been unwarily caught by the specious appearance and the pompous sound of that maxim of the ancient philosophy,—‘that, in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body, even here below, and that the body was to be macerated and mortified for this purpose.’ From the east this gloomy institution passed into the west, and first into Italy and its neighbouring islands. St. Martin, the celebrated Bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instructions and his example, that his funeral is said to have been attended by no less than 2000 monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. The monastic order was distributed into two classes. It was first divided into two distinct orders, of which the one received the denomination of Crenobites, the other that of Eremites: the former lived together in a fixed habitation, and made up one large community,

under a chief, whom they called *father* or *abbot*, which signifies the same thing in the Egyptian language; the latter drew out a wretched life in perfect solitude, and were scattered here and there in caves, in deserts, in the hollows of rocks—sheltered from the wild beasts only by the cover of a miserable cottage, in which each one lived sequestered from the rest of his species.”

The two foregoing extracts give a fair view of the origin of monastic institutions, and no person can read them without seeing that they are *erroneous in principle*. But as this is a point of great importance, I shall dwell a little longer upon it. Whatever is wrong in principle, will not long work well in practice. Now, the whole business of monachery has proceeded from the beginning on false or erroneous principles. It cannot be said with truth of monastic institutions, as it might be said of many other institutions, that the principles upon which they are founded are perfectly good, but they have been abused; for nothing could reasonably be expected of them but their corruption, suppression, and final extinction. The great object of monachism was (to use the language of Lingard, the ablest and most temperate apologist it ever had) “to support a race of men, whose lives were *devoted solely* to the service of their Creator.” Now, at first sight this seems to be a very reasonable and pious object; but let it be examined a little, and it will be found to possess neither of these attributes. If it be proved not to be reasonable, it will be proved also not to be pious; for nothing can be pious that is not reasonable, piety being the most reasonable thing in the world. The monastic life often was embraced from an idea that *true devotion* and Christian perfection were only attainable by abandoning the world, and seeking in retirement to please God by continual prayers and mortification. But this is a great mistake, and it is a reflection upon the Gospel of Christ to suppose it. Christ brought his religion down from heaven not to make its professors fly from the world, but to “shine as lights in the world,”—to enable them to practise devotion at all times and in all estates. It is equally the duty and the privilege of every man, and especially of every Christian, to be entirely devoted to the service of his Creator—that is, his sole view, in all his thoughts, words, and actions, ought to be to please Him; this is the meaning of *devotion*. It does not mean, as many suppose, private or public prayer.

“Devotion means *a life given or devoted to God*. He, therefore, is the devout man, who lives no longer to his own will, or the way and

spirit of the world, but to the *sole* will of God,—who considers God in every thing,—who serves God in every thing,—who makes all the parts of his common life parts of piety, by doing every thing in the name of God, and under such rules as are conformable to his glory. As there is but one God and Father of us all,—whose glory gives light and life to every thing that lives,—whose presence fills all places,—whose power supports all beings,—whose providence ruleth all events,—so every thing that lives,—whether in heaven or earth,—whether they be thrones or principalities, men or angels,—they must all with one spirit live wholly to the praise and glory of this one God and Father of them all;—angels as angels in their heavenly ministrations, but men as men, and women as women, offering to God the daily sacrifice of a reasonable life, wise actions, purity of heart, and heavenly affections. This is the common business of *all persons* in this world: it is therefore absolutely necessary for all Christians, whether men or women, to consider themselves as persons that are devoted to holiness, and so order their common ways of life by such rules of reason and piety as may turn it into continual service to Almighty God. Let a tradesman have this devotion, and it will make him a saint in his shop; his every day business will be a course of wise and reasonable actions, made holy to God by being done in obedience to his will and pleasure; he will buy, and sell, and labour, and travel, because by so doing he can do some good to himself and others: but then, as nothing can please God but what is wise, and reasonable, and holy, so he will neither buy nor sell, nor labour in any other manner, nor to any other end, but such as may be shown to be wise, and reasonable, and holy. He will therefore consider not what arts, or methods, or application will soonest make him richer or greater than his brethren, or remove him from a shop to a life of state and pleasure; but he will consider what arts, what methods, and what application can make worldly business most acceptable to God, and make a life of trade a life of holiness, devotion, and piety. This will be the temper and spirit of every tradesman; he cannot stop short of these degrees of piety, whenever it is his intention to please God in all his actions, as the best and happiest thing in the world.”*

* The above quotation is from LAW'S SERIOUS CALL TO A DEVOUT AND HOLY LIFE, which book I here take the opportunity to recommend to the careful perusal of any person who is established in the great doctrine of justification by faith alone. Even Gibbon was constrained to give the following character of it and of its author.—

I have introduced this passage to sanction and support my opinion,—that for the great purpose of being entirely devoted to the service of their Creator, Christians had *never any need* of such institutions as *monasteries*, and that therefore they *were* and *are* quite superfluous. It is not the duty or the privilege of any one man or class of men to be more holy or devout than it is that of another : why, then, should money be given, estates bequeathed, and heirs defrauded, to build and endow houses to support a race of men for being devout, and living entirely to the service of their Creator? I think it must appear plain to you and every other man, that the nature and exercise of true devotion calls no one to a cloister. Our blessed Lord and his apostles were at least as eminent for devotion as any monks have ever been, and they lived amidst the passions of men, and acted their immortal parts on the busy stage of human life. They traversed the globe, they became the missionaries of the world, and they left behind them such an example of *ardent, active* devotion, that if the thousands of monks (many of whom were pious men) had followed it, instead of immuring themselves in cells, it would have been impossible for *six hundred millions* of our fellow-creatures to have been what they are at this day—heathen, and destitute of the knowledge of the Gospel of Christ.

But the state in which monkery places its victims is an unnatural one for a human being : opposing the benevolent designs of the Most High in our creation and redemption, it dishonoured the Christian religion, and caused many to despise and blaspheme the venerable name of its Founder. Besides, as Dr. Priestly justly observes, “men’s passions are far from being improved by the long continuance of this miserable and solitary state of monkhood. Instead of approaching by this means, as they vainly pretended, to the life of angels, they rather sunk themselves to the condition of brutes (and to some of the most worthless and savage kinds); also being without labour themselves (as in time the

“Mr. Law’s master-work, the *Serious Call*, is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the Gospel ; his satire is sharp, but it is drawn from the knowledge of human life ; and many of his portraits are not unworthy the pen of *La Bruyere*. If he finds a spark of piety in his reader’s mind, he will soon kindle it to a flame ; and a philosopher must allow, that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian world. In our family he left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a non-juror, which he maintained to the last, is a sufficient evidence of his principles in Church and State ; and the sacrifice of interest to conscience will be always respectable.”

monks came to do) and depending upon the labour of others, and without adding to the number and strength of the community, they certainly defeat the great purposes of their creation, as social beings, and are not only a dead weight upon the community, but, in many cases, a real evil and nuisance in those states in which they are established.”—See *Dr. Priestly’s History of the Corruptions of Christianity*, vol. ii. p. 382.

I shall close this part of the subject with an extract from Gibbon : he says, “In our present state of existence the body is so inseparably connected with the soul, that it seems to be our interest to taste with innocence and moderation the enjoyments of which that faithful companion is susceptible. Very different was the reasoning of our devout predecessors : vainly aspiring to imitate the perfection of angels, they disdained, or they affected to disdain, every earthly and corporeal delight. Some of our senses, indeed, are necessary for our preservation, others for our subsistence, and others again for our information, and thus far it was impossible to reject the use of them. But the first sensation of pleasure was marked as the first moment of their abuse. The unfeeling candidate for heaven was instructed not only to resist the grosser allurements of the taste or smell, but even to shut his ears against the profane harmony of sounds, and to view with indifference the most finished productions of human art.”*—*Decline and Fall*, vol. ii. chap. 15.

Having said so much on the origin of monachism, before I proceed to describe its effects, it may not be improper just to show what a monastery is, what is the use of it, and what they do who inhabit it. And here it may be observed, that had it not been for the useful curiosity of some men of learning and leisure, little information could have been gathered on these subjects ;—

“ For hoary *Time*, with his scythe-weapon’d hand,
Has reft the *funè* of its antique array ;

* This quotation, which Gibbon applies to the primitive Christians, is properly applicable to the hermits and others, the predecessors of the monks, who had began, even in those early times, to disfigure Christianity. But thus it has almost always been with the enemies of Christianity ; they have attacked and exposed successfully the corruptions introduced by Popery, and have ridiculed the weaknesses and imperfections of some eminent Christians, but few had the temerity or folly to attack *Christianity itself* ; this hopeless business has been left to a few ignorant infidels, while *Voltaire*, *Gibbon*, *Hume*, and some others have successively achieved immortal victories in the field of Popery. It is curious to observe, that these authors seem not to have been aware, that by exerting their talents and employing their eloquence in demolishing superstition, they were doing Christianity a real service,—that by clearing away the rubbish by which it has been obscured and disfigured, they were causing it to stand forth in its own native simplicity and beauty.

And yet we may suspend his rash command,
 And take the surly dotard's scythe away,
 More mischievous than wayward infant's play;
 And thou, oh History, shall pen the strain,
 For thou canst hold him by his forelock gray,
 And stay his wonted hurry, to explain
 What ancient glories deck'd the desolated fane."

DESCRIPTION OF A MONASTERY.

A monastery is a convent, or house built for the reception of the religious—whether it be abbey, priory, nunnery, or the like. The word monastery is only properly applied to the houses of monks, mendicant friars, and nuns; the rest are more properly called *religious houses*. Of these monasteries the interesting ruins are thickly scattered over the face of the whole of this kingdom. If I were to follow my inclination, I should go into a long description of the ruins of some of those among which I have often lingered with melancholy pleasure; but my admiration of these ruins shall never seduce my judgment into an approbation of those foundations any more than it should be won to an approbation of the ancient system of paganism by a view of the splendid ruins of the temples of Greece or Rome.

There is the ruin of a monastery at *Birkenhead*,* beautifully situated near the mouth of the estuary of the Mersey, opposite to the town of Liverpool, at the side of Wallasey Pool. This priory was founded about the year 1260, by Hamon de Masci, third Baron of Dunham Massey, in honour of St. Mary and St. James, for *sixteen* monks of the Benedictine order. The principal estates of this convent are those of *Moreton*, *Claughton*, *Tranmere*, *Over Bebington*, *Salgal Massey*, and *Bidston*, with the rectories of *Backford* and *Bidston*. Other minor estates were attached to it, the gift of various donors, together with one of greater importance at *Wallasey*, to which the moiety of that rectory was attached. The *prior* of this convent had many privileges, which need not be here particularized; one, however, was the right of ferrying passengers from

* *Birkenhead*, anciently called *Berkinhead*. This priory was a *cell* to Chester. The great abbeys in England had most of them *cells* in places distant from the mother abbey, to which they were accountable, and from which they received their superiors. The alien priories in England were *cells* to abbeys in Normandy, France, Italy, &c.

The mother abbey at CHESTER was able to dispend yearly, at the Dissolution, £1003 5s. 11d., according to *Dugdale*, or £1073 17s. 7d., according to *Speed*; whereas the *cell* at *Berkinhead* only was endowed with £102 16s. 10d.

At CHESTER there was an ancient nunnery, dedicated to the memory of St. *Werburga*, daughter to *Wilpherus*, King of Mercia, which being destroyed in the Danish wars, King Edgar, A. D. 858, founded a convent of canons secular here, to the honour of the fore-mentioned saint; but these also were expelled by *Hugh Lupus*, Earl of Chester, in 1095, who placed Benedictine monks there. At the Dissolution, *Henry VIII.* placed a dean and prebendaries in the room of the monks, and made it a bishop's see.

I shall presently show *how* the monasteries became so richly endowed,—that their immense revenues originated in superstition, holy frauds, and by priestly robberies, by working on the fears of the dying.

Birkenhead to Liverpool, and of building houses for their accommodation, and making *suitable charges* for their provisions. The charges of the ferry were as follow : *two pence* for a horseman ; a *farthing* for one on foot,—but on a Saturday, the Liverpool market-day, a halfpenny for a man ; and for a man and what he may carry, a penny. The site of Birkenhead Priory is on a rock of red sandstone, the eastern side of which is washed by the *Mersey*, and the south side defended by a small creek. The other sides of the adjacent grounds are formed by the road leading to the neighbouring ferry-house of *Woodside*. The antiquity of the foundation, and the circumstances connected with it, render this ruin interesting, and its ivy-mantled walls and broken arches stand to this day a monumental proof of the corruptions of Christianity and of the reign of superstition in this country. The sixteen monks of this priory were of the Benedictine order, or those who followed the rules of St. Benedict. The habit of these monks was a black loose coat or gown of stuff, reaching down to the heels, with a cowl or hood of the same, and a scapulary ; and under that another white habit, as large as the former, made of flannel, and boots on their legs ; and from the colour of their outward habit they were generally called *Black Monks*.—See *Ormerod's Topographical History of Cheshire*, and *Bishop Tanner's Notitia Monastica*.

The employment of monks, if examined by the light of Scripture and reason, must appear to every unprejudiced mind unworthy of a human being and utterly ridiculous. It is true they now and then mingled with their fooleries some actions and pursuits worthy of reasonable men ; but for the most part their mechanical performances were less useful to themselves and others than those of many *machines* which have been invented since the suppression of their different orders. Many of the monasteries owed their foundation to the superstition and to the vices of the rich, who at their death bequeathed estates to the monasteries, in order that their souls might be assisted, by the prayers of the monks, to escape the punishment which awaited them in the eternal world. Hence a very important branch of the duty of monks was to *say prayers* and *masses* for the *dead* :* yet this labour, which was as useless as the attempt to

* “ To say prayers and masses for the dead.” How unscriptural, licentious, and destructive is the praying for the *dead* ! This is a genuine offspring of the apostate Church of Rome. Wicked men may take their fill of sin, and then flatter themselves that they may escape hell and damnation through the loop-hole of purgatory. A *rich*

wash an Ethiopian white, was comparatively harmless if it had not a direct tendency to encourage sin, and to cast dishonour on the *all-sufficient* atonement of the Saviour of the world. It would be an endless work to detail all the absurdities which were practised within the precincts of monasteries. Their *sprinkling* with *holy water*, *prostration before the crucifix*, addressing their abbot or superior *on their knees*, calling him "*my lord*," *rising at midnight* to say their offices, *daily worship* of the *Virgin Mary*, *St. Peter*, and *other saints*, the *discipline of the whip*, and a thousand other superstitious practices, render these monks objects of scorn and pity.

Before I exhibit some of the effects of monkery on the community and on individuals, I will only detain the reader a few minutes, while he takes a peep with me into the interior of a CAPUCHIN FRIARY. The Capuchins boast, that of all the orders of the Romish Church theirs is the most austere and perfect. They owe their origin to Matthew de Bassi, who having seen St. Francis represented with a sharp-pointed *capuche*, or cowl, began to wear the like in 1525, with the permission of Pope Clement VII.

The reader may rely on the truth of the following picture; it is taken from a scarce volume, called, "*The Monk's Hood pull'd off; or, the Capuchin Fryar described.*"—The first part composed by the great and good *Du Moulin*, of France, the second by Mr. Clovet, once a famous Capuchin.

The day, with these monks, begins at midnight, a little before which time he that warns them to rise goes round by their chamber-doors with a kind of cymbal, which they call a *tanabas*, being like those instruments of wood with which those of the Romish communion are called to their

wicked man is sure to escape perdition at last, if he but leave a portion of that money to the priests, or Church, which he can no longer enjoy in this world, for masses for his soul; while a *poor* sinful man may take his chance, and get out of purgatory as he can. Where in Holy Scripture is any thing found like this practice? "The blood of Jesus Christ his Son cleanseth us from *all sin*" (1 John i. 7.), is the glorious testimony of the word of God. Let us Protestants thank God that we are delivered from such Popish inventions, by the Reformation. What folly it is to offer prayers for the dead, seeing the elect are departed to heaven, and therefore need not their prayers, and the reprobate are departed to hell, and so no prayers can avail them.

The testimony of the 31st Article of the Church of England is singularly clear and scriptural on this point; it is as follows:—

"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is *none other* satisfaction for sin, but that *alone*. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits."

churches three days before Easter, when the bells are silent. At this noise the sleeping fryars rouse, rub their ears, shake off their fleas, and go into the choir to sing matins (prayers, &c.). They that would be dispensed with, need only say to this officer, *Brother, I am indisposed, pass on further.* When matins are ended, having invoked all the saints, male and female, in paradise, they begin to whip themselves, after the manner mentioned in the 8th chapter of the *Capuchin*.* Many make more noise than they are hurt, others strike against the benches to spare their buttocks; and all this while they sing, with open mouth, the 51st Psalm,—“Have mercy,” &c. There be some that make themselves bleed in good earnest, and with much whipping harden their skin like the leather of a postillion’s breeches; for these poor people think they shall go to heaven the sooner for their much whipping themselves.

The whips which they use are called *disciplines*; some are made of small iron chains, and some of small cords full of knots, at the end of which some of them put iron rowels. These whips consist, some of five strings, in honour of the five wounds of *Jesus Christ*, and some of seven, to punish the seven mortal sins.

After these skirmishes, the superior blesseth them all, and then they disperse themselves to make that prayer which they call mental; and that they may recollect themselves the better, the windows are shut. This prayer must continue an hour, and then they go to a great fire, about which they make a thousand frisks, and cut as many capers.

When they are all well warmed, they go to sleep till six o’clock in winter, and five in summer. A little before the clock strikes they are awaked by the strokes of a club on their chamber-doors, and they return into the choir to sing *first* and *third* (certain devotions), and after that the conventual mass (*the ordinary mass of the monastery*) for the good friends of the monastery.

After these spiritual exercises they betake themselves to corporeal ones: the cooks prepare in the kitchen, the gardeners go to work in the garden, some go to their studies, some fetch a walk, some make crosses

* By the constitutions of the order, the *Capuchins* whip themselves three times a week, at two o’clock after midnight, on *Sundays, Tuesdays, and Thursdays*. This they do in imitation of *St. Francis*, who being one day troubled with a certain temptation, lashed himself very severely with his cord, saying thus to himself, *Go to, brother ass, thou must stay, and be whipped thus.* But, besides this whipping, and the torments inflicted on his own body, the devils whipt him often, and very rudely; but the blessed saint gave proof that he received all this with joy. “One day,” saith his biographer, *Bonaventure*, “the devils beat him so sorely that they left him half dead.”—*Bonav. Vita Francisci*, p. 38. Surely God never requires such seraphic piety as this from any mortal man! Yet this is the monstrous piety which is bred in the stagnant marshes of Popery.

for the rest, some make reliques for their devout clients, some pass the time in talking, &c.

About half an hour after nine the bell rings *sixth* and *ninth*, after which offices they give some strokes on a broken pick-axe, instead of a bell, which is done in zeal to poverty. At the noise of these blows they all go into the dining-room, and one after the other kiss the ground, and then stand in order waiting for their superior.

Mondays, Wednesdays, and Fridays, having kissed the ground, they attend, on their knees, the coming in of the superior, who, having likewise kissed the ground, turns about to the rest. Then the eldest of them puts off his cloak in respect, clasps his hands, hangs down his head on his knees, and says, *Benedictite Father, I confess my fault, I am an unhappy wretch, I have broken a platter*; another says, *I am more than a devil, I have broken a cup*; another, *I am a blockhead, I was like to have burnt the monastery*.

To these childish confessions are enjoined, on the very same place, penances suitably ridiculous, to which I add the following:—

They make him that hath sung too low in the choir to put the coverlet of his bed on his back, like a cape, and a staff in his hand, like a chanter of the chapter; and as he walks along by the tables he sings *Magnificat* with false notes.

When these and many such-like follies are ended they rise and go to the altar, where every one says three *Paters* (the Lord's prayer in Latin), for those who give them their dinner, after which they walk in the garden.

About two of the clock the keeper of the vestry (or the sexton) strikes five times on the broken pick-axe; this is called silence, at the sound whereof they all go to sleep for an hour.

At four of the clock they ring the *Completorium* (the last evening service), after which they make about forty prayers to the *Virgin Mary*, and then they make the mental prayer.

In the winter they whip themselves as soon as this prayer is ended, instead of doing it in the night, to avoid the severity of the cold.

One of the greatest earls in France, being once by chance in a monastery, and hearing the great noise they made, thought the heavens were falling; and receiving a lash with a whip, cried out for help, which at that time put a stop to their exercise.

They go out thence to supper, and then they discourse by a good fire. Some tell the news of the town, others read the gazettes, and every one takes the liberty to talk, except the superior commands them to say some prayers for the souls in purgatory.

About seven o'clock the devoutest of them go to examine their consciences before the altar, after which the superior sings some prayers, which being ended, they all stretch out their arms crosswise, and say *five Paters*; then one of them, kissing his hand, presenteth him with the brush dipt in holy water, which he sprinkles on their heads, to wash away their venial sins. After this every one kisseth the ground, and says '*Benedicite*,' and so they go to lie down until the alarm calls them to *matines* (morning prayers).

But it is time to proceed to exhibit the effects of monastic institutions.

THE EFFECTS OF MONASTIC INSTITUTIONS.

"These houses of monks and friars seem to have been injurious to the nation in general," says *John Tanner*, M. A., in his preface to the *Notitia Monastica*, "FIRST, by depriving the public of so many hands, as might have been serviceable to it in proper employments; SECONDLY, by an unfair and ungenerous way of trading; THIRDLY, by their houses or churches being sanctuaries for all manner of offenders. Further, the monks many times sold the land and possessions which their founders and benefactors had charitably given them; they likewise sometimes gave away their lands to their relations." This writer, who spares the characters of the monks, or touches their faults very lightly, further says, "Many of the *religious* were *certainly* loose and vicious, and the denying them marriage probably contributed towards it." Again,—"The discovery of many cheats in images, of many *figured miracles*, and counterfeit relics, brought the monks everywhere into great disgrace." But these evils were not confined to English monastic institutions; they were the common and natural fruits of *this branch of the Papal tree*. It matters not in what soil or in what kingdom this tree is planted, the effect is still the same; and as I am on the *effects* of these kinds of institutions, I shall here make a large quotation, which is *unquestionably true*, which will exhibit the interior of a monastery. The prodigious swarms of monks that overspread *Europe*, in the sixteenth century, were universally considered as cumberers of the ground, and occasioned murmurs and complaints everywhere; nevertheless, such was the genius

of the age, that these men would have remained undisturbed, had they taken the least pains to preserve any remains even of the external air of decency and religion that used to distinguish them in former times. But the *Benedictine* and the other monkish fraternities broke through all restraint, made the worst possible use of their opulence, and, forgetful of the gravity of their character and of the laws of their order, rushed headlong into the shameless practice of vice in all its various kinds and degrees. Among all the monastic orders, none enjoyed a higher degree of power and authority than the *Dominican friars*, whose credit was great, and their influence was universal; but about this time their influence began to decline. Several marks of perfidy that appeared in the measures they employed to extend their authority, exposed them justly to the public indignation. Nothing can be more infamous than the frauds they practised to accomplish their purposes, as may be seen, among other examples, by the tragedy they acted at *Berne*, in the year 1509. They were perpetually employed in stigmatizing with the opprobrious mark of *heresy* numbers of learned and pious men, in encroaching upon the rights and properties of others to augment their own possessions, and in laying the most iniquitous snares and stratagems for the destruction of their adversaries; and they were the principal counsellors by whose instigation and advice *LEO X.* was determined to that most rash and imprudent measure, the public condemnation of *LUTHER*.*

The tragedy just alluded to is given in a note by the translator of *Mosheim*, as follows.

THE CONTRIVANCE AND DISCOVERY OF AN IMPIOUS FRAUD OF
THE DOMINICANS.

“This most impious fraud is recorded at length by *Ruchat*, at the end of the 6th vol. of his *Histoire de la Reformation en Suisse*; and also by *Hottinger*, in his *Histor. Eccles. Helvet.* p. 334. There is also a compendious, but distinct narration of this infernal stratagem in *Bishop Burnet's Travels through France, Italy, Germany, and Switzerland*, p. 31.

The stratagem in question was the consequence of a rivalry between the Franciscans and Dominicans, and more especially of their controversy concerning the immaculate conception of the Virgin Mary. The *former* maintained that she was born without the blemish of *original sin*; the *latter* asserted the contrary. The doctrine of the Franciscans, in an

* *Mosheim*.

age of darkness and superstition, could not but be popular ; and hence the Dominicans lost ground from day to day. To support the credit of their order, they resolved, at a chapter held at Vimpsen, in the year 1504, to have recourse to fictitious visions and dreams, in which the people at that time had an easy faith ; and they determined to make *Berne* the scene of their operation. A person named Jetzer, who was extremely simple, and much inclined to austerities, and who had taken their habit, as a lay brother, was chosen as the instrument of the delusions they were contriving.

One of the four Dominicans who had undertaken the management of this plot, conveyed himself secretly into Jetzer's cell, and about midnight appeared to him in a horrid figure, surrounded with howling dogs, and seemed to blow fire from his nostrils, by the means of a box of combustibles which he held near his mouth. In this frightful form he approached Jetzer's bed, and told him that he was the ghost of a Dominican, who had been killed at *Paris*, as a judgment of heaven for laying aside his monastic habit ; that he was condemned to purgatory for his crime ; adding, at the same time, that by his means he might be rescued from his misery, which was beyond expression. This story, accompanied with horrible cries and howlings, frightened poor Jetzer out of the little wits he had, and engaged him to promise to do all that was in his power to deliver the Dominican from his torment. Upon this the impostor told him, that nothing but the most extraordinary mortification—such as the *discipline of the whip*, performed during eight days by the whole monastery, and Jetzer's lying prostrate, in the form of one crucified, in the chapel, during mass—could contribute to his deliverance. He added, that the performance of these mortifications would draw down upon Jetzer the peculiar protection of the blessed Virgin ; and concluded by saying, that he would appear to him again, accompanied by two other spirits.

Morning was no sooner come, than Jetzer gave an account of this apparition to the rest of the convent, who all unanimously advised him to undergo the discipline that was enjoined him ; and every one consented to bear his share of the task imposed. The deluded simpleton obeyed, and was admired as a saint by the multitudes that crowded about the convent ; while the four friars that managed the imposture magnified, in the most pompous manner, the miracle of this apparition, in their sermons and in their discourse.

The night after, the apparition was renewed, with the addition of two impostors, dressed like devils ; and Jetzer's faith was augmented by hearing from the spectre all the secrets of his life and thoughts, which the impostors had learned from his confessor. In this and some subsequent scenes (the detail of whose enormities, for the sake of brevity, we shall here omit) the impostor talked much to Jetzer of the Dominican order, which he said was peculiarly dear to the blessed Virgin. He added that the Virgin knew herself to be conceived in original sin ; that the doctors who taught the contrary were in purgatory ; that the blessed Virgin abhorred the Franciscans for making her equal with her Son ; and that the town of *Berne* would be destroyed for harbouring such plagues within its walls. In one of these apparitions Jetzer imagined that the voice of the spectre resembled that of the *prior* of the convent, and he was not mistaken ; but, not suspecting a fraud, he gave little attention to this.² The prior appeared in various forms,—sometimes in that of St. Barbara, at others in that of St. Bernard ; at length he assumed that of the Virgin Mary, and for that purpose clothed himself in the habits that were employed to adorn the statue of the Virgin in the great festivals ; the little images, that on those days are set on the altars, were made use of for angels, which, being tied to a cord that passed through a pulley over Jetzer's head, rose up and down, and danced about the pretended Virgin to increase the delusion. The Virgin, thus equipped, addressed a long discourse to Jetzer, in which, among other things, she told him that she was conceived in original sin, though she had remained but a short time under that blemish. She gave him a miraculous proof of her presence,—a *host*, or consecrated wafer, which turned from white to red in a moment ; and after various visits, in which the greatest enormities were transacted, the *Virgin-prior* told Jetzer, that she would give him the most affecting and undoubted marks of her Son's love, by imprinting on him the *five wounds* that pierced Jesus on the cross, as she had done before to St. Lucia and St. Catherine. Accordingly, she took his hand by force, and struck a large nail through it, which threw the poor dupe into the greatest torment. The next night this masculine Virgin brought, as she pretended, some of the linen in which Christ had been buried, to soften the wound, and gave Jetzer a soporific draught, which had in it the blood of an unbaptized child, some grains of incense and of consecrated salt, some quicksilver, the hairs of the eyebrows of a child,—all which, with some stupefying and

poisonous ingredients, were mingled together by the prior, with magic ceremonies, and a solemn dedication of himself to the devil, in hope of his succour. This draught threw the poor wretch into a sort of lethargy, during which the monks imprinted on his body the other four wounds of Christ in such a manner that he felt no pain. When he awaked, he found, to his unspeakable joy, these impressions on his body, and came at last to fancy himself a representative of Christ in the various parts of his passions. He was, in this state, exposed to the admiring multitude, on the principal altar of the convent, to the great mortification of the Franciscans. The Dominicans gave him some other draughts, that threw him into convulsions, which were followed by a voice, conveyed through a pipe into the mouths of two images,—one of Mary, and another of the child Jesus; the former of which had tears painted upon its cheeks in a lively manner. The little Jesus asked his mother, by means of this voice (which was that of the prior), why she wept; and she answered, that her tears were owing to the impious manner in which the Franciscans attributed to *her* the honour that was due to *him*, in saying that she was conceived and born without sin.

The apparitions, false prodigies, and abominable stratagems of these Dominicans were repeated every night; and the matter was at length so grossly over-acted, that, simple as Jetzer was, he at last discovered it, and had almost killed the prior, who appeared to him one night in the form of the Virgin, with a crown on her head. The Dominicans, fearing by this discovery to lose the fruits of their imposture, thought the best method would be, to own the whole matter to Jetzer, and to engage him, by the most seducing promises of opulence and glory, to carry on the cheat. Jetzer was persuaded—or at least appeared to be so. But the Dominicans, suspecting he was not entirely gained over, resolved to poison him; but his constitution was so vigorous, that though they gave him poison five several times, he was not destroyed by it. One day they sent him a loaf, prepared with some spices, which, growing green in a day or two, he threw a piece of it to a wolf's whelps that were in the monastery, and it killed them immediately. At another time they poisoned the *host*, or consecrated wafer; but as he vomited it up soon after he swallowed it, he escaped once more. In short, there were no means of securing him, which the most detestable impiety and barbarity could invent, that they did not put in practice, till, finding at last an opportunity of getting out of the convent, he threw himself

into the hands of the magistrates, to whom he made a full discovery of this infernal plot.

The affair being brought to *Rome*, commissaries were sent from thence to examine the matter; and the whole cheat being fully proved, the four friars were solemnly degraded from their priesthood, and were burnt alive, on the last day of May, 1509.

Jetzer died some time after at *Constance*, having poisoned himself, as was believed by some. Had his life been taken away before he had found an opportunity of making the discovery already mentioned, this execrable and horrid plot, which, in many of its circumstances, was conducted with art, would have been handed down to posterity as a stupendous miracle."

Observe, William Cobbett; the above fraud is nothing but the natural effect of those monkish institutions which you have praised up to the skies,—the iniquities of which you have taken every unfair advantage to hide from the public, and whose pictures you have drawn evidently with the pen of a passionate enthusiast, or with that of a crafty hireling. The truth, is, William, you are like an abandoned and unprincipled lawyer, whose office-door is open to every case, good and bad, and who regards not the justice or injustice of the case, but only the weight of his client's purse. For your part, I believe you would undertake to justify *Satan's* rebellion against his *Maker*, if any one would pay you well to become his advocate. I am aware this is not argument, but it is quite as good argument as those which you have brought forward to establish your assertions; and it is well sometimes to answer a fool according to his folly, lest he grow wise in his own eyes. I must proceed now to bring this long paragraph to a close, but before I close it I shall present you with a few more of the fruits of monkery.

Fosbrooke, in his *Account of the Manners and Customs of the Monks and Nuns of England*, quotes a passage from an old author, who says, "that the monks were parasites and flatterers of the abbot,—soothing his ears with honied words,—deceiving those above them with cunning,—making presents to their inferiors,—and granting every thing the abbot asked, however impossible; they were men in whose hearts were placed deceit and guile," &c. Further,—"*Gluttony* was the grand crime of the monks. *Whoredom* was another of their crimes. Of this latter very indelicate proofs occur, says *Fosbrooke*, in MS. *Harl.* 913. f. 2, and

also in MS. *Cott. Cleop. E.* iv. f. 115 l. The principal pretence for the entrance of women into the monasteries was for washing the clothes." Of the crimes of *apostacy, treason, incest, adultery, &c. &c. they were guilty*, but a veil must be thrown over the particulars, for much as we are degenerated in morals since the days of these *holy* monks, we cannot but forbear to publish the particulars of their crimes, lest we should corrupt the public morals. But when it is remembered that the lewdness of the confessors of nunneries was such that whole houses were found almost all with child,—that the dissoluteness of the abbots and the other monks and friars, not only with harlots, but with married women, was so great, that they were guilty of unnatural lusts, and other brutish practices,*—who, I say, that knows these things, can forbear expressions of just indignation against your "History," which attempts to persuade the ignorant that these very monks and friars were *holy men*? As I shall have occasion, further on, to advert to some instances of the piety of this class of men, I shall conclude this paragraph (for your 56th contains nothing to reply to) by summing up my opinion of the English monasteries in a few words; it is as follows:—If ever institutions were unscriptural, if ever institutions did swerve from the original design of their founders, if ever institutions (when their advantages and disadvantages are fairly weighed) were worse than useless to society, and if ever institutions were ripe for dissolution,—such were the English monasteries which were suppressed in the reign of Henry VIII. of famous memory.³¹

³¹ Yet some good thing has come out of monasteries. The blessed God, who alone can bring good out of evil, and who often accomplishes the most astonishing events by the most insignificant means, struck the heart of the triple-crowned usurper of Christ's place and honours in his church, by an obscure monk—for LUTHER was a monk, of the order of St. Augustine. It is a cause of perennial joy, and also of devout gratitude to every true Protestant, as it is of never-ending vexation to Papists, in all their generations, that LUTHER, who was born in the bosom of the Apostate Church, and *nursed* in a monastery, should have been the instrument of *bringing down* the most daring imposture, the most magnificent system of spiritual despotism that the world ever knew.

The reader will excuse me for applying the following nervous and elegant lines of the late *Lord Byron* to the above subject, although they were primarily intended for another:—

* Dr. Burnet's History of the Reformation, and Tindal's Notes on Rapin.

“ So the struck eagle, stretch’d upon the plain,
 No more through rolling clouds to soar again,
 View’d his own feather on the fatal dart,
 That wing’d the shaft that quiver’d in his heart.
 Keen were his pangs ; but keener far to feel
 He *nurs’d* the pinion which impell’d the steel ;
 While the same plumage that had warm’d his nest,
 Drank the last life-drop of his bleeding breast.”

57. You say, “ The persons belonging to a monastery lived in common ; they could *possess no property individually* ; when they entered the walls of a monastery, they left the world wholly behind them.” —But many of them carried the world in their hearts. A voluntary renunciation of private property (if he chanced to have any) was an essential condition required of a monk ; but this condition was grounded on a mistaken interpretation of the words of our blessed Saviour, where he denounces severe woes on the worldly rich (see Mark x. 23 to 28.). The disciples were disposed to understand his words as the monks afterwards did, but Christ, who knew best his own meaning, explained himself clearly, in verse 24 of the same chapter :—“ How hard is it,” said he, “ *for them that trust in riches* to enter into the kingdom of God !” The monks were taught to believe it *a crime to have riches*,*—and yet, by the most contemptible piece of sophistry, when their fraternity became immensely rich, in gold, silver, jewels, and estates, which they often wrung from the superstitious fears of the people, it was made out that each individual might be poor, and yet the wealth of the community be equal to that of their most opulent neighbours. By this contrivance, *the Holy Catholic Apostate Church* became possessed of unknown riches. You inform us that “ the monks made *a solemn vow of celibacy*.” Who called upon them to make it ? God never did, and no one else had any right to require such a vow. I have shown, in the preceding paragraph, some of the consequences of this foolish vow, and I shall now show *more sin* that flowed naturally from it. “ The sanctimonious monks fell victims to the triumphant charms of the sex, and to the imperious dominion of their carnal lusts ; and *entering in the bands of wedlock or concubinage*, squandered away, in a most luxurious manner, with their wives or mistresses, the revenues of the Church.”—*Mosheim, X Century*. Thus they kept their *solemn vow of celibacy*. Such was the punctuality with which the monks and priests kept their VOW, that they committed every crime which marriage was ordained to prevent.

* Lingard’s History of the Anglo-Saxon Church.

“So many years penance was required from a bishop, for crimes not fit to be named; so much less for a priest or deacon; and so much less still from a *beadling*, or juvenile competitor for the sanctuary.”—See *Edinburgh Review*, No. 83, taken from *Archbishop Egbert's Penitentiary*. So much for the *vows* of fornicating monks and priests!

Again,—“These monks and friars are they that have made 40,000 idle strumpets in the realm, which would have gotten their living honestly, in the sweat of their faces, had not their superfluous riches enticed them to unclean lust and idleness. What breach of matrimony is there brought in by them—such truly as was never since the world began, among the whole multitude of the heathen! How many thousands doth such lubricity bring to beggary, theft, and idleness, which should have kept their good name, and have set themselves to work, had it not been for the excessive treasure of the *spirituality* (the monks and priests)! What honest man dare take any man or woman into his service that hath been at such a school with a SPIRITUAL MAN?”—From the *Supplication of Beggars*, recorded in vol. ii. of *Fox's Acts and Monuments*. Now, I hope you will be satisfied that you have little cause to boast of the purity of your monks, of their *solemn vows of celibacy*, or of the ancient institution of monasteries. But no one need wonder that all this evil proceeded from the unnatural vow of celibacy; for where the water is dammed up, and yet the stream runs full, how can it choose but rise above the banks and spread pollution and ruin all around? ³¹

NUNNERIES were not much better than the *filthy sties* where the monks lived in common. I shall forbear, however, entering on the examination of the *virtues* of their inhabitants at present, lest the reader should be quite sickened at the scenes it would be necessary to disclose. You conclude this paragraph by informing us, that “the business of the whole community was, *to say masses and prayers, and to do deeds of hospitality and charity.*” The purposes in general of their masses and prayers, which were said for the dead, were so useless and irrational, that all the time thus spent was worse spent than if it had been consumed in downright idleness. With respect to their deeds of hospitality and charity, let them have all the credit due to them on this account. This is one of the bright spots in these institutions; and it is pleasing to relieve the eye by something good, after viewing so much that is evil; but as I shall, further on, have to advert to this feature in monastic institutions, and show the *kind and extent* of these deeds of hospitality and charity—

as I shall have to give a fair estimate of them, and to compare these *deeds* with the superior *deeds* of charity done in the present day, by the "Reformation gentry," and the "*thirty or forty mongrel sects*," I shall leave the subject and pass on to your next paragraph.

³¹ *Solemn vows of celibacy* are not better performed by modern *priests* and monks than they were by the ancient, which is a further proof of the impiety of such vows. A gentleman who has just left Italy assures me that priests and monks live in the most shameless and open violation of their vows, and that this is a thing thought *little of* by the people. He told me, among other facts, that a priest had lately been executed at *Naples* for the murder of a young lady by whom he had seven children. He had attempted the chastity of the lady's sister, who firmly opposed his intentions, saying that while her sister lived such a thing could not be done; in order, therefore, to possess himself of her, he caused her sister to be murdered. Another priest was beheaded near the same time in *Naples*, for procuring the murder of a gentleman who stood in the way of his attaining his ends with a lady in that city. He was very intimate with one of the monks of the convent in the island of *Malta*, where he was residing for some time. His friend the monk was a gay young man of thirty-five, and was the father of nineteen children; he hated the restraints of the order, and made every duty as easy as possible. On being asked why he became a monk, he said the *vow* was made for him, that he was fixed upon by his parents to be a monk. He observed that either of his brothers would have made a better monk than he. He said to his friend, "I am made of flesh and blood like other men." He has been banished for several months together by the rules of the order. He often found means to throw off his habit and visit with the gayest parties in the island. I found he was not an exception to the manners of the monks in general, of which the convent supports fifteen. Women are admitted into the convent by night; and this practice is so well known without the walls, that no secret is made of it. These modern monks are living illustrations of the genuine tendency of monkery legitimately carried out.

58. Here is nothing but a meagre sketch of the origin of the monastic life, from which no one can gain a competent idea of the way in which it first commenced; I refer you, therefore, and the readers of your "History" to the fuller account I have given in paragraph 55. It is shocking to think that men were so blinded in those days of Popish darkness, that they "founded monasteries and endowed them with *estates* for their maintenance, in a way of atonement for their sins."—These are your own words. If no other evil had been connected with monasteries than the false and unscriptural notion just expressed, *this one* would have more than counterbalanced all the good they ever did; for what a dis-

honour does this cast upon the blood of atonement, which *alone* can take away sin, to suppose that the founding and endowing a monastery can in part, or in any sense, *atone for the sins* of the rich founder's soul!

59. Here you give us a description of a French monastery, in which there is nothing very worthy of notice.—The best thing you have said about it is, that “it was about to be put up for sale.”

60. In this paragraph I catch you again at your old work,—reviling, evil speaking, lying and slandering, taxing the Reformation with the faults of Papists, and trying to confound the friends and enemies of the Reformation together. But have a little patience with me, and I will try to unravel this web of error, which you have so industriously woven, and which you have dignified with the title of History. Indeed the thing is so unlike history, that you must excuse me if I give it a *new name*, and one expressive of its nature; this appropriate name is ROMANCE. I shall, therefore, in the following pages, often allude to it as *your Romance*, and I hope it will generally be known and spoken of as COBBETT'S ROMANCE. And let not this be thought a strange or an extravagant name for such a work. Many romances have something good in them, but this is one of the worst kind. Most romances have few pretensions to truth,—they deal in *fable* and wild adventure; but this professes to be founded on truth, and is indeed founded on a few facts in a very important period of the history of this country. But still it deserves the name of a *Romance*, rather than that of a *History*, for truth is disregarded, falsehoods are asserted, our passions are appealed to, and the whole of this romance is highly coloured; and after all, we are neither pleased nor improved by it. *Dryden's* opinion of the better sort of romances is as follows:—“Some romances entertain the genius, and strengthen it by the noble ideas which they give of things, but *they corrupt the truth of history*.” You have the power of throwing so strong a colouring over whatever you narrate, that the truth of history, when your prejudice or your interest are arrayed against it, is as much in danger as the life of an honest man is from the assassin's steel. This it is that makes you a dangerous writer, when you get hold of certain falsehoods and are determined to make them appear like truth. I confess, on the first reading of your *second letter* I should almost have believed that the Reformation was a bad thing.

—so artfully did you blend falsehood and fact together,—so deeply, on the one hand, have you branded some characters with infamy, and, on the other, so immaculate have you painted the remainder,—so often have you associated the word “*Reformation*” with the most atrocious crimes,—and so carefully have you concealed certain important facts. I wonder not that persons who have little correct knowledge of history should be led astray by *your Romance*. In fact, if they could believe that the Reformation was that accursed thing which you represent it, they could not be virtuous if they did not hate it. What sort of a man must you be then, who can take delight in poisoning the springs of truth, and in hiring out yourself to the service of falsehood? *You* may be “*a fine animal*,”* but there are many fine animals described in natural histories of which we ought to be aware, and it is for the same reason that I have taken the trouble to describe you.†

* This is O'Connell's laconic phrase to characterize Cobbett.

† I shall here take the opportunity of noticing the unnecessary scruples which some well-disposed Protestants have to use the terms *Papist* and *Poper*, and this I do for the double purpose of vindicating myself from the charge of illiberality, and of correcting what I conceive to be a piece of false candour. The persons just alluded to think there is a want of charity and Christian temper in using these terms, and therefore call the Papists by the names *Catholics* or *Roman Catholics*. To call them *Catholics* implies a falsehood, which has been already shown; and while it flatters and confirms them in their superstitious prejudices, it tacitly condemns Protestantism, the principles of which can never be justified, if they are *true Catholics*; for if theirs is the only true Church of Christ, we Protestants have done very foolishly in departing from it. To call them *Roman Catholics* is to use ambiguous if not contradictory terms. It is, therefore, better to give them their proper name—**PAPIST**, which means “one that adheres to the communion of the Pope and Church of Rome” (Johnson); and to denominate their religion **POPERY**, which, according to the same authority, means, “the religion of the Church of Rome.” We who are Protestants are not ashamed to be called *Christians*, from *Christ*, who is the Head of our Church; why then should they be ashamed to be called *Papists*, which is a word derived from the word *Pape* in French, who is the head of their Church? I see not why such servility should be used towards the Papists as is contained in the following extract; it is made from a pamphlet published in Liverpool. The author says, “he is far from wishing to throw reproach upon the Catholics by the use of the words *Romish*, *Roman Church*, &c.; it is only done to avoid monotony: the words *Papist*, *Poper*], have, he believes, been entirely omitted.” The pamphlet alluded to is entitled, “*The Reformation and the Papal System; or, Remarks on Two Letters upon these subjects, in the Book of the Roman Catholic Church.*” The modest and ingenious author has treated Mr. Butler and the *Papal system* with equal civility and politeness: the former is a gentleman and a scholar, and requires the treatment he has received; the latter is a system which can demand and which ought to receive no quarter from the friends of truth. This small production, which is alike creditable to the author's head and heart, is written in a fine spirit, but exposes with needless delicacy the corruptions and errors of the **APOSTATE CHURCH of Rome**. So desirous is the author, in some parts of his work, to conciliate the Papists, and to avoid giving offence to the body, that a plain reader might think he was writing an apology for Popery. He has, however, traced the line between truth and falsehood, between Popery and Protestantism, with a discriminating hand; and the intelligent reader will see, in this chaste production, that the Papal system,

Before I proceed to examine the main body of *your Romance*, I shall pause awhile, having now gone over the whole of your introduction to it. You have called the first *letter* your introductory letter, but it is evident your introduction extends to the first sixty paragraphs; and it was not ill-judged of you to write *such an introduction to such a work*, as it consists of falsehoods, and calumnies, and mis-statements—all of which were necessary to precede the grosser falsehoods, and calumnies, and mis-statements which were to follow. Having gone over this introduction, I shall pause a little to offer some general observations on the Reformation, and then proceed, examining each paragraph as I have done before. But as you, William, do not understand what the Reformation is, and as you are too old or too prejudiced to learn, I shall turn from you for a short time, and address myself to those unprejudiced and sensible persons who will give me their attention.

Observe, then, MY FRIENDS.

I. The Christian religion, or the Gospel of our Lord Jesus Christ, is the greatest blessing which the blessed God ever bestowed upon mankind. This great blessing was intended for the benefit of the whole human race,—that is, it was destined to be *the religion of the whole world*; and, therefore, the first preachers of it carried it into all nations, where it was believed and received, and where societies were formed, called CHURCHES: such was the Church of *Jerusalem*, the Church of *Antioch*, and the

with all the concessions which truth and candour can make in its favour, contains in it, essentially, elements which are unfriendly to the happiness and perfection of the human species in the present life, and which are dangerous in the extreme to their salvation in the world to come. There is no charming down this evil spirit of the Papal system by concessions; there can be no terms of accommodation kept with it; no cure can reach it; restoration to its primitive simplicity and purity (as a Christian church) may be forever disposed of. It is like a house, the walls and timbers and every part of which has become infected with the plague of leprosy; the only cure prescribed by the Mosaic law for such a case was, to pull down the timbers and dig up the stones. It is like a gross and over-fed body, in which a mortification has gained prevalence; all that can be done for it is, that it must die and be buried,—and devoutly do I wish that burial-day, in the history of the Papacy; for, “There is something in the spirit of the Roman Catholic religion which neither time nor expense can alter,—which contains the germ of intolerance and persecution,—which poisons the fountain of truth, obscures and blunts the most sagacious intellect, and represses the natural movements of a just and generous mind.”—*Bishop of Chester's Letter to Charles Butler, Esq.* And yet, with those sentiments of hostility to the religion of Papists, if I had all the thunders of the heavens at my command, I would not hurl a single bolt at the professors of it; if I held all the lightnings in my fist, I would not scath a hair of their heads: I would never honour such a religion by persecuting its adherents,—I would only keep out of their hands the means of their *conscientiously* burning and destroying me, and withhold nothing from them but the power to hurt.

Churches of *Asia*; and such, also, was the Church of *Rome*, which was planted *after* many others.

II. In process of time these churches departed from the faith and simplicity of their first institution, and this was more especially the case with the Church of *Rome*. She shamefully corrupted the rites and ordinances of the Christian religion, and openly apostatized from the faith of Christ and his apostles: this is truly asserted in the 19th Article of the Church of England, where it is said, "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." But this Church of Rome was not satisfied with corrupting and changing the faith and ordinances of the Gospel for herself, she imposed her inventions upon other churches,—compelling them to approve and adopt her APOSTACY; so that instead of the Christian religion, a degrading system of superstition spread itself over one half the Christian world.

III. Thus was the world cheated out of the greatest blessing heaven ever bestowed upon it, while in its place the APOSTATE CHURCH OF ROME gave it laws, rites, ordinances, and a faith of its own. These so far prevailed, that the world for many centuries was almost in as bad a state as it was before the Christian religion was sent into it. This period has with great propriety been called the *dark age*.

IV. I shall compare this period to winter in nature. It was the winter of the Church of Christ; every thing like religion seemed withered and dead; a chilling and freezing superstition benumbed all things; there was little or no spiritual life to be seen in the world, and of course few, or no fruits of holiness could appear. It was a dismal scene to contemplate;—so deep was the gloom at some periods, that a pious mind might almost despair of ever seeing the Church emerge from it.

V. The REFORMATION may be compared to the spring. It worked silently and secretly its certain way, under the direction and influence of the Spirit of God, WHO WAS ITS AUTHOR. Here and there, in the waste, long before *Luther's* time, little groups of Christians were to be seen, like knots of early flowers in a sheltered place, struggling through the benumbed earth, and facing the unspent storms and frosts of winter. After this it manifested itself more fully in *Germany*, and at length its genial influence was felt and seen in the whole civilized world.

VI. This great influence was felt even in the *Apostate Church* itself. Many of its better members had long wished for a reform in its *head* and *members*, but in vain, till this reforming influence drew millions from its bosom, and left the remainder to be ashamed into better conduct.

VII. Observe again :—this influence, which is called the Reformation, men have attempted to account for on natural principles alone. They have attributed the Reformation to political causes,—to the revival of letters,—to the art of printing,—to the supineness of the Pope, in not earlier opposing it, &c. &c. But, with becoming deference to some great names who have sanctioned these views, I think it is as vain to attempt to account for it in this way, as it would be to ascribe the genial, the all-reviving, all-prevailing influence of spring to second causes, without acknowledging the first great Cause.

VIII. As Gibbon has attempted to account for the rapid spread and triumph of Christianity by assigning for it his five famous causes, so Doctor Lingard has attempted *likewise* to account for the spread and triumph of the Reformation, by assigning five causes for its extraordinary progress. Both writers, however, have signally failed, and failed too for the very same reason,—and the latter has failed with the example of his predecessor directly before his eyes. It is to be lamented that Doctor Lingard, whom no one can suspect of infidelity, should have followed so nearly in the steps of Gibbon : his devoted attachment to the falling Church of Rome is the only apology that can be offered for this indiscretion. Christianity required the finger of God to originate it, to propagate it, and to establish it in the world at first ; and the Reformation required equally the finger of God to raise Christianity from its grave of dishonour and corruption, to bestow on it the divine energy it possessed, and to cause it to triumph as it has done over its strong adversaries.—It is folly to ascribe the success of either of them to any thing short of the power of God.

IX. Means, or second causes, were employed in this great work ; but the first cause who put these well-adapted means in motion was God. No means of themselves can ever be assigned for the Reformation without referring at once to God.

X. The human mind, awaked from its long dream of superstition, did not of its *own accord* seek God, of whom it had lost sight so long,—it did not *spontaneously* retrace its steps through the dark mazes of error and apostacy to the primitive simplicity and purity of the first ages of

the Church; it required an impulse for this purpose, such as it actually received,—and without it I believe the world would have proceeded from superstition to infidelity, and from infidelity to atheism, until the Christian religion would have been forgotten on the earth. So degrading a thing is Popery in its own proper nature, that mankind could never have risen from its dregs and pollution without special help from God.

XI. It is not merely for the sake of proving William Cobbett to be wrong that I have written these things; I want to make you, my friends, thankful to God for so great a blessing as the Reformation is,—for so great a blessing do I consider it, that I esteem it only second to the bestowment of the Gospel of our Lord Jesus Christ upon mankind.

XII. Observe again:—the Reformation was not a mere change of rites and ceremonies of religion,—it was not an exchange of the mass-book for the book of common prayer,—it was not an exchange of one form of religion established by law, for another form of religion established by law,—but it was a *change of principles*.

XIII. Observe again:—the men engaged in bringing about the Reformation, and who are called reformers, although they were men of great piety, zeal, and learning, yet they were fallible men like ourselves; and besides this, they had the peculiar disadvantage to spend the earlier part of their lives in the bosom of the *Apostate Church*, where they contracted that harsh severity of spirit, of which it was difficult to divest themselves during the remainder of their lives:—hence the instances of intolerance and persecution which we sometimes witness and lament in their lives.

XIV. The reformers having never had any thing before their eyes, as religion, but a mighty hierarchy, connected with and supported by the state, sought such an alliance for the reformed religion as they had been accustomed to witness between the *Apostate Church* and the state:—and hence the connection of the Church of England with the state.

XV. But since their time, many good men, seeing inconvenience arising from this kind of alliance, have separated themselves altogether from these establishments, and have formed themselves into small Christian societies called *churches*,—yet holding the same grand doctrines with the reformers themselves; so that these simple churches are as remote in discipline and doctrine from the *Apostate Church*, as the apostolic churches were.

XVI. You may see then, my friends, from what I have advanced, how absurd and false it is for WILLIAM COBBETT to say that “the Re-

formation was engendered in beastly lust, and brought forth in hypocrisy and perfidy." The man who could say such things of such an event, must be either a very wicked man or a very foolish one.

XVII. Observe once more :—as the Christian religion contains in itself the first principles of every thing beneficial to mankind, both for the life which is to come and also for the present life ; and as the Reformation was simply a grand restoration of these principles, which had been so long corrupted or lost by Popery ; so where the principles of the Reformation are adopted and acted upon, the temporal condition of mankind is improved, and the great blessings of liberty, civilization, and intellectual culture follow in its train as matters of course.

XVIII. But where these blessings had not been enjoyed for a long season, as was the case previous to the Reformation, in the reign of Popery, they could not be restored to mankind without some portion of temporary inconvenience,—because no great changes can take place in nations without disturbing more or less the settled state of things which previously existed.

XIX. So it is even in the natural world. Storms, which generally produce some mischief, are nevertheless most useful—nay, essential to the preservation of our existence. Let us represent to ourselves an atmosphere loaded with noxious and pestilential vapours, which thicken more and more by the continual exhalations of earthly bodies, so many of which are corrupt and poisonous. We must breathe this air ; the preservation or destruction of our lives depends upon it. The salubrity or unwholesomeness of the air gives us life or death. Is it not then a great blessing that we ought to be grateful for to God, when a salutary storm comes to purify the air from all noxious vapours, and, by lighting up the saline and sulphureous particles, prevents their dangerous effects, cools the air, which recovers its elasticity, and restores us to our usual happiness ? Were it not for these storms, the dangerous exhalations would more and more increase, and be more and more corrupt, and men and animals would perish by millions. No sensible or pious man will murmur, then, at the slight mischief they may sometimes occasion, but bless God for the precious advantages they procure us.

XX. Just so it was with the Reformation. The whole of this kingdom, as well as other parts of the world, was full of the pestilential vapours and corruptions of Popery, and the souls of the people were dying by thousands and millions. God, in mercy to the people and to the land,

sent the Reformation, which, although while it was in operation it levelled many old and venerable edifices with the ground, and struck with its lightnings the power of the Pope, yet it produced a lasting benefit, which the people of these lands never can be sufficiently grateful to God for.

XXI. I shall now conclude these observations by an extract from *Roscoe's Life of Leo X.*—"The effects produced by the Reformation on the political and moral state of Europe, were of a most important nature. The destruction of the authority of the Romish see, throughout many flourishing and many rising nations, whilst it freed the monarch from the imperious interposition of an arrogant pontiff, released the people from that oppressed and *undefined obedience to a foreign power*, which exhausted their wealth, impeded their enjoyments, and interfered in all their domestic concerns. The abolition of the odious and absurd institutions of monastic life, by *which* great numbers of persons were restored to the common purposes of society, infused fresh vigour into those states which embraced the opinions of the reformers; and the restoration of the ancient and apostolic usage of the Christian Church, in allowing the priesthood to marry, was a circumstance of the utmost advantage to the morals and manners of the age. To this may be added the destruction of many barbarous, absurd, and superstitious dogmas, by which the people were induced to believe that crimes could be commuted for money, and *dispensations purchased even for the premeditated commission of sins*. But perhaps the most important advantage derived from the Reformation is to be found in the great example of freedom of inquiry, which was thus exhibited to the world, and which has produced an incalculable effect on the state and condition of mankind. That liberty of opinion which was at first exercised only on religious subjects, was, by a natural and unavoidable progress, soon extended to those of a political nature. Throughout many of the kingdoms of Europe, civil and religious liberty closely accompanied each other; and their inhabitants, in adopting those measures which seemed to them necessary to secure their eternal happiness, have at least obtained those temporal advantages which in many instances have amply repaid them for their sacrifices and labours."

Now, my friends, only keep these few plain observations in view, as you read *Cobbett's Romance*, and you will easily see through his ignorance, falsehood, and sophistry.

61. I now face about to you, WILLIAM. What you have written in this 61st paragraph is so false a representation of the matter in hand, that I shall have the trouble of giving a clear and true account of it, and I invite the impartial reader to compare each account then with authentic history.

Henry VII. had given his son Henry (afterwards Henry VIII.) a liberal education,—intending him, says *Lord Herbert*, for the Church. The death of *Arthur*, his elder brother, however, opened to him another path to honour—or to infamy. *Arthur*, for state reasons, as is usual with kings and queens, had been betrothed at an early age to *Catherine*, the *Infanta* of Spain. This bargain brought Henry VII. 200,000 crowns,*—and this circumstance must not be lost sight of, for it was the principal cause why *Henry*, *Arthur's* brother, was afterwards married to this *Catherine*, his sister-in-law. “The *Infanta* was brought into England, and on the 14th Nov., 1501, was married at St. Paul’s to *Arthur*, Prince of Wales. They lived together as man and wife till the 2nd of April following, and not only had their bed solemnly blessed when they were put into it, on the night of their marriage, but also were seen publicly in bed for several days after, and went down to live at *Ludlow Castle*, in *Wales*, where they still bedded together. But Prince *Arthur*, though a strong and healthful youth when he married her, yet died soon after, which some thought was hastened by his too early marriage. The *Spanish* ambassador had, by his master’s orders, taken proofs of the consummation of the marriage and sent them into *Spain*; the young prince also himself had, by many expressions, given his servants cause to believe that his marriage was consummated the first night,—which, in a youth of sixteen years of age, that was vigorous and healthful, was not at all judged strange. It was so constantly believed, that when he died, his younger brother *Henry*, Duke of *York*, was not called Prince of *Wales* for some considerable time,—some say for one month, some for six months.”—See *Lord Bacon’s Reign of Henry VII.*

“Henry was not created Prince of *Wales* till ten months were elapsed—namely, in the *February* following, when it was apparent that his brother’s wife was not with child by him. These things were afterwards talked on as a full demonstration (being as much as the thing was capable of) that the princess was not a virgin after Prince *Arthur’s* death.

* Doctor Lingard’s History of England.

But the reason of state still standing, for keeping up the alliance against France, and King *Henry VII.* having no mind to let so great a revenue as *Catherine* had in jointure be carried out of the kingdom, it was proposed that she should be married to the younger brother *Henry*, now prince of *Wales*. The two prelates that were then in greatest esteem with *Henry VII.* were *Warham*, Archbishop of *Canterbury*, and *Fox*, Bishop of *Winchester*. The former delivered his opinion against it, and told the king that he thought it was neither honourable nor well-pleasing to God. The Bishop of *Winchester* persuaded it; and for the objections that were against it, and the murmuring of the people, who did not like a marriage that was disputable, lest out of it new wars should afterwards arise about the right of the crown, the Pope's dispensation was thought sufficient to answer all,—and his authority was so undisputed that it did it effectually. So a bill was obtained on the 26th of December, 1502, to this effect,—*that the Pope, according to the greatness of his authority, having received a petition from Prince Henry and the Princess Catherine, bearing that whereas the Princess was lawfully married to Prince Arthur (which was perhaps consummated by the carnalis capula), who was dead without any issue, but they being desirous to marry for preserving the peace between the crowns of England and Spain, did petition his Holiness for his dispensations,* &c. &c.—Bishop Burnet's History of the Reformation.*

Thus, you see, this scandalous business was began, carried on, and finished by *Papists*. *Henry VII.*'s avarice originated this incestuous match; the King and Queen of Spain consenting to the dishonour of their daughter. Prince Henry and Catherine were at this time the least offending parties in it; and the Pope, the head of the *Apostate Church*, through interest, blasphemously pretended to give a dispensation for it, "notwithstanding any apostolic constitutions or ordinances to the contrary."† Thus did these high contracting parties, with the Pope at their head, and with a view to secure their own ends, trample upon the law of nature and upon the law of God; and yet not one of them secured the end he aimed at. *Henry VII.* soon dying, did not enjoy his 200,000 crowns; Catherine and Henry separated on the ground of the unlawfulness of their marriage; England and Spain were involved in war and bloodshed; and the kingdom of England was completely and

* I should not have gone over this delicate ground if Mr. Cobbett had not compelled me to it.

† Pope's bill.

for ever separated from the *Apostate Church of Rome*; and all this was the fruit of this incestuous marriage.—Moreover, most of the troubles in England for many years after this period,—the beheading, the burning, and the ripping, may be traced back to this FATAL MARRIAGE.

62. WILLIAM, you have so muddled this portion of the stream of history, that you give me a great deal of trouble to clarify the water, in order that the reader may see clearly to the bottom: if you have done it through ignorance, I must forgive you, but if by intention, you deserve rebuke. We have seen Henry and Catherine married, and the the Pope's dispensation procured to make their marriage lawful,—but all would not do. Many of the best men in the kingdom, and in the Pope's church, never did approve of it,—they could not assent to it; the thing was too plainly a gross violation of God's law, the law of nature, and the common law. The Pope, according to the notions of those times, might dispense with the last, but could not dispense with the two former. Men were not so blind as not to see that it was an insult to the Majesty of heaven, to dispense with *his* law, in the face of the whole world: no wonder, therefore, that the Pope's dispensation did not satisfy. Henry had several children by this unnatural marriage, but all died but one. He began to suspect, as well he might, that a blessing had not attended their bed: this natural thought was mixed up with superstition,—for Henry was a bigotted and superstitious Papist all his life;* and he at last expressed his scruples to those about him. Indeed, "Henry's scruples have made him break off all conjugal commerce with the Queen," says *Hume*. According even to *Dr. Lingard*, it is matter of uncertainty whether the King's scruples did not exist before his passion for *Ann Boleyn*. "But whether," says he, "the idea of a divorce arose spontaneously in his own mind, or was suggested by the officiousness of others, may be uncertain."—See *Reign of Henry VIII. The evidence of all authentic history*, however, goes to prove that Henry's scruples respecting the lawfulness of his marriage were *earlier* than his love or passion for *Ann Boleyn*. This is perhaps as much as can be truly said of *Henry* in this base transaction; but no doubt can be entertained that his passion for this lady was the most powerful motive that urged him

* This is proved by his book on the Seven Sacraments, his burning heretics, his law of the Six Bloody Acts, and by his last *will*, wherein he provides for masses to be said and alms to be given for the benefit of his soul.—*Lingard*.

on in the affair of the divorce. "When Henry ventured to disclose to Ann Boleyn his real object, she indignantly replied, that though she might consent to be his wife, she would never condescend to be his mistress."—*Dr. Lingard*.

63. Henry's scandalous marriage was every where talked about and spoken against, and when he at first applied to the Pope, the head of the *Apostate Church*, for a divorce, the application placed the poor Pope in a terrible dilemma,—for he was hemmed in between the Emperor of Germany, the King of France, and the King of England, that he could not *at this time* accommodate his son Henry without disobliging one of the other parties. This delicacy of the Pope's *political* situation, therefore, was the true cause why Henry did not obtain a divorce from him; for the Pope was also a temporal prince, having a temporal kingdom, having temporal interests to watch over and secure, as well as to watch over those of the *Apostate Church*. So finding it not convenient to grant Henry a divorce in the present posture of his affairs, the cunning Pope and Prince hit upon the expedient of delaying the time, and of holding out to him the hope that it should be granted at some no very distant period;—hence that course of intrigue, dissimulation, and deceit, which lasted six or seven years, during which time Henry was waiting impatiently to make *Ann* his wife. But the Pope overshot the mark, for he stretched his son Henry's patience until it at last broke, and he managed to marry *Ann* without his Holiness' permission.

The following extract, from *Dr. Warner's Ecclesiastical History of England*, will confirm what has been here advanced respecting this famous divorce, and will give a very fair and impartial account of the matter:—
 "If the Pope durst have complied with Henry's desire, he would have done it with all his heart. But the Emperor was the cause of all the difficulties which arose on this head: the Emperor threatened the Pope, if he gave *Henry* liberty to divorce Catherine, who was his aunt,—and he had power to put his threats into execution. For this reason it was that *Henry* proposed expedients, whereby he was sure of carrying his point; but for the same reason it was that the Pope could not accept them. Had not the Emperor interfered, his Holiness would have made no more difficulty in annulling the marriage of the King of England with Queen CATHERINE, than his predecessor JULIUS did in dispensing

with it.* In short, the Pope would have contented *Henry*, and *Henry* would have submitted to the Pope's authority, and remained an obedient son to the Holy See, but for the Emperor's power and opposition. On the other hand, therefore, it may be inferred, that if the King proceeded to renounce the Papal authority, it was not so much from a conviction of its being an usurpation—how much soever he might believe it afterwards—as from seeing no other way to get out of the plunge he had been hurried into by his passions. On the other hand, if the Pope passed sentence against *Henry*, it was not so much from a belief that his marriage with *Catherine* was just and lawful, as to save the honour of the Holy See, and to comply with the menaces of the Emperor. Shall we not stop here to adore the secret ways of Providence, which made a reconciliation with the King and Pope impracticable, in order to bring about an event which was to be attended with such consequences to liberty and religion in the English nation?"

Thus you see, *WILLIAM*, to the fatal marriage of *Henry* with his sister-in-law may be traced the total separation of England from the *Apostate Church of Rome*, which forms so important a feature in the reformation of religion in the Christian world.

64. I shall notice hereafter the great singularity of a *Popish king* being made the *supreme* head of an ecclesiastical hierarchy in England, the basis of whose establishment was the renunciation of Popery. At the same time it may be fit to notice also the consistency of a *Popish parliament* passing acts for the suppression of monasteries, which were the direct fruits of Popery. At present I shall notice what you have said of the venerable *Cranmer*,—"a name," you say, "which deserves to be held in everlasting execration,—a name which we could not pronounce without almost doubting of the justice of God, were it not for our knowledge of the fact, that the cold-blooded, most perfidious, most impious, most blasphemous scoundrel expired at last amidst those flames which he himself had been the chief means of kindling."

* In proof of this assertion several things might be mentioned,—such as the provisional dispensation for *Henry's* marriage with any other person, and a promise of a decretal bull, annulling the marriage with *Catherine*.—*Hume*. It is also said, that this Pope secretly gave the King permission to have two wives. Notwithstanding these things, I have nothing to say against the personal character of *Clement*, under whose pontificate all the crooked business of the divorce was conducted. *Hume* says, "*Clement* was a prince of excellent judgment, whenever his timidity, to which he was extremely subject, allowed him to make full use of those talents and that penetration with which he was endowed." Hundreds of thousands of Papists are better than their system, as hundreds of thousands of Protestants are worse than their system.

What, in the name of truth, could induce you to write such bitter and spiteful things of *Cranmer*? He does not deserve them, neither can the Popish cause be served by them: his character is as sure to rise above such calumny, as the sun is to rise to-morrow morning and scatter the shades of night. A bare love of justice would cause me to set his character in a true light, now that you have thus wantonly misrepresented it, although a defence of the principles of the Reformation does not require it. All men hate a calumniator, and it is natural to take the part of the injured; and I leave it to the reader to judge for himself, when I have finished this paragraph, whether or no you have basely injured *Thomas Cranmer's* character. But, before I do this piece of common justice to *Cranmer's* character, I shall take the liberty to apply to you the language which *David*, King of Israel, used to one *Dog*, an ancient calumniator of his character; it is as follows,—and perhaps it was never more pertinently applied than to yourself:—“*Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue.*” I cannot take upon myself to apply to you the finishing sentence, because I am no prophet as *David* was; nevertheless, I put it down by way of caution to you, for I wish you no ill:—“*God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living.*”—Psalm lii.

“*Thomas Cranmer* was the most eminent prelate that ever filled the see of Canterbury. He was first introduced to the notice of *Henry VIII.* when the question of the divorce occupied the minds of all the learned in the kingdom. He had the boldness to say that the question, ‘whether a man might marry his brother’s wife?’ might be discussed and decided by the authority of Scripture in this country as well as at Rome. When *Henry* was informed of this reply, he desired to be introduced to him. He immediately appointed him one of his chaplains, and commanded him to write in justification of the intended divorce. The doctor quickly produced a work which proved from the Scriptures, and by an appeal to the decision of general councils and ancient writers, that the Pope possessed no power to dispense with the word of God. That he was a great and good man in many respects,

none will deny; but it would be foolishness, and to posterity unjustifiable, to attempt to conceal his faults. Mr. Gilpin, speaking of the noble stand which Cranmer made against the *Six Articles*, says, 'The good archbishop never appeared in a more truly Christian light than on this occasion. In the midst of so general a defection, he alone made a stand. Three days he maintained his ground, and baffled the arguments of all opposers; but argument was not their weapon, and the archbishop saw himself obliged to sink under superior power. *Henry* ordered him to leave the house; the primate refused;—it was God's business, he said, and not man's. And when he could do no more, he boldly entered his protest. Such an instance of fortitude is sufficient to wipe off many of those courtly stains which have fastened on his memory.' His behaviour as a Christian, in the forgiveness of injuries (which is the touchstone of pure principles), was exemplified in the cause of the Duke of Norfolk. 'The last act of this reign,' says Gilpin, 'was an act of blood, and gave the archbishop a noble opportunity of showing how well he had learned to forgive an enemy.' *Henry* had ordered the duke to be attainted contrary to justice. No man had been more the enemy of Cranmer than the duke; yet, so far was he from exulting in the opportunity of vengeance, that he viewed the measure with horror, and opposed the bill with all his might; and, when his opposition was vain, he left the house with indignation, and returned to Croyden.' To men of learning Cranmer was a generous patron and friend: he maintained an intimate and constant correspondence with most of the distinguished scholars in Europe. He was a great economist of his time—rising generally, at all seasons, at *five* in the morning, and employing every hour with industry and care. In his manners he was pleasing and amiable, mild and cheerful in his temper, and given to hospitality—often beyond the ample means which he enjoyed."—*Rces' Cyclopaedia*, article *Cranmer*.

You will observe the above candid and impartial article on *Cranmer* was not written by his friends, nor by Protestants, at the time when he was living, when interest or passion might blind the mind, or warp the judgment. Two full centuries have rolled away since he flourished, and now that neither fears nor hopes, interest nor passion influence men's minds, the truth, if ever, is likely to be spoken. And consider further, it was written in the stillness of the closet, it is spoken at the bar of the public, and this at the risk of the well-earned reputation of the

author. As you and others have traduced and blackened the character of this good man, and as I shall have to state his faults when I come to the proper place (for I will be as faithful in acknowledging his faults as I am particular in recording his virtues), I shall here give some further illustrations of his character, which, if they fail to make you ashamed of your hard speeches against him, will at least edify and instruct the Christian reader.

“The enemies of the Reformation, on the fall of *Cromwell*, aimed every possible shaft at *Cranmer*. *Gardiner* in particular was indefatigable; he caused him to be accused in parliament, and several lords of the privy council moved the king to commit the archbishop to the Tower. The king perceived their malice; and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth side. The archbishop, being informed of it, came down to pay his respects, and was ordered by the king to come into the barge and sit close by him. Henry made him acquainted with the accusations of heresy, faction, &c. which were laid against him, and spoke of his opposition to the six articles. The archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion with respect to them, but was not conscious of having offended against them. The king then, putting on an air of pleasantry, asked him if his bed-chamber could stand the test of these articles? The archbishop confessed that he was married in Germany before his promotion; but assured the king, that on that act being passed, he parted with his wife and sent her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him, and gave him a ring of great value to produce upon any future emergency. A few days after this, Cranmer’s enemies summoned him to appear before the council; he accordingly attended, when they suffered him to wait in the lobby amongst the footmen, treated him on his admission with haughty contempt, and would have sent him to the Tower, but he produced the ring, and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favour. On this occasion he showed that lenity and mildness for which he was always so much distinguished: he never persecuted any of his enemies, but, on the contrary, truly forgave even the inveterate *Gardiner*, on his writing a supplicatory letter to him for that purpose. The same lenity he showed towards Dr. Thornton, the suffragan of Dover, and Dr. Barber, who, though entertained in his family, and

entrusted with his secrets, had ungratefully conspired with Gardiner to take away his life.

As we are upon the subject of the archbishop's readiness to forgive and forget injuries, it may not be improper here to relate a pleasant instance of it, which happened some time before the above circumstances. His first wife, whom he married at Cambridge, was kinswoman to the hostess at the Dolphin Inn, and boarded there; and he often resorting thither on that account, the Popish party had raised a story that he was ostler to that inn, and never had the benefit of a learned education. This idle story a Yorkshire priest had with great confidence asserted in an ale-house which he used to frequent,—railing at the archbishop, and saying that he had no more learning than a goose. Some people of the parish informed Lord Cromwell of this, and the priest was committed to the Fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the archbishop, to beg his pardon, and to sue for a discharge. The archbishop instantly sent for him, and, after a gentle reproof, asked the priest whether he knew him, to which the priest answering No, the archbishop expostulated with him why he should then make so free with his character. The priest excused himself by saying he was disguised with liquor; but this, Cranmer told him, made it a double fault. He then said to the priest, if he was inclined to try what kind of a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant—to understand nothing but his mother tongue. No doubt then, said Cranmer, you are well versed in the English Bible, and can answer any question out of that: pray tell me who was David's father. The priest stood still for some time to consider, but at last told the archbishop that he could not recollect his name. Tell me then, said Cranmer, who was Solomon's father. The poor priest replied, that he had no skill in genealogies, and could not tell. The archbishop then advising him to frequent ale-houses less and his study more, and admonishing him not to accuse others for want of learning till he was master of some himself, discharged him out of custody, and sent him home to his cure. These may serve as instances of Cranmer's clement temper. Indeed he was much blamed by many for his too great lenity, which, it was thought, encouraged the Popish faction to make fresh attempts against him: but he was happy in giving a shining example of that great Christian virtue which he most diligently

taught.”³²—See *Fox's Acts and Monuments*, and *Gilpin's Life of Cranmer*.

³² It is worthy of notice, that Dr. Lingard, in his history of the reign of *Henry VIII.* has preserved a most obstinate silence with respect to Cranmer's character. There is policy, but not wisdom, in this silence. The doctor seems to have been aware that if he sketched the character of Cranmer, truth and candour would compel him to exhibit the light as well as the shade of his character. As, therefore, he was determined to say nothing good of him, he has escaped the ungrateful task of acknowledging his excellencies, by omitting altogether a portrait of him. But, as Cranmer makes so conspicuous a figure in the history of England, the doctor has lost no opportunity of setting forth, in all their aggravation, such facts as are unfavourable to his character, and of omitting such circumstances as would, if stated, redound to the honour of his name. And in this way it is that Dr. Lingard seeks to serve the Popish cause by his *History of England*. It must be plain to every reader, that he never for a moment loses sight of this single object throughout the whole of his work : so that, notwithstanding his general accuracy, his deep research, and the patient labour by which he has afforded some fresh lights to English history, he cannot be read with safety without constant suspicion. It is highly probable that to his devotion to the *Apostate Church* of Rome the world is indebted for that monument of industry and learning, his *History of England*.

65. In this paragraph, where you give an account, with such evident joy and satisfaction, of the oath of obedience to the Pope, which Cranmer took—although he was resolved to act in opposition to the Papal authority—in relating this affair, I say, you remind me of your great ancestor, who, when he had succeeded in bringing “death into the world, and all our woe,” is represented by *Milton* flying down to hell, and, with infinite joy and satisfaction, relating to the Stygian throng, in a pompous speech, his success. The following is part of this speech :—

“Thrones, dominations, principedoms, virtues, powers,
For in possession such, not only of right,
I call ye and declare ye now ; return'd
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit,
Abominable, accursed, the house of woe,
And dungeon of our tyrant : now possess,
As lords, a spacious world, to our native heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffered ; . . . how I found
The new-created world, which fame in heaven
Long had foretold, a fabric wonderful,
Of absolute perfection ! therein man
Placed in a paradise, by our exile
Made happy : *him by fraud I have seduced*
From his Creator : . . . what remains, ye gods,
But up and enter now into full bliss ?”

—*Paradise Lost*, book x.

With a similar feeling of malignant joy do you seem to relate the fault of the great and good *Cranmer*; but as you are so unfaithful a scribe, that you cannot be trusted with safety in any matter where it is possible for you to misrepresent the case, I shall be under the necessity of laying before you a simple account of the "head and front" of *Cranmer's* offending. On the death of *Warham*, Archbishop of Canterbury, in August, 1533, Henry determined that *Cranmer* should fill that see. He was at this time in Germany, and did what he could to excuse himself from accepting this honour. At length, after six months had elapsed, he yielded to a dignity which his modesty made him imagine himself unable to bear. He was consecrated by the Bishops of *Lincoln*, *Exeter*, and *St. Asaph*. The following is *Bishop Burnet's* account of this affair:—

"But here a great scruple was moved by him concerning the oath he was to swear to the Pope, and which he had no mind to take. He declared that he thought there were many things settled by the laws of the popes which ought to be reformed, and that the obligation which that oath brought upon him would bind him up from doing his duty, both to God, the King, and the Church. But this being communicated to some of the canonists and casuists, they found a temper that better agreed with their maxims than *Cranmer's* sincerity, which was, that before he should take the oath, he should make a good and formal protestation, that he did not intend thereby to restrain himself from any thing that he was bound to, either by his duty to God, or the King, or the country; and that he renounced every thing in it that was contrary to any of these. This protestation he made in St. Stephen's Chapel, at Westminster, in the hands of some doctors of the canon law, before he was consecrated, and he afterwards repeated it when he took the oath to the Pope, by which, if he did not wholly save his integrity, yet it was plain he intended no cheat, but to act fairly and above board."

I have only two remarks to make on this part of *Cranmer's* conduct; the one is, that such an expedient might become a pope, a jesuit, or an archbishop of the *Apostate Church*, but it was utterly inconsistent with the purity and simplicity of the Gospel, and with the character of *Cranmer*; the other is, that from this fault of *Cranmer* no valid argument can ever be drawn against the Reformation,—nor does a defence of the Reformation require that the faults of its friends should be concealed or varnished over. You tell a story about some Cornish knave that *you knew*: you might have spared yourself this trouble, for *you are too*

well known to be believed on your own bare word; I advise you, therefore, in future to say nothing, however trivial or however true, that you cannot bring better authority than your own to support. With respect to *Fox*, and his Book of Protestant Martyrs, I shall speak of them in due time.

66. As this paragraph contains neither fact nor argument, I was about to pass it altogether, but there is something so amusing in it, that it is worth a few minutes' attention. You say, "What I am now going to relate of the conduct of this archbishop and of the other parties concerned in the transaction, is calculated to make us shudder with horror, to make our very bowels heave with loathing, to make us turn our eyes from the paper and resolve to read no further. But we must not give way to these feelings, if we have a mind to know the true history of the Protestant 'Reformation.' We must keep ourselves cool; we must reason ourselves out of our ordinary impulses; we much beseech nature to be quiet within us for a while; for, from first to last, we have to contemplate nothing that is not of a kind to fill us with horror and disgust." This is one of those rhapsodies into which you are apt to fall, and which very well becomes your *Romance*. Impostors will sometimes fall into convulsions in the open streets, for the purpose of exciting the feelings, or of picking the pockets of the lookers on; so it is with you here: but we know you, William. When impostors practise too often on the same ground, they get found out, and the dexterous application of a horse-whip will seldom fail to bring them quickly to their senses.

67. It is your object in this paragraph to make the reader believe that Henry had begun to cohabit with ANN BOLEYN three years before their marriage, and also that she was Henry's *own daughter*. It is really painful for me to have to do with such a writer as you are. Truth compels me to correct you or to make a liar of you in almost every paragraph. My labour would be light if I had merely to contradict you; but when it is considered that I have to rectify your mistakes of ignorance as well as those of intention, to explain what you have purposely left dark and obscure, and to exhibit the truth, the whole truth, and nothing but the truth, where you have misrepresented and falsified, and all this from accredited history, it is almost an endless toil, but I hope it will not be in vain. The former of your bold assertions shall be examined in the next paragraph; in this we shall inquire if it be true that ANN BOLEYN was *Henry's own daughter*. The truth is, Papists have written and repeated almost every thing that is bad of this most injured lady, in order thereby to cast a

reflection, as they think, upon the Reformation. The above falsehood respecting *Ann Boleyn* is one of the great number, originally published by one SANDERS, a jesuit,³³ who perhaps thought he was doing God service because he was serving the *Apostate Church* by those calumnies. But this and the rest of his falsehoods have been ably refuted by Dr. Burnett, to the entire satisfaction of every inquirer after truth. Yet, that you may be more fully convicted, I will bring another witness against you—and that, too, a historian on your own side of the question—Dr. LINGARD: see his *History of England*, vol. iv. chap. 3. Here he says, in a *note*, “I conceive that the extraordinary distinction shown by Henry to Ann Boleyn, while a child, gave rise to the TALE, that she was in reality Henry’s own daughter by Lady Boleyn.—Probably the best refutation of the TALE, as cardinal Quivini has observed, is to be found in the silence of Pole, who would certainly have mentioned it, if it had been known in his time.”

³³ I should think that *Cobbett* has met with *Sanders’s old book*, and has followed him as his authority in writing his *Romance of the Reformation*. There is a great similarity in many respects between these two writers,—principally in their disregard of truth, and especially in their taste for calumny and invective. I shall give here *one* specimen of the style of *Sanders’s* book, in his own words:—“The king had a liking to the mother of ANN, and to the end that he might enjoy her with the less disturbance, he sent her husband, *Sir Thomas Boleyn*, to be ambassador in France. After two years’ absence, his wife being with child, he came over, and sued a divorce against her in the Archbishop of Canterbury’s court; but the king sent the Marquis of Dorchester to let him know, that she was with child by him, and therefore the king desired he would pass over the matter and be reconciled to his wife; to which he consented. And so *Ann Boleyn*, though she went under the name of his daughter, yet was of the king’s begetting. She was ill-shaped and ugly, had six fingers, a gag-tooth, and a tumour under her chin. At the fifteenth year of her age, both her father’s butler and chaplain lay with her. Afterwards she was sent to *France*, where she was at first kept privately in the house of a person of quality; then she went to the French court, where she led such a dissolute life, that she was called the English Hackney. The *French* king liked her, and from the freedoms he took with her, she was called the *king’s mule*. But returning to *England*, she was admitted to the court, where she quickly perceived how weary the king was of the queen, and what the cardinal (*Wolsey*) was designing; and having gained the king’s affection, she governed it so, that by all innocent freedoms she drew him into her wiles, and, by the appearances of a serene virtue, so increased his affection and esteem, that he resolved to put her in his queen’s place as soon as a divorce was granted.” It is necessary to apologise for introducing this coarse passage; my intention in it is to show to what lengths of misrepresentation and calumny a blind zeal for Popery will carry a man, and also to show the quality of the historian which *Cobbett* has followed in writing his *Romance of the Reformation*.”

³⁴ It is painful to observe how Cobbett enjoys the base work of calumniating and defaming the character of *Queen Ann Boleyn*. There is no man in England has practised this kind of writing so much as Cobbett; and he has become so inured to defamation, that he feels no more relenting in doing it than a slaughter-house man does in plunging his knife into the throat of a lamb. It is satisfactory, however, to know that she is innocent of the black charges which Papists have taught Cobbett to bring against her, and that her character has been amply vindicated by a host of able writers, and by none with more triumphant success than by Dr. SHARON TURNER. It would give me much pleasure to go into this matter in this place, but space will not admit of it; I therefore refer the reader to *Dr. Turner's History of Henry VIII.*, *Burnet's History of the Reformation*, and *Carte's History of England*. Suffice it to say, that the Papists have invented these black forgeries with a design to cast odium upon the reformers and on the Reformation, and to defame *Queen Elizabeth*, the daughter of *Queen Ann Boleyn*.

Since it is Cobbett's intention, in calumniating Queen Ann, to discredit the Reformation, it must be vexatious to him to experience a double defeat,—for, *first, she was not guilty*, and *secondly*, if Cobbett had proved that she was (which he has not even attempted to prove), the Reformation would not be less *real* and *beneficial* on that account.

After a careful examination of all the facts connected with the rise, flourishing, and fall of this interesting woman, I have come to the conviction that SHE WAS NOT GUILTY of the crimes of which she was accused. There are three things which will account for her tragical end without any crime of hers; I shall only mention them, without enlarging on them:—*first*, she was no friend to Popery, and her enemies, the Papists, wanted her out of their way. *Secondly*, Henry VIII. was so great a tyrant, and the royal prerogative was stretched so far in those evil times, that courtiers, lords, and commoners were compelled to do almost any thing that the king desired.—“Whom he would he slew, and whom he would he kept alive.” *Thirdly*, the king was tired with Queen Ann, as he was before with Queen Catherine, and he was in love (if such a monster as he could love) with *Jane Seymour*.

Notwithstanding that she was not guilty before men, yet I think the righteous retributive hand of God was to be seen in her death; for as Catherine was removed to make way for her, so she was removed to make way for Jane Seymour. Dr. Henry has justly observed that if Henry VIII. had not entertained a criminal passion for *Jane Seymour*, we never should have heard of the indiscretions, much less of the crimes of Ann Boleyn, —nothing but her beauties and virtues, her piety, humility, and charity would have been recorded.—*History of Great Britain*, vol. vi. p. 222. It is known that in the nine last months of her life she distributed £14,000 among the poor. The day before she suffered, upon a strict search of her past life, she called to mind that she had played the step-mother too severely to Lady Mary (afterwards Queen Mary, in whose reign so many Protestants were burned alive), and had done her many injuries; upon which she made the wife of the Lieutenant of the Tower sit in the chair of state, then falling on her knees, with many tears, charged the lady, as she would answer it to God, to go in her name and do as she had done

to Lady Mary, and ask her forgiveness for the wrongs she had done her. But, though she did thus what became a Christian, the Lady Mary could not so easily pardon those injuries, but retained the resentments of them through her whole life.—*Burnet*, vol. i. p. 266.

I shall conclude this note by presenting to the reader a copy of that letter which this unfortunate and calumniated princess wrote to the king, from the Tower, believing, as I do, that it is genuine, notwithstanding the opinion of *Dr. Lingard* to the contrary. It seems the doctor takes exception to its genuineness, *first*, on account of its different and superior style to the queen's letters, and *secondly*, because the subscription of her name is not like her handwriting. Dr. Henry says that the letter referred to is not an *original*, but a *copy* found among secretary Cromwell's papers; and for the style and manner of it, the very critical and soul-rousing circumstances under which she wrote are sufficient to account for that difference.

Addison, who was no mean judge of style, says, in *Spectator* No. 397, Thursday, June 5, 1712, "I do not remember to have seen any ancient or modern story more affecting than a letter of *Ann of Bologne*, wife of King Henry VIII. and mother to Queen Elizabeth, which is still extant in the *Cotton Library*, as written by her own hand. Shakspeare himself could not have made her talk in a strain so suitable to her condition and character. One sees in it the expostulations of a slighted lover, the resentments of an injured woman, and the sorrows of an imprisoned queen. I need not acquaint my reader that this princess was then under prosecution for disloyalty to the king's bed, and that she was afterwards publicly beheaded upon the same account; though this prosecution was believed by many to proceed, as she herself intimated, rather from the king's love to *Jane Seymour* than from any actual crime in *Ann Bologne*."

Queen Ann Boleyn's Last Letter to King Henry.

SIR,

Your Grace's displeasure, and my imprisonment, are things so strange unto me, as what to write, or what to excuse, I am altogether ignorant. Whereas you send unto me (willing to confess a Truth, and to obtain your favour) by such an one whom you know to be mine ancient professed Enemy. I no sooner received this Message by him, than I rightly conceived your meaning; and if, as you say, confessing a Truth indeed may procure my safety, I shall with all willingness and duty perform your Command.

But let not your Grace ever imagine that your poor Wife will ever be brought to acknowledge a Fault, where not so much as a thought thereof proceeded. And to speak a Truth, never Prince had Wife more loyal in all duty, and in all true affection, than you have ever found in Ann Boleyn, with which Name and Place I could willingly have contented myself, if God, and your Grace's pleasure had been so pleased. Neither did I at any time so far forget my self in my Exaltation, or received Queenship, but that I always looked for such an alteration as now I find; for the ground of my preferment being on no surer Foundation than your Grace's Fancy, the least alteration, I knew, was fit and sufficient to draw that Fancy to some other Subject. You have chosen me, from a low

estate, to be your Queen and Companion, far beyond my desert or desire. If then you found me worthy of such honour, Good your Grace let not any light Fancy, or bad counsel of mine Enemies, withdraw your Princely Favour from me; neither let that Stain, that unworthy stain of a disloyal heart towards your good Grace, ever cast so foul a blot on your most dutiful Wife, and the Infant-Princess your Daughter: Try me, good King, but let me have a lawful Trial, and let not my sworn Enemies sit as my Accusers and Judges; yea, let me receive an open Trial, for my Truth shall fear no open shame; then shall you see, either mine innocence cleared, your suspicion and Conscience satisfied, the ignominy and slander of the World stopped, or my guilt openly declared. So that whatsoever God or you may determine of me, your Grace may be freed from an open censure: and mine Offence being so lawfully proved, your Grace is at liberty, both before God and Man, not only to execute worthy punishment on me as an unlawful Wife, but to follow your Affection, already settled, on that Party, for whose sake I am now as I am, whose Name I could some good while since have pointed unto: your Grace being not ignorant of my suspicion therein.

But if you have already determined of me, and that not only my Death, but an infamous slander must bring you the enjoying of your desired happiness; then I desire of God, that he will pardon you your great sin therein, and likewise mine Enemies, the Instruments thereof; and that he will not call you to a strict account for your unprincely and cruel usage of me, at his General Judgment Seat, where both you and my self must shortly appear, and in whose Judgment I doubt not (whatsoever the World may think of me) mine Innocence shall be openly known and sufficiently cleared.

My last and only request shall be, That my self may only bear the burthen of your Grace's displeasure, and that it may not touch the innocent Souls of those poor Gentlemen, who (as I understand) are likewise in strait Imprisonment for my sake. If ever I have found favour in your sight, if ever the Name of Ann Boleyn hath been pleasing in your ears, then let me obtain this request; and I will so leave to trouble your Grace any further, with mine earnest prayers to the Trinity to have your Grace in his good keeping, and to direct you in all your actions. From my doleful Prison in the Tower this 6th of May.

Your Most Loyal and ever Faithful Wife,

ANN BOLEYN.

68. You inform us, in this paragraph, that "the king had had *Ann* about three years under his protection, when she became for the first time *with child*," &c. And again, "she being with child at the time when he married her." I never saw this asserted in any history before I saw it in your *Romance*; I have searched in vain since, in the most authentic historians, for proof of this assertion. Of course you have furnished no proof or reference in support of these calumnies, for these are things not to be looked for in a *romance*. Now, to oppose your *bare word*, I will produce *three*

respectable testimonies, and then leave the reader to draw his own conclusions. The first is from *Rapin's History of England*: he says, "*Ann Boleyn* can be charged before marriage but with one single fault, namely, her yielding to the king before his marriage with Catherine was nulled. But it was difficult for a young lady of her rank to have resolution enough to resist the temptation of being a queen, if she could be so lawfully, as it is likely the king made her believe. *It cannot however be said, she yielded to the king's desires before her marriage.* The next is from *Burnet*, who says, "soon after the marriage *Ann* was with child, which was looked on as a signal evidence of her chastity, and that she had till then kept the king at a due distance."—Vol. i. book ii. The last is from *Warner's Eccl. Hist.* book x. He says, "the chastity of *Ann*, the mother of *Elizabeth*, cannot be impeached, neither was it ever mentioned."³⁴ You say, "It was necessary to press onward the trial for the divorce; for, it might have seemed *rather awkward*, even amongst "Reformation" people, for the king to have *two wives at a time.*" To be sure; it is an unheard of thing amongst *Protestants* to permit any man to have *two wives at a time*; it is only the *Apostate Church of Rome* and the religion of Mahomet which sanction evils of this kind. Had you forgotten, or did you never know, that the Pope himself, the infallible head of the infallible Church, recommended his son *Henry* to have *two wives at a time*? Take the Pope's own words, in a message to Henry; they are as follow:—"If the king found the matter clear in his own conscience, he should, without more noise, and presently marry another wife, and then send for a legate to confirm the matter." This extract is made from *Gregory Cassali's Letter* about the method in which the Pope desired Henry's divorce should be managed. *Burnet's Collection of Records*, No. VI. You proceed to say, "Now, then, the famous ecclesiastical judge *Cranmer* had to play his part; and if his hypocrisy did not make the devil blush, he could have no blushing faculties in him." It is with reluctance that I notice such passages as this just quoted, although, it is said, you are quite at home in this low style of writing. I enjoy sparkling wit and a smart turn of thought, even in an adversary; but this is a clumsy joke, and is both coarse and common. Indeed, if ever you are bright in the sarcastic style, it reminds the reader of the brightness of the slime which some reptiles leave always behind them,—besmearing and polluting every clean thing over which they pass. In the present case I think you have been quite

unsuccessful, for if the devil blushes at all, it must be at something good,* and especially at hearing the truth honestly told; it is clear, therefore, that you have never made him blush. Respecting *Cranmer's* conduct in this affair, it shall be spoken of in due time.

³⁴ All Popish writers, from *Saunders* to *Lingard*, have laboured to blacken the character of the unfortunate *Ann Boleyn*. What pleasure they can find in this employment I know not. An unprejudiced and ingenuous mind could not, I think, conceive such calumnies against a *lady who had not and who cannot be proved to have yielded to the king's passion previous to marriage*. The motives of such writers as *Saunders* and *Cobbett* may easily be known and despised; but those of *Lingard* and the more respectable Popish writers are not easily guessed at—unless, indeed, it is supposed they intend to serve the cause of Popery thereby. But that cause which requires the aid of falsehood and slander for its support or defence, is a bad one. Yet Popery cannot exist without such helps; and its history abundantly proves, that to pious frauds, holy cheats, dissimulation, and falsehood, it has been mainly indebted for its growth and maturity; and I am much mistaken if a fearless and faithful exposure of these things will not greatly contribute to its decline and fall. The writer of this little work, although a very obscure individual, feels it his duty to do what he can towards the exposure of a system which is falsely called *the Catholic religion*,—being altogether unlike the *religion of the Bible*, which is the only TRUE CATHOLIC RELIGION.

69. There are *two* things to notice in this paragraph:—*first*, *Cranmer having a woman of his own in private*. Foul calumniator! was not this woman his *own* lawful wife, the grand-daughter of *Osiander*, whom he honourably married in Germany?† It is evident you wish to make the ignorant readers of your *Romance* believe he was living in secret fornication with *some woman*. “O while you live, tell truth and shame the devil.”—*Shakspeare*. If he had kept a concubine, like the Popish ecclesiastics of that time,‡ and had been contented to remain quietly in the bosom of

* Our incomparable Milton, representing Satan in the presence of Michael the archangel, says,—

“Abashed the devil stood, and seem'd to feel
How awful goodness is.”

—*Paradise Lost*.

† *Lingard's History of England*, vol. iv. chap. 3.

‡ A long list of indulgencies, or fees of the Pope's chancery, may be seen in a book, printed more than 150 years ago, by the authority of the then Pope. It has been translated into English, under the title of *Rome a great Custom-house for Sin*, and a new edition has been printed in *Dublin*. Amongst multitudes of things shocking to modesty and morality, and altogether inconsistent with the religion of Jesus Christ, is the following, which both proves and illustrates what I have said above:—

“For a priest that keeps a concubine, as also his dispensation for being irregular, 10s. 6d.”

the *Apostate Church of Rome*, he would have escaped your censure, and would not have brought upon himself the Pope's displeasure. The *second* thing to be noticed in this paragraph is, the sentence pronounced by *Cranmer* in the affair of the divorce. From your foolish account of the matter, a person previously unacquainted with the whole business would suppose that the archbishop carried it through by his own arbitrary will. The truth is, the matter was debated in many sessions, by Papists themselves; the determinations of the universities, divines, and canonists were read, together with the judgment pronounced *two years before* by the convocations both of York and Canterbury. Debates were carried on some days in the absence of the archbishop; and, after more preliminary steps, he took his seat; the votes were demanded, and it was carried in favour of the divorce by a large majority. The sentence was then pronounced by *Cranmer*, that "the king's marriage with Catherine was null from the beginning," with the advice of all that were then present.—*Burnet, Hume, and Lingard.*] Thus he did what the *Pope* would have done long before, if he had possessed half the honesty and courage of *Cranmer*. It matters not what unworthy motives might influence the Popish monster Henry in wishing this divorce; *Cranmer* was doing his duty, and acting with perfect consistency, as he had never varied in his opinion on this subject from the beginning.

70. There is nothing in this but some well-directed irony against the Popish king, and an unsuccessful attempt to injure the character of *Cranmer* and the new queen. "Sentence being given on the divorce, *Cranmer*, five days after, at *Lambeth*, by another judgment, in general words (no reasons being given in the sentence) confirming the king's marriage with the new queen *Ann*."—*Burnet*. What harm was there in that?

71. For a vindication of Queen *Ann*'s character, I refer you and the reader back to paragraphs 67 and 68. The remainder of this paragraph is merely *romance*.

72. More and more abuse! but it flows from a pen which will never give immortality to him who guides it. Suffer me to remind you that in a few years—a few ages at most, your calumny will die away, and with you its author be forgotten; but your motives and the virtues you have traduced will alike survive—the latter to reward, the former to punish the possessor.

Your eulogy of Queen Catherine is just, but she is unfortunate in having you for her eulogist ; for even truth itself from you is exposed to suspicion. As I have determined, in reviewing the characters which are brought into notice at this eventful period of our history, not to spare or conceal the faults of the friends of the Reformation, so have I determined also not to be unjust to the virtues of its enemies. *Queen Catherine* is a prominent character in the whole of this history ; her second marriage with her brother-in-law seems to have originated most of the momentous events of *Henry's* reign. *She* married conscientiously, no doubt, seeing her conscience was enlightened and governed by the Pope and his creatures. Being a devoted and zealous Papist, her conduct was consistent in constantly refusing to acknowledge any other ecclesiastical authority than that of the *Pope*. The rare union of amiable qualities with inflexible adherence to principle, in this princess, rendered her, in the midst of her grief, more an object of admiration than of pity. In only one point is her character exposed to suspicion, and that point respects the consummation of her marriage with her first husband ; but her conduct in this affair may be accounted for by a reference to her Popish creed, by which she was bound to believe, as an article of faith, that the church with which she was connected *had power on earth to forgive sins, not excepting even those of solemn and deliberate perjury*. At her death, which happened 8th January, 1535, she was deeply and generally lamented.

73. *Queen Ann* did not demean herself, on this occasion, with the dignity which became her character and station ; I therefore shall not apologise for her in this instance.

74. Here begins your attempt to give the history of the trial and death of *Queen Ann*. Now, although these things have nothing to do with the merit or demerit of the Reformation,³⁵ which stands upon the immovable basis of holy Scripture, yet I think it due to the character of this much-injured queen, to rescue it from the foul calumnies you have so lavishly cast upon it. You have so distorted every feature of this story, that it bears scarce any resemblance to the *real* events which took place. The queen was guilty, in the eyes of the Papists, of favouring the Reformation ; and their hatred of her hastened, if it did not cause her ruin ; for all the retainers of the Popish religion hoped her death would retard

the progress of the Reformation. "Sure enough," says Burnet, "the Popish party were earnestly set against the queen, looking upon her as the great supporter of heresy." With respect to the story of the dropping the handkerchief, at *Greenwich*, if it were true (for *Burnet* doubts it) that could not prove her guilty,—it would only prove that the king was either a weak fool or a cruel knave. He ordered her to be confined to her chamber that night; and, to her utter astonishment, and that of every body else, she was committed next day to the Tower. But when she was informed that she was charged with infidelity to the king's bed, "she fell down upon her knees and prayed God to help her, as she was not guilty of the thing of which she was accused."

³⁵ Let no reader suppose that a vindication of the Protestant Reformation requires a vindication of every character engaged in that great work. I hope, therefore, that none will mistake my design in vindicating some of the real friends of the Reformation from the misrepresentations of their enemies. On my part, this is a gratuitous business, a work of supererogation,—that is, a work above and beyond what the vindication of the principles of the Reformation requires. Cobbett being ignorant of the nature and principles of the Reformation, and therefore being unqualified to attack it in its principles, has endeavoured to attack it in its friends: with this view he has poured forth the strength of his gall into the pages of his pretended History,—foolishly imposing upon himself and upon his readers with the absurd notion, that because some of the persons who were instrumental in bringing about the Reformation were *BAD MEN*, the Reformation itself also must be *BAD*. But every thinking man acknowledges that the wickedness of kings, princes, and others, is often overruled by Providence for the good of mankind: so it has been in every age, and so it was at the period of the Reformation. The wickedness of *Henry VIII.* did not make the Reformation a bad thing, any more than the wickedness of Joseph's brethren, who sold him into Egypt, made the saving of his father's household from famine a bad thing. Great good was the result in both these cases, although in both cases the instruments were actuated by base motives. Among those who promoted the Reformation, some, like *Henry*, aided it without intending it, having had nothing in view but their own interests in all they did. Some, like *Gardiner*, promoted it unwillingly, because they were compelled either to do so or to lose the king's favour; and some, like *Cranmer*, *Latimer*, and others, laboured, in all their actions, in all their writings, and in all their public and private works, to promote it, because they saw its great importance in delivering the Church of God from the trammels and bonds of Popery,—in giving political freedom to their countrymen,—and in producing, in the whole of Europe, that spirit of free inquiry, which is the best guarantee that Popery will never more prevail. But let it never be forgotten, that whoever were the agents, or whatever was the quality of the motives or passions employed in the Reformation, the work itself was evidently from God.

Cobbett, either through craft or ignorance, is constantly falling into the mistake I have been here endeavouring to remove; but I can assure him, that if even himself were to become the advocate of the Reformation (a thing not unlikely in a writer of his stamp), even this circumstance would not prove it to be a bad thing; because it stands upon the adamant rock of holy Scripture, and moreover can appeal to reason, to history, and to utility for its justification. In this great work, as in all other works done under the sun, human passions were engaged. Since, therefore, human passions were necessarily engaged in it, it is too much to expect absolute perfection in all or in any of the numerous agents employed in it; but "God, who is the Author of all good, and who chooses rather to bring good out of evil, than not to suffer evil to be," brought forth, from amidst the conflict of human passions, the glorious Reformation; even as he at first brought forth the fair and beautiful creation from the incongruous elements of chaos. We may safely admit, therefore, without endangering the cause of the Reformation, that imperfections did cleave to the characters of its sincerest friends, or without placing them, by a malicious classification, on a level, as Cobbett has done, with the worst characters who engaged in the same work. It becomes the friends of the Reformation, at present, to redeem the characters of *Cranmer* and others from the odium attaching to them, by being classed with Henry VIII. and others of a similar merit.

I have written this note with a view to prevent any supposing, that in vindicating the characters of the real friends of the Reformation, I rest the defence of the Reformation itself upon such vindication. At the same time let it be understood, that although I do decline to rest the defence of the Reformation upon a vindication of their characters, it is not because I am ashamed of their characters, or fear the closest investigation of them, but because this is not the proper ground on which to rest it; for, if their characters had been absolutely perfect, still the Reformation would not stand in need of any proof drawn from this source for its defence. It may be said of it, that amidst the inconsistency of its friends, and the opposition of its enemies, it went on and prospered.—

"But heaven had a hand in these events."

—*Shakespeare.*

75. With an assurance which is equalled by nothing but your falsehood, you assert,—“From the moment of her imprisonment her behaviour indicated any thing but conscious innocence.” Detraction and calumny are the very elements in which you live, otherwise you would have informed your readers that this unjust and cruel treatment of the Popish monster, her husband, threw her into hysterical disorders, and that, under these circumstances, every artifice was employed to make her condemn herself, but in vain. You further inform your readers that “she was charged with *adultery*, committed with *four gentlemen*, and with *incest* with her brother.” She was charged, but not the shadow of a proof was brought to support the false charge. These four gentlemen

were murdered, after a mock trial ; yet *Norris*, one of them, said, when an offer of life was made to him, If he would confess his crime and accuse the *queen*—he said, “in his conscience he believed her entirely guiltless : but, for his part, he could accuse her of nothing, and he would rather die a thousand deaths than calumniate an innocent person.”—See *Burnet*, and also *Hume* and *Lingard*. You say again,—“But before *Ann* was executed, our friend *Thomas Cranmer* had another *tough* job to perform,” &c. What a base wretch you must be, William Cobbett, to traduce and misrepresent this good man at every turn ! I am glad I have an opportunity to let the readers of your *Romance* know what was *Cranmer’s* conduct in this affair ; and deny it if you can. *Hume*, in the following passage, speaks the language of truth, and of all historians who can be relied upon in this affair,—and it is to *Cranmer’s* honour that a man of *Hume’s* principles could write this of him :—“Of all those multitudes,” says he, “whom the beneficence of the queen’s temper had obliged during her prosperous fortune, no one durst interpose between her and the king’s fury ; and the person whose advancement every breath had favoured, and every countenance had smiled upon, was now left neglected and abandoned,—*Cranmer* alone, of all the queen’s adherents, still retained his friendship for her ; and, as far as the king’s impetuosity permitted him, he endeavoured to moderate the violent prejudices entertained against her.”

76. Such was the cruelty of her enemies, that they procured sentence against her to be *burnt alive*, at which her gentle nature was so terrified, that she was wrought on, by the assurances of mitigation, to confess a pre-contract of marriage between her and the Lord Percy. On this confession she was brought to *Lambeth* ; and in court, the afflicted archbishop (who had done all he could to save her life) sitting judge, she confessed some just and lawful impediments, by which it was evident that her marriage with the king was not valid,—upon which confession, the marriage between the king and her was judged to have been null and void. This, which *Cranmer* did in this affair, was unavoidable ; for, whatever motives drew from her the confession of the pre-contract, he was obliged to give sentence upon it.—See *Burnet*, vol i. book iii. You see, then, that when the affair is stripped of its false colouring, *Cranmer* is not that monster which you have painted him. ³⁶

³⁶ Cobbett never omits any opportunity to blacken Archbishop *Cranmer*, the full excellence and splendour of whose character have scarcely

been reached even by his best biographers. His whole life, from the time that he was called from his happy obscurity, was the most interesting and critical that can be imagined. Circumstances were continually arising to exercise all his powers and virtues,—to test his principles and to task his talents. Many of the martyrs of his age suffered but once; he suffered often: his whole life, as well as his death, was a martyrdom for the truth. To have lived in the atmosphere of a court,—to have been the favourite of such a prince as Henry VIII.—to have just emerged from the darkness of Popery into the twilight of the Gospel-day,—to have been the sole helmsman of *that* vessel, when she had such a sea to plough and such a cargo to carry,—was, certainly, to be placed in circumstances the most trying to human virtue. They must have required a degree of piety, learning, talent, genius, and virtue, which seldom falls to the lot of one man: yet he seemed to possess all these. He acted with such mildness and firmness, such meekness and discretion, such charity and fidelity, that he stands, notwithstanding his faults, an edifying example to all generations. Even his fall, like that of Peter, is admonitory. He has taken his station, not among the equivocal saints of Popery, but among the greatest lights and benefactors of mankind. He looks like one of the greater constellations of the heavens; and it would be as easy for Cobbett to pull down ORION as to degrade THOMAS CRANMER, Archbishop of Canterbury, in the estimation of the wise and good.

77. You have great pleasure in saying, “at the place of execution she *did not pretend that she was innocent.*” I have great pleasure in saying, because I have truth on my side, that she *maintained her innocency to the last*; and, although she was pushed out of the world in so ignominious a manner, she left it forgiving her murderers, and praying for the king with her latest breath. You continue:—“It is said, that the evening before her execution she begged the lady of the lieutenant of the Tower to go to the princess *Mary*, and to beg her pardon for the many wrongs she had done her.” You should have proceeded, and have told the whole truth, for she said, she had no quiet in her conscience till she had done that. Yet, though she did in this what became a Christian, the Lady *Mary* could not so easily pardon those injuries, but retained the resentments of them her whole life. Now, this ingenuousness of mind and tenderness of conscience about lesser matters is a great presumption that if she had been guilty of more eminent faults, she had not continued to the last denying them, and *making protestations of her innocency*. In finishing your portrait of this unfortunate queen, you say, “She had been the guilty cause of breaking the heart of the rightful queen; she had caused the blood of *More* and of *Fisher* to be shed; and she had been the promoter of *Cranmer*,” &c. After having detected

you in so many falsehoods, I may be excused passing over these with a bare contradiction, for every reader of history knows them to be falsehoods. The cruel Henry, who was a WORTHY SON of the TRUE CHURCH, went out with his hounds, and breakfasted under a great tree in Epping Forest, the very day the queen was to be executed in the Tower, from whence he had ordered notice to be given him by the firing of a gun the minute her head was struck off. He no sooner heard the signal than he cried out, "The business is done! The business is done! Uncouple the hounds, and let us follow our sport!" and that very day, at his return, he married *Jane Seymour*, and took her to his bed. This single circumstance, were there no other in her favour, would be sufficient for any impartial person to acquit Ann Boleyn, and to show her innocence. I shall close this paragraph and the subject together by an extract from the work of a Protestant historian, who was incapable of writing a deliberate falsehood:—"Thus fell this unfortunate queen, in the bloom of youth and beauty, by a sentence unprecedented in England,—occasioned as much by the fickle, imperious, cruel temper of her husband, as by the fraud, the malice, and policy of her enemies. There was naturally a freedom and openness in her behaviour, which inclined her sometimes to talk with more familiarity to the gentlemen of the king's household than was consistent with her dignity; and their zeal in serving her was though too ardent to flow from a less active principle than that of love. This was canvas enough for her enemies to embroider on it such colours of guilt as should be sufficient to excite the jealousy of a husband who wanted only a plausible pretence to part with her. But as no proof was ever made of her crime, as her influence with *Henry* was always employed to the purposes of learning and religion, and her life was full of good works,* so I believe it will not be saying too much in her favour, to say that she was innocent of the charge against her,—that her real crime with her enemies was her promoting the Reformation, and her sole offence against the king, that she had brought him a dead child, and could not prevent his inconstancy by her charms. She was young and beautiful, and had been courted with great assiduity for several years by the king; and under such circumstances if she had foibles natural to her sex, can we wonder at it, or can we blame her? The only blemish which I think can be fastened upon her with any truth, is her giving ear

* She gave away for charitable purposes and in alms 14,000*l.* during the last nine months of her life.

to the king's addresses before his former marriage was declared illegal,—and even this will admit of some mitigation. She yielded to her destiny with great composure and resignation, giving evident marks of piety and a due sense of religion; and though she reproached herself on account of some little severities to the Princess *Mary*, the day before her execution, and sent to beg her forgiveness, yet she persisted in her innocence of the facts for which she died to the last moment of her life. On the scaffold, indeed, she contented herself with acknowledging the obligations she had to the king, with praying for him, and desiring the prayers of the by-standers for herself,—knowing well, from the king's temper and from what she had seen with regard to *Catherine*, that there was no other way to preserve her daughter from his resentment. The enemies to the Reformation, which was carrying on under her patronage, have endeavoured to blacken her reputation as much as possible; and on the other hand the Protestants have thought themselves obliged to stand up in her vindication, and to assert her innocence. But they have both proceeded upon a false principle, since the truth and goodness of religion does in no respect depend upon the life and conversation of its professors. Little regard, therefore, is to be had to what has been said by either party relating to this queen: the facts, which are indisputable, should alone determine us, and they are greatly in her favour.”—*Warner's Ecclesiastical History*, book xi.

78. In this paragraph you have the assurance to say, “We have seen, my friends, that the thing called the Reformation was engendered in beastly lust, and brought forth in hypocrisy and perfidy.” Since this assertion has been abundantly disproved in the foregoing examination of each paragraph, I might pass on; but I must tell you, in the midst of your stupid complaisancy with your own performance, that if your ignorance of history did not utterly disqualify you to write on this subject, it is certain that such is the strength of your prejudices, or the want of integrity in your principles, that it is morally impossible for you to give a just representation of the facts connected with the Reformation in England. From one of these causes you have utterly failed to give a true picture of the times and events of which you write. The representations you have given bear less resemblance to the facts of history, than the grossest caricatures do of the originals. Every feature is distorted and every character is outraged; and your cruelty has given the same names

and the same situations to your caricatures which attached to the *true* historic persons. This reminds one of the cruelties of the heathen persecutors of the primitive Christians, who clothed their victims in the skins of wild beasts, and then exposed them in the amphitheatre to be at once a spectacle and a prey. But your pages are not only loaded with misrepresentation and calumny, they are stained with falsehood; for there are not fewer than THIRTY-THREE direct lies in your first letter, and THIRTY-ONE in the second,—making, in both letters, SIXTY-FOUR; and observe, in this number repetitions of the same lies are not included, for, if they were, the number would be at least double what it is. Thus you are a pretty historian! and the people of England are now highly privileged by having access to your “History,” which is to teach them “more than they have learned or ever will learn from all other histories of England”! Oh that you had been born a little earlier in the world’s age! then our ancestors might have read the great work of an historian who believes and asserts that “the Catholic religion (that is, Popery) was the only *Christian religion* in the world for *fifteen hundred years* after the death of Christ,”*—that “the name of Christ was not pronounced in this land until *six hundred years* after the death of Christ,”†—and who believes that “*Ann Boleyn* was the daughter of King Henry the Eighth.”‡ To be serious,—in concluding the examination of your two first letters, I am compelled to say that I never before met with so much misstatement, false statement, gloss, and deception, in the same quantity of composition, as in these letters, nor do I expect I shall again, unless by the same author.

* Paragraph 10. † Paragraph 11. ‡ Paragraph 68.

CORRUPTIONS OF THE HIGHER CLERGY OF THE APOSTATE
CHURCH OF ROME.

"WOE to you, Prelates! rioting in ease
And cumbrous wealth—the shame of your estate;
You on whose progress dazzling trains await
Of pompous horses; whom vain titles please,
Who will be served by others on their knees,
Yet will yourselves to God no service pay;
Pastors who will neither take nor point the way
To heaven; for either lost in vanities
Ye have no skill to teach, or if ye know
And speak the word———" Alas! of fearful things
'Tis the most fearful when the people's eye
Abuse hath cleared from vain imaginings;
And taught the general voice to prophesy
OF JUSTICE ARM'D, AND PRIDE TO BE LAID LOW.

LETTER III.

A POPISH PARLIAMENT MAKE A POPISH KING POPE IN ENGLAND.

EFFECTS OF THIS MEASURE.—A GREAT BLOW TO POPERY.

SIR THOMAS MORE A PERSECUTOR.

BISHOP FISHER AND SIR THOMAS MORE EXECUTED.

HENRY PLAYS THE POPE IN ENGLAND.—BURNS PROTESTANTS AND
PAPISTS IN THE SAME FIRE.

COBBETT PUZZLED WHETHER THE KING IS A PROTESTANT OR A
PAPIST.—HE CANNOT ESCAPE FROM THIS DILEMMA.

WILLIAM,

79. Having written *sixty-four* lies in the space of seventy-eight paragraphs, you, nevertheless, commence your *third letter* with as much assurance as if all you had before advanced was true ; but surely by this time your readers will be convinced that all that you have written ought to be suspected. Your classing *Cranmer* and the Popish tyrant Henry VIII. together is only the effect of your malice, or of your ignorance ; and therefore your oratory about “almost wishing to be a *foreigner*, blushing for the country which gave them birth,” and so forth—all this goes for nothing.

80. Disgraceful as it was to be a fellow-countryman of the great and good *Cranmer*, and sunk as the nation previously had been in superstition, Englishmen began at length to see the beginning of better days in the Reformation, of which that great man was the chief promoter in England. The king, both houses of parliament, the bishops, the clergy, and the people in general were in favour of the Reformation.* Amongst

* Although these assertions are abundantly proved by a reference to history, yet the following extract tends to illustrate my views on this point:—“Men of all ranks and

those who opposed it the monks and friars were the chief, of whom an *author of great celebrity*, even *yourself*, William, has said, "The monks and the friars had but *one single object in view*, namely, that of *living well upon the labour of others*. This was with them *the law and the gospel*."* If this was the case, although you have rather overdone the matter, how then was it to be expected that they should be acquiescent or silent when they saw the Reformation proceeding, which in its progress was sure to expose their craft and ruin their credit?

81. And yet you have selected two from this fraternity, two friars, for the subjects of a most splendid eulogium. It is amusing enough to hear you begin the exordium of this oration in the following canting style:—"Of all the *duties of the historian*,† the *most sacred* is that of recording the conduct of those who have stood forward to defend helpless innocence against the attacks of powerful guilt." Respecting the conduct of these two friars, Peyto and Elston, it will be found, on an impartial examination, that there was nothing in their conduct, in the whole affair alluded to, that deserves either to be greatly praised or greatly blamed.

of all characters, instructed by the grave lectures of the Reformation, became sensible of their former delusion, of their present duty, and of their future interests. Princes, opening their eyes on the liberties of civil society, as well as on the rights of sovereigns, became weary of that yoke, which had not less galled their own necks than those of their subjects. They resolved to assert the independence of their crowns and kingdoms, and to humble that *absurd authority* which the Roman pontiff had so long claimed and exercised, with a high hand, over the combined state of church and commonwealth in their respective dominions. Their lay-subjects, from the powerful baron to the vassal boor, feeling the cruel exactions and illegal usurpations of the court of Rome, readily seconded the enterprise, and magnanimously risked their all to effect a Reformation. The clergy themselves, who for so many ages had found their account in seconding the efforts of Rome to extend her despotic sway, began at last to feel the enormous weight of Papal tyranny. The prophetic beast, unnaturally cruel, devoured its own flesh. The Pope had assumed a dictatorial authority over all the churches; their peculiar customs, privileges, and immunities had been treated with sovereign contempt. Even the canons of general councils, which had been held sacred, had been set aside by his dispensing power. The whole administration of the churches centered in the court of Rome. All preferments ran of course in the same sanctified channel. The secular clergy, therefore, felt that there was a necessity of limiting these exorbitant pretensions. From the primate to the parish priest they were convinced that in order to effect it, it was necessary to concur with their respective sovereigns in promoting a reformation."

* See Cobbett's Political Register for Jan. 13, 1821.

† I must here make an observation on the peculiarity of Cobbett's genius. This has been suggested to me by the solemn air which he assumes when he speaks of his doing the "sacred duty of the historian." The impulse of this "sacred duty calls him to make mention of two friars," &c. O that William Cobbett had written a history! Now it happens that Cobbett, whatever he may be qualified for besides, possesses scarcely one genuine requisite for the writing of history, but a knowledge of his mother-tongue.

82. If *Peyto*, in discharging his function as chaplain to the king, in his conscience thought it was his duty publicly to reprove the king for what he conceived to be sinful in him, I cannot see the justice of branding him, in history, as an insolent fellow. If *Elston*, on the following Sunday, on hearing *Dr. Curwin* call *Peyto* a rebel, a slanderer, a dog, and a traitor, stood forth boldly before the assembly and defended his brother, who was then absent, I see not the propriety of handing his name down to posterity blackened with reproaches. There were courage and candour in their conduct, however much their Popish prejudices were concerned. But when, on the other hand, it is remembered how many universities and learned men, at home and abroad, had decided in favour of the divorce,—when it is remembered that the Pope himself was willing to grant Henry a dispensation for a second marriage,—and when it is remembered how indecorously they acted, both as to time and place,—I see little cause for such excessive praises as you have lavished upon them.

83. The extravagant burst of admiration you affect—the ten thousand victories by sea and land not bespeaking so much heroism in the winners of them as was shown by these friars on the above occasion, the heroism of the *Hampdens* and the *Russells* sinking from our sight before their conduct—these rhapsodies show your feeling and your folly; they neither reflect credit on your own judgment, nor improve the minds of your readers. But the whole matter has little or nothing to do with the Reformation.

84. We are come now to a new subject,—the suppression of the Pope's supremacy; but before I enter into it I cannot forbear remarking that you are the strangest writer in the world: you can make a mountain appear like a mole-hill, and a mole-hill appear like a mountain, if it suit

He has acquired a bold, dashing, indiscriminating style, fit only for caricature; but the work before us is a sufficient proof that he possesses no valid claims to the high character of the historian. It has been written at the impulse of the moment, and under the excitement probably of passion, if not of avarice, and without any proper knowledge of the facts he writes about. Cobbett's reading has been very limited and very shallow, though his observation has been more extensive. Then, where is *fidelity*, which is the first virtue of the historian?—Here he cannot be trusted. *Patience* to examine and compare the facts of history he has none; and if he had patience, he has no time, no leisure to collect, arrange, and condense his materials, for it is taken up in writing *Political Registers*, and in lampooning men and measures, as they pass over the political stage of his country. Upon the whole, Cobbett can have no pretensions to a writer of history, but such as exist in his own imagination.

your purpose. As you can make a subject of history wear a new-painted face, so you can make the ghost of an old stale refuted argument rise from the dead and pass in slow and solemn march before us. Yet I do believe you err more through ignorance than design : your strong mind has its strong prejudices, and they completely blind you. I have thought that the spectacles you wear, when reading the history of the Reformation, must be bewitched ; if not bewitched, yet no doubt some fairy, or sprite, or evil demon (for I am vastly superstitious) changes the glasses, so that you see all the characters and all the circumstances of that great event through a distorted medium. Still there is something in you, in the midst of all this, that I like ; it is this :—when you have painted virtue as black as hell itself, you do not fall down and worship it ; nay, you hate it ; you will even rise into a kind of righteous indignation against it—against it, not as virtue, but as vice. It is this I like in you. There is some hope of a man, whatever his prejudices and vices may be, so long as he keeps alive in his mind a strong and marked difference between virtue and vice, good and evil.

“ We now come,” say you, “ to the consideration of that copious source of blood, the suppression of the Pope’s supremacy. To deny the king’s supremacy was made *high treason*, and to refuse to take an oath, acknowledging that supremacy, was deemed a denial of it,” &c. You have got into such a knack of jumbling things together—good, bad, and indifferent—and of drawing your own conclusions from the unnatural mixture, that unless a man has the eye of an eagle, the gravity of a judge, the coolness of a philosopher, and the analytical powers of an alchymist, he will not be able to deliver the truth from the thralldom into which you have led it captive. Thus you have, in this paragraph, spoken of things indiscriminately which ought to be spoken of with the nicest discrimination. The Pope’s supremacy is *one* thing, the propriety of suppressing it is *another*, and the means used for suppressing it is *a third*. If, as I shall immediately show, the Pope’s supremacy is unscriptural and unreasonable, and is besides an impious usurpation of headship over the whole Church of Christ, there was the utmost propriety in suppressing it. Yet, although it was proper to suppress it, the consideration of the means used in its suppression is totally distinct from the thing itself. The means *might have been* proper, but they were in fact improper ; and here I feel I blush for my country. Whatever evil exists, only such means ought to be used for its suppression and cure as are sanctioned by Scripture and

reason, otherwise the remedy may be worse than the evil itself. Yet good and sound principles are not to be abandoned because the folly or wickedness of men has abused them. Therefore, supposing, for argument's sake, that the Pope's supremacy was an evil, and an evil which ought to be suppressed, what are those methods which Scripture and reason would authorize to be used for such an end?—Certainly not the setting up *another temporal head of the Church*,—not the creating a local pope,—not the making the king supreme in ecclesiastical matters, and making it *high treason* to refuse to take an oath acknowledging his supremacy. I therefore disapprove the measures of *Henry*, of his parliament, and of those who acted under him or with him in this particular; and I think they have brought a stain upon the Church of England, which her greatest admirers cannot justify, and which no time will ever wash away. It is to be lamented that those two worthy men, *More* and *Fisher*, did not grace a better cause by their deaths than the upholding the Pope's supremacy in England: *truth* alone was worthy such a noble sacrifice.

85. As the Pope's supremacy is the pedestal upon which the huge colossus of Popery stands,—as it is the key-stone in the grand arch of the Papal hierarchy, it is worth while to pay some attention to the subject, and to try to ascertain whether or no the doctrine of the Pope's supremacy—whether this pretended axiom is true or false. You go about to prove it, *first*, by quoting certain passages from holy Scripture, which prove only the *unity* of the Christian Church. Having proved this with very little trouble, you have shown what neither I nor any Protestant ever denied. But when you have done this, you suppose you have gone a great way towards your conclusion; but nothing can be more erroneous and foolish than to suppose this; for between the unity of the Church of Christ and the supremacy of the Pope, there is no more necessary connection than there is between the unity of the Godhead and the imposture of Mahomet. You ask, “Can we believe in an universal Church, without believing that that Church is *one*, and under the direction of *one head*?” to which I reply, Certainly not: there *is* a Church—that Church is one—that one Church is universal—and that universal Church I believe to be continually under the direction of *one head*. But here follows the hardest question that a Papist or you ever had to solve—a question which never was solved, and which never will be answered with truth—that is, Scripturally—by a Papist, so long as he is a Papist;—the question is

this, WHO IS THIS HEAD OF THE CHURCH UNIVERSAL? Let us hear what kind of answer you give it; why, you say, "Christ deputed PETER to be shepherd in his stead." Is this an answer to the question? Is this proving the Pope's supremacy? Christ made all the apostles shepherds; and also every true minister of the Gospel, of whatever name or denomination, who is called to that office by his Spirit, is a shepherd;—they are all shepherds; but HE is the TRUE SHEPHERD, the Shepherd and Bishop of souls. Who can wear these titles besides himself? and upon whom did he ever entail them? You go on to quote Scripture to prove that there is "one Lord, ONE FAITH, ONE BAPTISM." This is also admitted—what then?

86. Why, having proved again what nobody denies—namely, that the FAITH of the universal Church is ONE—that is, that it is the same in all ages, the same in all places, and the same in all persons (and it must necessarily be so, since the same Holy Ghost, who alone can teach the human heart this *one* true faith, cannot teach two believers opposite or different faiths),—having proved what nobody but reprobates deny, you exclaim, "It is perfectly monstrous to suppose that there can be two *true faiths*." Yes, it is; and it is quite as monstrous to suppose that there can be TWO *true heads* to the ONE universal Church of Christ—namely, the Lord Jesus Christ himself and the Pope of Rome. What argument can be drawn from either Scripture or reason to sanction for a moment so indecent, so irreverent an idea? The impropriety and the inaptitude of the thing does not suffer us to receive it into our minds as a thing possible to be true, even if the Scriptures had not plainly contradicted it. There is something in the idea very revolting to my mind. It is impiously arrogant in a poor worm like the Pope to say he is the head of the Church on earth, and Christ, who is "God blessed for evermore," is the head of the Church in heaven. I could just as easily think of the Supreme Jehovah himself choosing some petty king of the earth to share with him the government of this world—giving him authority to enslave all other princes, and to impose upon them such laws and institutions as he thought fit—and, with reverence I speak it, entering into a kind of partnership with him, in which it is stipulated that the one should be supreme on earth, the other in heaven. You ask, with great exultation, "if we ought to applaud a measure which of necessity must produce an indefinite number of faiths?" I reply to this question, that so

far from applauding such a measure, I would be the first to deprecate it. But there never was and never can be such a necessity—at least, the Protestant Reformation produced no such necessity ; so far from it, that it was, in its principle, design, and consequence, a republication to the world of that ONE FAITH of which the Scripture you have just quoted speaks (Ephesians iv. 5.), THIS ONE FAITH having been for many ages buried or corrupted by the *Apostate Church of Rome*.³⁷ You further ask, “Does not that which *takes away the head* of the Church inevitably produce such a state of necessity ?” To this I reply, that if the head of the Church *could be taken away*, there might be “different beliefs,” or no “belief” at all ; anarchy and confusion must ensue, and the “gates of hell” would certainly prevail against the Church : but such a thing cannot ever come to pass ; for He who is the Church’s *Head* sits in the heavens, at the right hand of God the Father, having all power in heaven and in earth, and has, moreover, promised to be with his Church, even “to the consummation of the ages” of this world ; and the Holy Ghost, which he gives to the *true* pastors and *true* members of his Church, has and always will preserve the universal Church in the unity of the faith, in one mind, and in one spirit, even the spirit of charity, or love, which alone is the bond of perfectness. But if by the head of the Church, in the above question, you mean the Pope of Rome, the question is not pertinent, since the Reformation did not take away *that head*, for it still remains. Once more you ask, “How is the faith of all nations to continue to be ONE, if there be, in every nation, a head of the Church, who is to be appealed to, in the last resort, as to all questions, as to all points of dispute, which may arise ?” I have already shown you how the faith of the *universal Church of Christ*—not of the Pope, mind (for nations cannot believe)—has been, can be, is, and ever will be ONE, without any head of the Church but Christ himself. But how there can be any thing but pride, oppression, murder, lust, corruption of manners, and all the other evils which Popery has produced, where the Pope sits in the place of God himself, I am not able to show, and I leave it to you, the advocate of priestcraft, to show how any other consequences could possibly flow from such a blasphemous usurpation of Christ’s place and honours.

³⁷ I will suppose an ingenuous Papist addressing me thus :—You admit there is only one Church, and also that there cannot be two true faiths in that Church ; how then can it be consistent to depart from the communion of that one Catholic Church—holding, as it does, the only true faith ?

Is not such a departure a rending the seamless garment of our Saviour, and causing a schism in the members of his mystical body? I reply, Certainly I do admit that there is only one Church, and only one faith; but then I deny that the Church of Rome, or more properly, the hierarchy of Rome, is that one Church; and I deny also that the faith of that hierarchy is the one true faith of Christ's Church. I acknowledge it would be inconsistent, perilous, and sinful to depart from the *true Church* and from the *true faith*, because we should be guilty of rending the seamless garment of the Saviour. But the fact is far otherwise: our Protestant forefathers were compelled to quit the *Apostate Church*, because they could no longer remain, without guilt in their consciences, in her communion; and therefore the guilt of the supposed schism does not rest with them, but with those who caused them to depart. "Division amongst Christians," says one of the ablest and most eloquent writers in England, "especially when it proceeds to a breach of communion, is so fraught with scandal, and so utterly repugnant to the genius of the Gospel, that the suffrages of the whole Christian world have concurred in regarding it as an evil on no occasion to be incurred, but for the avoidance of a greater—the violation of conscience. Whenever it becomes impossible to continue in a religious community, without concurring in practices and sanctioning abuses which the word of God condemns, a secession is justified by the apocalyptic voice,—“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” On this principle, the conduct of the reformers, in separating from the Roman hierarchy, admits of an ample vindication: in consequence of the introduction of superstitious rites and ceremonies, it became impracticable to continue in her communion without partaking of her sins.”

87. The above being my opinion on the subject of the Pope being the head of the Church, and of his great wickedness in assuming it, I have not a word of objection to make against the sarcastic remarks you make, in this paragraph, against all others who would set themselves up for popes; for if I hate one pope so much, I should hate one hundred one hundred times more.

88. Here you begin to combat the various political objections to the Pope's supremacy; but into this boundless field I shall not enter, convinced that it would be merely a loss of time. If that which is morally wrong can never be politically right, I say, in reference to the Pope's supremacy, If it is spiritually wrong, it can never be politically right. It was well observed by the venerable *Porteus*, Bishop of London, that “a spiritual authority cannot be wholly separated from a temporal one. An unbounded influence over the hearts and consciences of men in spiritual matters, must necessarily be attended with great influence in civil and political concerns.”

89. The same subject is here continued, only you are sinking in style, and losing the little decorum you had.

90. Continued still, but sinking lower and lower. You are, it seems, set upon supporting his holiness' supremacy at all hazards, dragging together all discordant things for this worthy purpose—John Bull, Mr. Percival, Hanoverians, Quakers, Presbyterians, Methodists, the Reformation poet, Peter's pence, Hessian grenadiers, alien priories, alien armies, cloisters and barracks, matins and drums, cowls and hairy caps, shaven crowns and moustachios, rosaries and bullet boxes, penances and bayonets—and yet all will not do. If you had had a good cause in hand, you could have proved and supported it without all this rhetoric; for I bear testimony that you can make the truth stand out pretty prominently when you happen to get hold of it, but when you have it not, as in the present case, how is it likely you can set it forth? Besides all this, you are grown so vexed that your arguments have failed, that you so far forget yourself, and decorum, and the Scriptures, which you condescend to quote as high authority in certain cases, that you dishonour the king, by dishonouring his ancestors, whom this nation chose to fill the British throne; and all this has grown out of your ill humour because your argument is not strong enough to prove that the Pope's supremacy was a good thing.

91. "The Catholics believe," you say, "that the unity of their Church would be destroyed, that they would, in short, cease to be Catholics, if they were to *abjure* the Pope's supremacy." But, although they would cease to be Catholics—that is, properly speaking, though they would cease to be Papists—yet they would not cease to be Christians, by abjuring the Pope's supremacy; and whether it is less safe and honourable to be a *Christian* than to be a *Papist*, let common sense judge. With respect to the unity of *their* Church;—having apostatized from the primitive Church, both in faith and practice, it can have no pretensions whatever to Christian unity. Its unity is only an obstinate adherence to a corrupted faith.

92. To a writer like you it is dangerous to make any concessions, because of the unfair advantage you may take of them; but as truth is more with me than Catholic, or Protestant, or than Cobbett's want of candour, I shall here briefly state what I think, with respect to the influence of

Popery on civil liberty. Popery neither was nor is so unfriendly to civil liberty as many Protestant writers have represented it. The proofs of this assertion are at hand :—*First*, our ancestors enjoyed some civil liberty while they continued Papists. *Second*, those countries which yet continue to foster Popery are now enjoying a good portion of it. Besides, many of those institutions which we now boast of, were originated by Papists and in Popish times; and to these institutions, as you justly observe, ‘England owes a great portion of her fame and greatness.’ But, can any mind be so stupid as to infer from hence that the Reformation was destructive of civil liberty? May not Popery be less unfriendly to civil liberty than many have supposed it? and may not Protestantism be more friendly to it than Popery? The truth is, it rests with the people, in every nation, whether they will be slaves or freemen; and no religion and no form of government can make men slaves, or even prevent them recovering their liberty, when lost, if they are determined to have it. Yet some religious opinions and some forms of civil government are more favourable to liberty than others. I hesitate not to say, that if Popery be not essentially hostile to the liberties of the people, it is less friendly to them than Protestantism.*

93. “If,” say you, “we still insist that the Pope’s supremacy and its accompanying circumstances produced ignorance, superstition, and slavery, let us act the part of sincere, consistent, and honest men; let us knock down or blow up the cathedrals, and colleges, and old churches; let us sweep away the three courts, the twelve judges, the circuits, and the jury-boxes; let us demolish all that we inherit from those whose religion we so unrelentingly persecute, and whose memory we affect so heartily to despise.” Not so, William: we Protestants are not such fools as to knock down, and blow up, and sweep away every thing before us, merely because they happen to be the works of Papists. We have wit in our anger: we can distinguish between false doctrine and the walls of a cathedral in which it was preached, between superstition and seats of learning, between priestcraft and courts of justice; and we can enjoy the advantages of a

* Where authentic history records the triumph of liberty over barbarism, in Papal states, and by Papal means, the connection between Popery and liberty is rather accidental than necessary. Such was the submission of *Barbarosso* to *Pope Alexander III.* in 1177, which was the triumph of superstition as well as of liberty, to which, says Lord Byron, the states of Lombardy owed the confirmation of their privileges; and the Pope had reason to thank the Almighty, who had enabled an infirm, unarmed old man to subdue a terrible and potent sovereign.

political nature which our Popish ancestors handed down to us, without approving or adopting their religion.

94. You go on to say, " But, for argument's sake, counting the experience of antiquity for nothing, let us ask ourselves what a chance civil liberty can stand, if all power, spiritual and lay, be lodged in the hands of the same man," &c. You know, as well as I do, that it is useless to argue against facts. It is a truth, written as with a sun-beam, that since the period of the Reformation in this country—that is, since the suppression of the Pope's supremacy—the people have enjoyed more civil as well as more religious liberty than ever they enjoyed before. Contradict this, if you can, while history and experience stare you in the face. You have used many words to try to prove that civil liberty could stand no chance, after such a change took place as that which did take place in this kingdom, at the Reformation from Popery ; and that if the Pope has no power to check the power of our kings, they would become *Neros* in despotism or in cruelty. No thinking man can believe such absurdities. One ray of light, thrown upon this subject by common sense, is worth more than dozens of your pages of inappropriate illustration and sophistical reasoning.

95. It is both impudent and absurd in you to say, " Thus, then, this so much abused Papal supremacy was a most salutary thing : it was the only check then existing on despotic power," &c. It is impudent, because you make the assertion with the confidence which belongs alone to truth, because you have produced neither facts nor arguments to prove that it was most salutary, and because you introduce the falsehood with a "*thus, then,*" as if you had proved it to be clear and indisputable. It is absurd, because every body knows, and you know too, that since the suppression of the Pope's supremacy in this kingdom, there has been less despotic power exercised by its sovereigns, and more liberty enjoyed by its people, than was ever known at any period previous to it. But you say, " To abjure this supremacy was an act of apostacy." Yes, just as it would be an act of rebellion in a people to wrest the sceptre from the hands of a tyrant who had usurped the throne and who had trampled upon their liberties. Yet, I agree with you that it was murder, to put any man to death for not abjuring the Pope's supremacy ; for, absurd as this dogma is in itself, it was an opinion which the people of those days unfortunately had drank in with their mother's milk, which they believed in as early and

as firmly as they did in the being of a God, which they held as tenaciously as any doctrine of holy Scripture, and which they could not abjure without ceasing to be *Catholics*, which they thought was the same thing as ceasing to be *Christians*. “Yet, without such murder,” you say, “without shedding innocent blood, it was impossible to effect the object,”—that is, it was impossible to effect the Reformation without shedding blood. I must tell you plainly that this is a gross and scandalous libel on the Reformation. Great injustice and cruelty were exercised by Henry and others, while they were throwing off a yoke of iniquity and oppression; but this good work might have been conducted with equity and liberality. If you ask, Why, then, was it not so conducted? I reply, Because Henry was a Papist, and had learned too well, in the Popish school, the trade of blood, not to visit those with penalties or death who denied his supremacy. Thus the violent dealings of the Papists came down upon their own pates; for *one* (Henry VIII.), worthy the Apostate Church, arose from it, who was nursed in its bosom, who had drank deep into its spirit, who had written in defence of its doctrines—he it was who struck the first blow at the Papal power in England, and used means for its destruction which Protestants could not sanction—yea, which they abhorred. *Cranmer*, by the confession of even *Lingard** himself, would have spared the lives of both *Fisher* and *More*, but *Henry*, true to the prejudices of his Popish education, thirsted for their blood, although *More* had been one of the most faithful of his servants, and *Fisher* had been his tutor, and was the last survivor of his father’s councillors. “Who would have thought,” says the great *Saurin*, “that this cruel and superstitious king—the greatest enemy the Reformation ever had, he who by the fury of his arms and the productions of his pen opposed this great work, refuting those whom he could not persecute, and persecuting those whom he could not refute—who would have thought that this monarch should first serve the work he intended to subvert, clear the way for reformation, and, by shaking off the yoke of the Roman pontiff, execute the plan of Providence, while he seemed to do nothing but satiate his own voluptuousness and ambition?”

Among the victims of this Popish king’s cruelty were *Sir Thomas More* and *Bishop Fisher*. The first of these noble victims, with all his excellencies, was a persecutor; but as this was the vice of the age, too much stress ought not to be laid on this fact. The character given of him by *Voltaire*, is, I think, too much like the character you give of those you

* See History of England, Henry VIII. chap. iii.

do not like : but Voltaire has this great advantage over you, that he wrote history, while you only write fiction,—that he had a character as an historian to support, while you have none. “Almost all the historians,” says he, “and particularly those of the Romish communion, are unanimous in speaking of Sir Thomas More as a virtuous person, who fell a victim to the laws ; and who was as remarkable for the mildness and humanity of his disposition as for his extensive learning. But the truth is, that he was a superstitious man and a cruel persecutor. A year before his execution he had summoned before him a lawyer whose name was *Bainburn*, and who was accused of favouring the doctrines of Luther. He ordered this unhappy man to be whipped in his presence, and after sending him to the Tower, where he attended in person to see him put to the torture, caused him to be burnt alive in Smithfield. Many other unfortunate wretches perished in the flames, chiefly at the instigation of this chancellor, who has been described to us as a man of so much humanity. It was for such cruelties that he deserved to be put to death, and not for denying the supremacy of Henry VIII. He was jocose even on the scaffold : it would have been better if he had been of a more serious turn of mind, and less addicted to cruelty.”*

John Fisher, Bishop of Rochester, although a persecutor† as well as *More*, was one of the greatest and best men of his age. The Popish tyrant brought indelible infamy upon his name by the cruel usage which he suffered this venerable man to undergo. I can sympathise with you in your indignation against the remorseless *Henry*. It is enough to tear one’s very soul to pieces with different passions, when the aged sufferer, on the one hand, is considered, and the unfeeling tyrant on the other. *Fisher* was a man of the greatest integrity, of deep learning, incomparable sweetness of temper and grandeur of soul. Both friends and enemies acknowledge that he was a pious man, sober, temperate, and charitable, and not only learned himself, but also a great lover and encourager of learning.‡ Death could not injure the fair fame of Fisher, but the praise of such a man as you, William, may. 38

38 “The evil which men do lives after them ;
The good is oft’ interred with their bones,”

Says *Shakspeare* ; but the reverse of this would now be the case with Sir Thomas More and Bishop Fisher, had it not been for foolish Cobbett ; for

* Spirit of Nations, ch. cxxxv. † Burnet’s History of the Reformation, vol. i. 158.

‡ Biographia Britannica.

I never would have raked their faults from the silent tomb, if he had not charged their deaths upon the Reformation. Now, the Reformation did not cause their death, neither was their death at all necessary to the success of the Reformation. They both fell a sacrifice to the intolerant and persecuting spirit of Popery, as it displayed itself in the person and arbitrary measures of its own truly begotten son *Henry the Eighth*. The mild and Christian spirit of the Reformation, as it manifested itself in Cranmer, would have saved them, but the ungrateful Popish king would not let it. Both Cranmer and Cromwell did what they could to have them spared ; and the former wrote a letter, dated April 27th, 1534, to move, that what they offered—namely, to swear to the succession, and to wave the oath of supremacy—might be accepted.—*Burnet*, vol. i. part i. p. 207.

Let those who deplore the fate of these eminent men (and who does not deplore it) remember that they were persecutors. They searched out, tried, condemned, and burned the Lord's people ; and he is a jealous God, and those who touch his saints touch the apple of his eye. It is very dangerous, as well as unholy, to kindle the flames of persecution in any country. "In the execution of More and Fisher," says Doctor Southey, "the work of retribution may be seen. As *persecutors* both sufferers had sinned, and both died as unjustly as they had brought others to death." What a vile system of religion is that which could make such a man as Sir Thomas More a persecutor !

It would be well for all persecutors to remember the words of our blessed Saviour, in Matthew vii. 1.,—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again." And again, the significant reproof he gave to one of his disciples, when he would have used carnal weapons in his master's cause, Matthew xxvi. 52.,—"Then Jesus said to him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword."

The following facts will justify my observations on More and Fisher.

"As soon as *More* came into favour with Henry VIII., he pressed the king much to put the laws against heretics in execution, and suggested that the court of Rome would be more wrought upon by the king's supporting the Church, and defending the faith vigorously, than by threatenings ; and therefore a long proclamation was issued out against the heretics."—*Burnet*, vol. i. p. 210.

"So many were brought into the bishops' courts, some for teaching their children the Lord's prayer in English, some for reading the forbidden books, some for harbouring the preachers, some for speaking against pilgrimages, or the worshipping and adoring of images, &c. Most of these were simple and illiterate men, &c. But in the end of the year 1530, one Thomas Hitton, who had been made curate of Maidstone, and had left that place, going off to Antwerp : he bringing over some of the books that were printed there, was taken at Gravesend, and brought before Warham and *Fisher*, who, after he had suffered much by a long and cruel imprisonment, condemned him to be burnt."—p. 215.

"After that holy man Mr. Bilney was devoted to and consumed in the flames, at Norwich, *More* reported that he had a scroll in his hand, wherein was written his recantation ; and that he read it at the stake, re-

voking his former opinions, which Dr. Parker, who was present at his burning, and knew him well at Cambridge, did confute.”—*Strype’s Ecclesiastical Memorials*, vol. i. part i. p. 310.

“In the year 1532, *More* persecuted to death *John Frith*, a young man, once elected from Cambridge, for his excellent learning, to the Cardinal’s (Wolsey) College in Oxford. The poor man fled from place to place, absconding himself; but *More* persecuted him both by sea and land, besetting the ways and havens, and promising great rewards to any that would bring him any news or tidings of him; and at length he satisfied his misguided zeal upon the poor innocent, and burnt him at the stake.”—*Strype’s Ecclesiastical Memorials*, part 312.

“Yet he showed mercy upon one for his wit, as I have read in an old MS. For, examining a Protestant, whose name was *Silver*, he told him, after his jesting way, that *Silver must be tried in the fire*. Ay, said Silver, *but quicksilver will not abide it*; with which ready answer being delighted, he dismissed him.”—*Strype’s Eccl. Mem.* p. 316.

96. It ill becomes a man of such low credit as yourself to speak of *Gilbert Burnet* as “the calculating, cold-blooded, and brazen Burnet.” I say, it is not consistent with common decency thus to speak of the man who has taken infinite pains to collect whatever is authentic on the subject of the Reformation, and who has published his collections, whether they favoured his own views or not. He was a learned and a good man, and is much above your hatred. His History of the Reformation in England procured him an honour never before or since paid to any writer,—the thanks of both houses of parliament, with a desire that he would prosecute the undertaking, and complete that valuable work. It has been translated into most European languages, and its keenest enemies allow it has a reputation firmly and deservedly established.—*Biog. Brit.* Respecting his opinion of Henry VIII., he styles him the postillion of the Reformation, and says of him that he was principally useful in clearing a way for the Reformation that followed, and that many things were done by him which would hardly have been done but by a man of his humour.

97. Henry was a *rod* of the Papists’ own making, which made many of them smart both severely and unjustly; but with respect to the story of *John Houghton*, and the treatment he received, it may be true or it may be false. It may be invented by *yourself* or by *Sanders*; but whoever is the author of it, no man in his senses will believe it without better proof than your own bare assertion.

98. “Such were the means which *Burnet* says were necessary to introduce the Protestant religion into England”! False and malicious spirit!

Burnet never did say so : show the *volume*, the *section*, the *chapter*, the *page*. Whatever evils were committed at the period of the Reformation were almost all committed by Papists themselves, and may be brought home to and laid at the door of the *Apostate Church of Rome*. If she had not corrupted the pure faith of the Gospel of Christ, if she had never introduced her man-made religion into England, and established her usurped authority here, England never would have been afflicted by the horrid spectacle of her best children slaughtered, cut up, and roasted. "How different, alas !" say you, "from the means," &c. The *Popish* religion was introduced into England by *Austin* ; but the *Christian* religion was planted there ages before he or *Pope Gregory* was born. The Reformation was but a restoration to the country of the ancient and apostolic faith. Enough has been said in a former paragraph to vindicate *Cranmer* from your malice, even if your character were not a sufficient antidote. In the proper place I intend to show, by a parallel between *Thomas Cromwell* and yourself, that he, with all his faults, was, in almost all respects, *your superior*.

99. To enter into an account of the origin of the Reformation would lead me too far out of my way ; I shall, therefore, only notice some of your mistakes about it. "The mainspring of it," you say, "was *plunder*." Nothing is more false than this assertion—yea, it is blasphemous ; for if the circumstances of the case are candidly and impartially considered, any Christian man may be convinced that nothing short of the power of God himself could effect so great a change in the world and in the Church as the Reformation did effect. "The work of protesting" was not begun first in Germany, in 1517 ; centuries before this Christians protested against the corruptions and usurpations of the Apostate Church of Rome ; and for this protesting thousands of them were butchered without any mercy by the pious sons of this *true Church*—namely, the Apostate Church of Rome. We are informed by your "most true and punctual history," and in this very paragraph, that "one of the motives from which LUTHER's opposition to the Pope proceeded was, that the Pope entrusted the business of preaching certain *indulgences* to the order of *Dominicans*, and not to the order to which LUTHER belonged." Now this is a shameful falsehood ; for the preaching of indulgences, in Luther's time, had become such an odious and unpopular matter, that it is far from being probable that Luther would have been solicitous about obtaining such a commission

either for himself or for his order. The princes of Europe, with many bishops, and multitudes of pious and learned men, had opened their eyes upon the turpitude of this infamous traffic; and even the Franciscans and Dominicans, towards the conclusion of the fifteenth century, opposed it publicly, both in their discourses and in their writings;—nay, more, the very commission which is supposed to have excited the envy of Luther, was offered by Pope Leo to the general of the Franciscans, and was refused both by him and his order, who gave it over entirely to *Albert*, Bishop of Mentz and Magdeburgh. Is it then to be imagined that either Luther or the other Austin friars aspired after a commission of which the Franciscans were ashamed? Besides, it is a mistake, to affirm that this office was given to the Dominicans in general; since it was given to *Tetzel* alone, an individual member of that order, who had been notorious for his profligacy, barbarity, and extortion. But that neither resentment nor envy was the motive that led Luther to oppose the doctrine and publication of indulgencies, will appear with the utmost evidence, if it is considered, that he was never accused of any such motives, either in the edicts of the pontiffs of his time, or amidst the other reproaches of the contemporary writers, who defended the cause of Rome, and who were far from being sparing of their invectives and calumnies against him.—*Dr. MacLaine.*

So far was Luther from being influenced by the motive you attribute to him, in opposing indulgences, that he was animated by one of the noblest principles that can stir up the human mind to action,—zeal for the honour of Christ and of his Church. The occasion for the first important display to this zeal was in the year 1517. A bold and enterprising monk, named *John Tetzel*, had been chosen, on account of his uncommon impudence, by Albert, Archbishop of Mentz and Magdeburg, to preach and proclaim in Germany those famous indulgences of Leo X., which administered the remission of all sins, past, present, and to come, however enormous their nature, to those who were rich enough to purchase them.* The frontless monk executed this iniquitous commission not only with matchless insolence, indecency,† and fraud, but even carried his impiety so far as

* In the *Tax-book of the Roman Chancery*, referred to before, in a note, in which the price of every crime is rated,—so much for murder, so much for assassination, so much for incest, it is added at the end of the catalogue, “Take notice particularly, that such graces and dispensations are not granted to the poor; for, not having wherewith to pay, they cannot be comforted.” The zeal of the reformers against the Church of Rome ceaseth to appear intemperate when these detestable enormities are considered.

+ In describing the efficacy of these indulgencies, Tetzel said, among other enormi-

to derogate from the all-sufficient power and influence of the merits of Christ. At this, Luther, unable to smother his just indignation, raised his warning voice, and in ninety-five propositions, maintained publicly at Wittemberg, on the 30th of September, in the year 1517, censured the extravagant extortion of these questors, and plainly pointed out the Roman pontiff as a partaker of their guilt, since he suffered the people to be seduced, by such delusions, from placing their principal confidence in Christ, the only proper object of their trust. This was the commencement and foundation of that memorable rupture and revolution in the Church, which humbled the grandeur of the lordly pontiffs, and eclipsed so great a part of their glory.—*Mosheim's Eccl. Hist.* vol. iv. ³⁹

³⁹ It is quite disgraceful for any man, calling himself a Protestant, to be so ignorant of the character of LUTHER, and so insensible to his merit, as to mention even his name without respect; but for such a man openly to profess, through the press, that he is a Protestant, and then to attempt to blacken the character of that great reformer, is base and inconsistent to the last degree. How different from this was the conduct and sentiments of Luther's pious countryman, *Sturm*. In his admirable *Reflections*, February 6, he says, 'At the sight of this meteor, I recollect those unhappy times, when the sciences were in a manner wrapped up in an impenetrable mist of superstition and ignorance. In what thick darkness whole provinces and kingdoms were plunged, before the sun of truth could show itself in all its splendour! The human understanding was so limited and short-sighted, that it scarce comprehended the things which immediately surrounded it; and the power of error was such, that no ray of light could penetrate into those souls darkened by prejudice and superstition. In fine, the sun appeared again, and suddenly enlightened countries which during whole ages had been buried in thick shades. We learned to distinguish error from truth. A happy futurity, eternity itself was opened to us, and we began to feel the greatness of our lot. Blessed LUTHER! this is what thou hast done, through the grace and assistance of God. Thy memory will ever be blessed among us, and thy remembrance will ever be most dear.'

100. You have the effrontery to say, "All accounts agree that LUTHER was a most profligate man." I shall repel this calumny, not by quoting Protestant testimonies (of which I could produce hundreds), but by appealing to a Popish historian of this age, now living. *Dr. Lingard* says, "Martin Luther was a man of an ardent mind, of *unimpeached morals*, and of strong prejudices against the court of Rome."—*Henry VIII.* ch.

ties, that "even had any one ravished the mother of God, he (Tetzel) had wherewithal to efface his guilt." He also boasted that "he had saved more souls from hell by these indulgences than St. Peter had converted to Christianity by his preaching."

ii. p. 97. This reply is sufficient at present. When you come to the proper place where to state Luther's "abominable deeds," I hope I shall attend you.

101. Again your malignity breaks out, "The Protestants immediately began to disagree amongst themselves; but they all maintained that *faith alone* was sufficient to *secure salvation*; while the Catholics maintained that *good works* were also necessary." It has been proved, and may be proved again, that the union is less, and the dissension more, amongst Papists, than amongst Protestants, even by the declaration of their own writings,—and these not writings of priests, or jesuits, or cardinals of inferior note, but of men who stand in the palaces of his spiritual majesty, the Pope, and who walk upon the high places of Babylon. There are more than *three hundred* differences of opinion in only two of their most eminent authors, and these not small or of secondary importance, but such as concern the very heart and pith of the Popish religion.—See *Bishop Hall's Peace of Rome*. But more on this topic when I come to the proper place. I shall not, William, argue about *faith* and *good works* with a man who has neither one nor the other, and who cares nothing about them. I would say to such a man, What hast thou to do either with faith or with good works? Go, mind *thy own business*:—calumniate every good man's character, detract from every honourable man's; write first *against*, and then *defend* the Church and the State; support your friends, and then forsake them; eulogise and defame them; be the hireling of any party that will employ you; fill up the measure of wilful prostitution of your talents; finish the practical portrait of your own character, a something unique in human nature; write in favour of slavery and oppression, of ignorance and vice; sit and pine away with envy at the improving state of your native country, and at the general amelioration of the condition of your species; blow up the flame of discord, and cast about firebrands, arrows, and death; justify idolatry, superstition, and priestly domination; and prop up the falling throne of the man of sin;—do all this, I would say to such a man, but meddle not with such a subject as faith and good works.⁴⁰

You inform us that Luther and seven others, leaders in the Reformation, granted, under their hands, a licence to the *Landgrave of Hesse to have two wives* at one and the same time! Now, I have searched carefully in the most authentic writers to satisfy myself whether this was the case or not, and the result has been, that I have not seen so much as a

bare mention of it in any history, either Popish or Protestant. The reader may believe it on your credit, if he pleases; I will not believe a word of it until I have the testimony of an honest man for it. But whether or not this is a fact, the holy and infallible head of the infallible Church did recommend Henry VIII. to have *two wives at the same time*. I have given the proofs of this in paragraph 68.

“Luther,” you say, “called Henry VIII. a pig, an ass, &c.” It was not the fashion of the times in which Luther flourished to be very choice in the selection of epithets; and Luther valued not nor spared either kings, popes, or devils, when they stood in the way of the Reformation.

⁴⁰ No doctrine of holy Scripture is of more importance to mankind than that of *faith and good works*. I call it *one* doctrine, because faith and good works are in the Scriptures always considered inseparable. To a man or woman of the fallen race of Adam no subject can be of comparable importance: there can be no safety for the soul without a knowledge of it, and the great question, “How shall man be just with God?” is involved in it. No doctrine, however, has been more corrupted and obscured by the Apostate Church of Rome than this. In the apostolic age it shone brightly in its own simplicity, and thousands walked and rejoiced in the comforts it gave; but it continued not many ages; it became darkened and adulterated, and so continued, by means of the influence of the Apostate Church of Rome, until the Reformation. Yet God was pleased to reveal, by his Spirit, this doctrine to some even in the bosom of that Church, as also to many whom they called heretics and cruelly persecuted; so he left not himself without a witness. But it was not until this grand doctrine was fully and clearly exhibited,—not until this scriptural and apostolical way how mankind were to be saved and accepted by God, that the Reformation took place, and that the Apostate Church cast us Protestants out of her communion. Thus was opened the eternal chasm between us and them.

The difference between Papists and Protestants in rites and ceremonies in religion is great, but that between us in doctrine, and especially in this grand doctrine, is greater. The Apostate Church, in direct opposition to Scripture, the testimony of the apostles and the earliest fathers, exhibits, as a safe ground to build salvation upon, good works. See note on Romans xi. 6., in the *Douay Testament*:—“To good works, done with and by God’s grace, he has promised eternal salvation.” Again, Council of Trent, Sess. 6. B. 16. Can. 32:—“The good works of a man justified *merit* eternal life.” But not only do the Papists represent good works as capable of meriting the rewards of heaven, they further represent, that a man or woman may be so rich in good works as to have an overplus, and this overplus they call works of supererogation: and to prove this by Scripture, they produce this text from 2 Cor. 8., “As your abundance now supplieth their want, their abundance also may supply your want, that there may be equality.” On this text they say, “Saints, or other

virtuous persons, may, in measure and proportion of other men's deservings, allot unto them as well the supererogation of their spiritual works, as those that abound in worldly goods may give alms of their superfluities to them which are in necessity."—*Rhemist. totid. verbis.* *Bellarmin*, one of their most noted writers, says, "Our works and sufferings are the cause of our salvation."—*Lib. 6. c. 7. de Justificat.*

Thus much, then, for their doctrine of good works; and this is not only the opinion of their council and divines, but of the people themselves, for I never yet met with a Papist who did not expect to be justified, or saved, by his good works, though he was living in the commission of some deadly sin. But neither the best nor the worst of them dare think of appearing in the presence of the Judge eternal, without bringing in their hands some of those miserable things which they call good works, with which to purchase eternal happiness. It is really affecting to think how these poor souls are deceived, by being taught to rest their salvation upon their good works, which never yet brought a soul to heaven, and which never will. But fearing lest this ground should not be strong enough of itself, they bring in *their* faith, which can no more save them than their good works, because it is a *dead faith*, a *false faith*, and not the faith which the Scriptures say is essential to salvation.

"The faith of Papists is a bare assent of the mind, without knowledge or understanding of the thing whereunto it assenteth. This implicit faith, which is sufficient for common Catholics, is nothing else but to believe as the Church believeth, though they know nothing themselves particularly."—*Synopsis Papismi*, p. 972.

Thus, it is further defined by the Papists themselves, "Faith is an act of the understanding, whereby we do universally believe the articles of Christ's death and resurrection," &c.—*Rhemist. Annot. Romans* iv. section 9. This is the faith of wicked men and devils, for they believe these things, and are none the better for their belief. So also the Papist believes them, and many more things respecting his Church, sacraments, &c.; and upon this faith and his good works he ventures the salvation of his immortal soul!!

The Protestant, conscious that his best works, whether before or after conversion, can never merit a single reward, either temporal or eternal, renounces all dependance whatever upon them, forgets them, casts them out of his sight, and never thinks of bringing them before the eye of infinite purity. When he has done his best he cries, "God be merciful to me a sinner." He utterly despairs of salvation by his own good works, having learned "that by the deeds of the law shall no flesh be justified in God's sight." Whatever he does that is good, is the fruit or effect of faith, it is the production of a heart overflowing with gratitude to Christ, for spiritual blessings, pardon of sin, peace of conscience, and reconciliation with him. His best deeds are no more than the spontaneous workings of a renewed and a holy soul; and nothing can be so remote from his thoughts as that he should be saved in whole or in part by them. How, then, it may be asked, does he expect to be saved?—By the merit and death of Christ alone; he trusts to His all-sufficient atonement alone, and risks, if I may say so, the entire weight of his soul's salvation upon Christ's meritorious death. If that should fail, he perishes; if it has not

merit enough to save him, he is lost, for he trusts to nothing else ; if this foundation should glve way, or be too feeble to bear him up in the day of judgment, he is undone. But he shall not be deceived, for it is declared, " His blood cleanseth from all sin," and, " Whoever believeth," that is, trusteth, " in him, shall be justified from all things, from which they would not be justified by the law of Moses," and, " Whosoever believeth on the Son of God, shall have everlasting life, and shall not come into condemnation." Thus, faith, with him, is not a mere belief of the articles of the Christian doctrine, but is a committing the soul into the hands of Christ, to be saved by him in his own appointed method of salvation ; and as it respects good works, they are as naturally and as necessarily connected with this *living faith*, as good fruit is with a good tree, pure water with a pure fountain, and holy effects with holy principles.

102. It is something to make us wonder, that the Popish tyrant Henry should be bent upon destroying the very religion (if Popery can be called a religion) in which he was nurtured, and whose superstitions he believed in firmly to the last. That he should persecute those Christians who protested against Popery is natural enough ; he only did in this what other kings had done before him,—the honour and safety of the Apostate Church making it necessary that Christians should be destroyed. Lut us, however, do him justice. He cannot be charged with incest, unless by marrying his sister-in-law, since it has been proved by the Popish historian *Lingard*, that Ann Boleyn was not his own daughter, as you have re-affirmed. It is highly worthy of your character to beware lest your immaculate mind should become familiarized to cruelty. O how remote must you be from the spirit and practices of the men of this wicked world !

103. You seem quite puzzled to tell what was *Henry's* religion. *You* have not face enough to call him a Protestant, and yet you do not like to confess he was a Papist ; and, therefore, to avoid the dilemma, you say he was compelled to make a religion of *his own*,—and, indeed, you have often been further from the truth than you are here. The truth is, he was a bad man, and despised equally all religion, when it stood in the way of his lust, ambition, or vanity. But, if you will take the trouble to think a little, you will find that this religion of *his own making* was only a modification of Popery, for he had no idea of a religion but such as he was nurtured in ; and hence it was that it was made up of transubstantiation, image-worship, confession, and celibacy, and above all things, persecution for conscience' sake made a part of it. Thus, being a close copy of the great original, the *Apostate Church*, it was quite suitable and consis-

tent to enforce its adoption by law, and to make it heresy in, and to condemn to the flames, all who did not conform to its holy requisitions. By this new Popery, Protestants suffered more than Papists, and for this simple reason, there was more Popery than Protestantism in it. In all the changes introduced by the king, his sole object seems to have been, the acquisition of more power, and not the promotion of the Protestant Reformation.

104. I remember being much struck, whilst reading, some time ago, one of the finest allegories in the world, with a scene in it which represented a malignant individual employed in casting mire and filth upon one who was clothed all in white; yet his garments were not in the least fouled thereby; on the contrary, the dirt fell from them as fast as it was thrown, and left behind it a bright spot wherever it had touched. To be plain and brief with you, yourself, William, and CRANMER are here in a very lively manner represented: you are incessantly employed, in this pretended history, in casting aspersions on the character of this good man; these aspersions naturally lead to inquiry, inquiry leads to truth, and thus his character brightens in the process, and is a gainer by your malevolence. Passing by, with the contempt they deserve, many other calumnies, I will examine this, that "Cranmer married another wife, while the first was still alive." The *Biographia Britannica*, having drawn its information from the most authentic sources, and having compared all accounts, says, "After he was Master of Arts, he married a gentleman's daughter, named *Joan*, living at the Dolphin, opposite Jesus-lane (Cambridge). Losing by that his Fellowship, he went and lived with her at the Dolphin; but *his wife dying* in child-bed within a year, he was again admitted Fellow of Jesus College."—"During his residence in Germany, he married, at Norimberg, a second wife, named Anne, niece of Osiander's wife." This is a full refutation of your falsehood. The foolish story you have here repeated from the *Jesuit Sanders*, about Cranmer's wife being brought to England in a chest, suits your romance well enough: no respectable historian would risk his reputation by publishing such a tale. Whensoever his wife came to England, Cranmer, in obedience to the statute which he so nobly opposed before it received the royal assent, sent her back to Germany; but that he received her from thence in the manner you have related, is as true as any other of your falsehoods. *Strype*, in his *Memoirs of Cranmer*, speaking of this tale, says, "The Popish dignitaries

of those days kept and conversed with their concubines and *whores* more publicly ; and did the archbishop keep his *wife* so close ? But in case he had travelled with her more openly, who should examine the archbishop and call him to account, whether she was his wife or concubine ? and, therefore, the story is most improbable. The silly story comes through too many hands, before it came to *Parsons* or *Sanders*, to make it credible. Cranmer's son tells it to his wife, nobody knows where ; she, when a widow, tells it to certain gentlemen, nobody knows who ; and they tell it to *Parsons*, nobody knows when !—No place, person, or time mentioned ; and so all the faith of this matter lies upon a woman's evidence, and her's upon those two *very honest* men, *Parsons* and *Sanders* !!!—*Memorials*, book iii. chap. xxxviii. p. 461. *London*, 1694. The superstitious weakness of *Dr. Milner*, and his devotedness to the Apostate Church, make his opinion of Cranmer of as little value as yours. He is a great anti-quary, he may be a good man, he is certainly a thorough bigot.

105. The inconsistency of Henry, in wearing the title of *Defender of the Faith*—that is, of the Popish faith—while at the same time he was lopping off, with the axe of his prerogative, some of the branches of the Papal tree, is no argument against the Reformation.

106. And with respect to his burning Papists, because they remained firmly attached to their superstitions, Protestants had more reason to complain of their burnings, for they were chiefly exposed to the severity of the *bloody six articles*, which were framed by Papists themselves, whose malignity in this instance resembled that of the man mentioned in ancient story, who consented to have one of his eyes put out, provided his enemy should lose both of his.

107. I will leave you in the enjoyment of your fancied triumph over those who contend for the propriety of the kings of England continuing to wear the title of Defender of the Faith, after I have told you that it was equally ridiculous in the Pope to pretend to give, and in the sovereigns who wore this title ; it is just as if one beggar in London should confer on another beggar in the country the title of *Defender of the Constitution of England*.

108. You have less to fear from the “divines” of the Established Church, than from the sectarian host : if you attack the Church of Eng-

land, her "divines" have learning and strength to defend her; I have pledged myself to the defence of the principles of the Reformation only : but the principles of the Reformation are founded upon a Rock, against which the "man of sin, antichrist, and the scarlet whore" shall never prevail.

109. The title of "*King of France*," worn by the king's predecessors, has no reference to the Reformation, neither has the "*three feathers*," nor the "*Heaven-born Minister*," and, therefore, I dismiss this paragraph. You seem disposed to trifle, and I have no time to trifle away with you.

110. There has been so much repetition in this letter of yours, that I have the sooner dispatched it; there are, however, *thirty-five* direct lies in it. I must now pass on to *letter fourth*.

MONASTIC VOLUPTUOUSNESS.

“YET more—round many a convent’s blazing fire
Unhallowed threads of revelry were spun ;
There VENUS sits, disguised like a NUN,—
While BACCHUS, clothed in semblance of a FRIAR,
Pours out his choicest beverage, high and higher
Sparkling, until it cannot help but run
Over the bowl, whose silver lip hath won
An instant kiss of masterful desire—
To stay the precious waste. In every brain
Spreads the dominion of the sprightly juice,
Through the wide world to madding fancy dear,
’Till the arched roof, with resolute abuse
Of its grave echoes, swells a choral strain,
Whose votive burthen is—‘OUR KINGDOM’S HERE!’”

WORDSWORTH’S ECCLESIASTICAL SKETCHES.

LETTER IV.

BIRTH OF KING EDWARD THE FOURTH.—COBBETT SET RIGHT AS TO THE MANNER OF THIS EVENT.

COUNTESS OF SALISBURY.—COBBETT TRIFLES WITH HIS READERS; ASSERTS, BUT PROVES NOTHING; AND REPEATS HIS OWN FALSEHOODS SO OFTEN AS TO WEARY AND DISGUST THE READER.

VOW OF CELIBACY OF THE POPISH MONKS, FRIARS, AND PRIESTS.—THE FOLLY AND WICKEDNESS OF THIS VOW.—ITS IMMORAL TENDENCY AND CERTAIN CONSEQUENCES.—IT IS AN INFALLIBLE MARK OF THE APOSTATE CHURCH.

THE MARRIED PROTESTANT CLERGY JUSTIFIED FROM SCRIPTURE.

COBBETT'S QUOTATION FROM BISHOP TANNER EXAMINED.—THE PASSAGE NOT TO BE FOUND IN THE BISHOP'S WRITINGS.—THE ERROR DISCOVERED AND EXPOSED.

WILLIAM,

111. Here beginneth the fourth chapter of your repetitions, digressions, absurdities, and falsehoods. It is introduced with a disgusting assurance which no creature but yourself ever possessed. It becomes quite tedious for any person of a cultivated mind, and of any tolerable acquaintance with English history, to wade through your filthy and uninteresting pages. You present nothing to repay for the time lost upon them; yet, you are always promising to prove something, while you leave every thing of importance unproved. Few books are so bad but some good may be found in them, but in yours there is nothing. I dare venture to say, that a person more ignorant of English history than yourself never undertook to write a book. One cannot help feeling the contrast between the valuable history of Dr. Lingard and yours: he abundantly repays his reader by his research, his learning, and his occasional illuminations of obscure passages in our history; whilst you, a mere literary bully, a retailer of

obsolete calumnies, an inventor of falsehoods, only disgust and tire the intelligent reader. The Reformation, however, is safe from any material harm you can do it. If Dr. Lingard, with all his subtlety and address, his learning and industry, has failed to injure it, well may you despair. What you threaten to *see*, in this letter—namely, that pauperism and immorality were the effects of the Reformation—requires the same answer that that person would require who should say, that darkness and cold were the effects of the rising of the sun.

112. There are many things which you notice in your “History” which, be they true or false, have nothing to do with the Reformation,—such is the act passed in 1528. Many were the evil things done by Henry VIII., but they only prove what a monster the holy, infallible, and *Apostate Church* had brought forth in this man, the Pope’s “*most dear son*.”* This holy Church was his mother; the Pope, equally holy, was his father. I can scarce withhold applying the following lines to him, which the spirit of prophecy might have dictated for him before his birth:—

“From the dregs of Popery
Shall a royal monster start;
He shall drink his mother’s blood,
He shall eat his father’s heart.”

In the latter part of this paragraph you gravely inform your readers, on the authority of *Sir Richard Baker*, “that Queen Jane Seymour, in 1537, brought Henry a son, who was afterwards king, under the title of Edward IV.; but that the mother died in child-birth, and had her body ripped up to preserve the child”! In this short extract there are three things to notice:—*first*, a gross calumny on the Reformation; *secondly*, a falsehood stated on your own authority; and *thirdly*, another falsehood on the authority of *Sir Richard Baker*. First, *if* what you have stated *had been true*, the Reformation could not have been the cause of it, not even if Henry VIII. had been a Protestant, which he was not,—having lived a Papist, and died in the bosom of the *Apostate Church*, and having left a considerable sum to the priests, to have his soul prayed out of purgatory—where, by the way, it never went. Secondly, you assert that *Queen Jane* died in child-birth. Now, there is a letter in the Cotton Library, written by herself to the council, giving

* See paragraph 105.—This is the Pope’s language to him.

them an account of her happy delivery. Thirdly, as to *Sir Richard Baker's* story, it is one of *Sanders'* kind, if not one of his forging, and is utterly false, for she did not die until twelve days after her delivery; and, besides this, there is a certificate in the above-cited library, from her physicians and attendants, of the state of her health a few days before her death, which makes no mention of the circumstance of the opening the body;* so that there can be no doubt that the whole is a malicious calumny, invented and propagated by *Sanders*, the jesuit, and other inveterate enemies of the Reformation, and copied by some Protestant writers without due examination. *Sir Richard Baker's* Chronicle, from which you seem to have taken this precious fragment, is too well known to be relied upon.

113. Out of thine own mouth will I condemn thee. Popery, you say, "is a salutary thing," "it is the only check on despotic power." What would you say—what would your *Register* contain, if his majesty GEORGE IV. were to enact with his parliament, in the present year 1826, that he should be enabled, by letters patent, or by his last will, *to give the crown to whomsoever he pleased?* And, in addition to this, suppose it was to be further enacted, that, except in cases of mere private right, *the king's proclamations should be of the same force as acts of parliament!* Why, Protestants, and even yourself, would turn pale at such acts, were it possible they could be passed in this kingdom under a Protestant king,—and yet, mind, these very acts were passed *in the reign of a Popish king, and by a Popish Parliament!*

114. Are you not ashamed to mention MAGNA CHARTA, when you know that the circumstances which led to it are an everlasting disgrace to the Pope of Rome? The bold peers of England, in obtaining this charter, achieved a memorable victory over the usurping Pope of Rome, who had conspired with the base JOHN to enslave the whole land. This is the kind of liberty the popes of Rome would always bestow! and yet you can say, "his supremacy is the only check to despotic power," and that "this supremacy is a most salutary thing"! I would ask you, or any man in his sound senses, whether Great Britain is not happier and freer now, and its crown more honourable, than they were in the time

* These letters have been published by *Fuller* and *Herne*.—See TINDAL.

of King *John*, who was forced to yield both to the Pope and his successors? Your Popish king *Henry* was indeed bad enough, but he would have been much worse, had it not been for *Cranmer*, who often turned his mind to better thoughts.

115. The execution of the *Countess of Salisbury* affords another instance of the sanguinary disposition of the Popish king, as well as of the powerlessness and obsequiousness of his parliament. She died a victim to Henry's private revenge; yet he made others partake of his crime. It appears, however, she was not quite innocent; but if the Reformation is to be charged with this murder, it may also be charged with that of *Abel*.

116. Here you make a digression, in order that you may have an opportunity to attack *Hume*, the most elegant and philosophical historian of England. You bring two charges against him; first, that he is a Scotchman; second, that he has done all he could to malign the Catholic religion. Now, he is guilty of the first, but not of the second charge. But Scotchman as he was, he was not therefore morally disqualified to write an history of England; the work itself has proved the contrary, at least in the estimation of all who are capable of judging on the subject. But before such an historian as *Hume* you ought to hide your diminished head; your ignorance of both general and particular history, your strong passions and prejudices, your inability to restrain them, your inconsistency with yourself, and your changeableness of principle and opinion, make it totally impossible for you either to write or to judge any history. You are as competent to this task as an ant, seated upon a mole-hill, would be to take an extensive survey of the surrounding country; and you are as qualified to criticise as such a creature would be to pronounce on maps of the country taken by accurate and qualified persons.* And yet, on

* These remarks on the talent and capacity of Cobbett, are not the offspring of sudden excitement, but the expression of the honest convictions of the writer's mind. Much as Cobbett has been extolled for his talent, an impartial estimate would class him with writers of only third or fourth-rate general talent. The following passage, from one of the best judges of talent in the kingdom, expresses my opinion of this man as a writer. "He," speaking of Cobbett, "is a popular declaimer, not a philosopher; a firebrand, not a luminary. He emits fire and smoke in abundance, like a volcano, but the whole effect is to desolate, not to enlighten. His principal artifice consists in the exhibition of a few specious and bold generalities, which he illustrates and confirms by a few prominent facts, culled for his purpose, without the slightest attempt at that patient induction and inquiry

certain points, you can think, and judge, and write well; such, for instance, as require no great reach of thought, and no depth of reasoning. You are like a man who can see near objects clearly, but distant ones indistinctly. Leave off, then, meddling with things too high for you, and confine your attention to *turnpike-roads, stock-jobbers, banking companies, public peculators, downy doctors of the Church, &c. &c.* Your second charge against *Hume* is false; for about the *Catholic religion*, properly and strictly speaking, he says nothing; but against the religion of the *Apostate Church* of Rome he says much, and much to the purpose. Nothing can be conceived a more fit subject of remark for an historian, than the superstition, pride, avarice, impiety, and hypocrisy of the *Apostate Church*, both in its head, clergy, and laity, these vices are so blended and interwoven with the actors in the history of England, that he could not write it without exposing them; but as censuring and exposing the absurdities and vices of the *Apostate Church* and its members, is not maligning the *Catholic religion*, your second charge is false.

117. *Hume* is right in his opinion respecting the state of the people in the reign of Henry VIII. He has traced, with admirable judgment and skill, the progress of liberty in England, from its earliest dawn, through all its gradations and through all its struggles; and if you cannot see that the people enjoyed little or no political liberty in that reign, you must remain blind. It is abundantly plain that the people had not then began to feel and to know their own importance, and their proper situation in the body politic.

118. Here is nothing but a false promise and idle repetition.

119. This paragraph has been answered at large in the 55th of this little work; to it I refer the reader.

120. You have prematurely entered upon a subject of which you are unable to write properly, though you have written much about it—namely,

which alone lead to solid and useful results. Shrewd, intemperate, presumptuous, careless of the truth of his representations, and indifferent to their consequences, provided they make an impression, he is well qualified, it must be confessed, by his faults no less than by his talents, by his inflammatory style and incendiary spirit, for the office he assumes, to scatter delusion, to excite insurrection—the Polyphemus of the Mob, ‘the one-eyed monarch of the blind.’”

the origin and operation of the poor-rates. You seem to suppose that these originated necessarily through the suppression of monasteries; but as this, like other dogmas of your own, is unsupported by proof or reason, it may be left to sink into the contempt it deserves.

121. I have fresh in my recollection what you wrote, in your *Register* of the 13th January, 1821, among other things respecting the *monks* and *friars*, you said, “The *monks* and *friars* had but *one single object in view*—namely, that of living well upon the labour of others : this was with them the law and the gospel.”

122. Here there is something like sense. You confess that the celibacy of priests involves in it a great moral question; I think so too; and if you would only stand true, and try the question fairly, without shuffling or flinching, I could soon convince you that the vow of celibacy which a man is compelled to make before he can be a priest, or monk, or friar, is an unscriptural, an unnatural, and an impious thing.

123. In this paragraph, by using the word “*unnatural*” in a peculiar sense, you have retreated into such a sink of filthiness that all your antagonists will be deterred from following you; in this filth, which so well becomes you, I will leave you, after reminding you and your readers, that the kind of crime alluded to was practised in monasteries previous to their suppression; that even Popes themselves have stood charged with it; and that in Italy.⁴¹ the very seat of the Beast, it is by no means that rare thing that it is in England; there it is no exotic, but the natural growth of the country—there it is at home. The proper sense in which it is unnatural to *compel* men and women to live in the unmarried state is, that God himself having instituted marriage, as suitable and natural to man, even before his fall, it must ever continue to be so until He is pleased to alter the nature He has given him.

But, say you, “the Catholic Church compels no one to make such vow.” This is most contemptible trifling. If it will admit no one to be a *priest*, *monk*, *friar*, or *nun*, who rejects such a vow, there would be no *priests*, *monks*, *friars*, or *nuns* if all rejected it; and where there are no *priests* there can be no *Apostate Church*. If, therefore, she be a church which hath power to make her own *priests*, and he must not be one of her *priests* who will not make such a vow, she forbids every candidate for

holy orders to marry, which is the same thing, in effect, as compelling them to take the vow of celibacy. "*Saint Paul*," you say, in the next place, "strongly recommends to all Christian teachers an unmarried life. You err, William, not knowing the Scriptures, though you quote them. The place of Scripture to which you ought to have pointed, if you knew where to find it, is in Cor. vii. 7. "For I would that all men were even as I myself;" but he does not, in this place, nor in any other of his writings, recommend Christian teachers an unmarried life. He is here evidently addressing the Church, and wished that they were all like himself, unmarried; but this was in reference to the *necessities* of the Church, or what he calls, in v. 26 of this chapter, "the present distress;" for it never could be his wish that marriage should cease among men, and that human beings should no longer be propagated upon the earth; nor could he wish that the Church of Christ should always be composed of *single persons*; this would have been equally absurd."—*Dr. Clark*. So we see that Christian teachers are not even mentioned here, and therefore it is false that St. Paul recommends them an unmarried life. But you, taking it for fact, blunder on, saying, "the Church has founded a *rule* on this recommendation." The Apostate Church has indeed made many *rules*, and on as slight a foundation, but what are they good for? and on whom are they binding? Even her own clergy evade it, for as the French wittily say, "they have a *rule* not to marry, and a *custom* not to live chaste;" and truly, of this rule it may be said, that God is more honoured in its breach than in its observance.

But, to return to the examination of your blunders:—After having asserted falsely, that St. Paul strongly recommended *all* Christian teachers an unmarried life, and that the Church has founded a *rule* on it, you say—and that, too, for the *same reason* that the recommendation was given—namely, that those who have flocks to watch over should have as few as possible of other cares, &c. Now, it has been shown, that not to Christian teachers, but to the Church this advice was given,—and not for the reason you assign, but because of the *present distress*. Thus, through not understanding the subject, your ideas are confused. The plain truth is, that the Scriptures nowhere forbid either the married or the single life of Christian teachers, though the *Apostate Church* does. And, in reply to that empty remark of yours, that a priest who has a family, will think more about it than about his flock, you ought to have remembered the apostles and first fathers were married, and yet they

cared not the less for the flock on that account: but if a priest having a family is an hindrance to his sacred calling, what must the government of a city, a province, or a commonwealth be? and yet the Popish bishops—those very men who cannot conscientiously have a wife, because she might prove an impediment to him—can grasp after and fight for temporalities, the retaining and governing of which must abstract their hearts more from the duties of their sacred office, than the domestic care of one family.

I shall now remark two things on the story you have introduced, for the sake of effect. *First*, on its truth. You are not worthy to be believed, because truth with you is not sacred; and Dr. Milner is so great a bigot, that when he writes on themes connected with Popery, though he may believe what he himself writes, others may be excused for not believing through his eyes, and especially in this case, when he says, “the answer *I understand to have been this*,” &c. But, *secondly*, be this story true or false, it fails to prove that the celibacy of Priests is either scriptural or reasonable. Can one instance, or an hundred instances, of failure of duty in married clergymen, prove that the celibacy of Popish Priests is right? What, then, will 10,000 instances of the brothelry and licentiousness of unmarried Priests prove? I could furnish some of the most striking facts of history of the debauchery and impurity of the Priesthood of Rome; but these I know would not directly prove that their celibacy was unscriptural. Take the following instances from many thousands which might be selected. Pope John XIII. was such a monster of men, yea, of Popes, that he committed incest with two of his own sisters, deflowered virgins, and even lay with Stephana, his father’s concubine; indeed it has been proved that many of the Popes of the *Apostate Church followed their fathers* into the pontifical chair. Even Popish writers have complained that the Nunneries were scandalized with sacrilegious incontinencies, through the lusts of the Priests.—*Bishop Hall*. Pope John XII. lived in public adultery with the matrons of Rome, his palace was turned into a school for prostitution, and his rapes of virgins and widows deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor.—*Gibbon’s Decline and Fall*, chap. 49. John XXIII. was the most profligate of mankind: he was charged with piracy, murder, rape, incest, and sodomy, and subscribed his own condemnation.—Chap. 70. Pope Alexander VI., in addition to his insatiable lust, added this singular instance of profaneness

to his many vices, that in a picture which he caused to be painted for him, the beautiful *Julia Farnese* is represented in the character of the *Virgin Mary*, whilst Alexander himself appears in the same picture, as supreme Pontiff, paying to her the tribute of his adoration.—*Roscoe's Life of Leo X.*

These are only specimens ; time would fail me to relate all the *individual* crimes of this nature committed by Cardinals, Bishops, Priests, Monks, and all others who have taken solemn vows of celibacy. I shall, therefore, now give some idea of celibacy in the *mass*.

Hulme, in the reign of King John, says, "After the canons which established the celibacy of the clergy were, by the zealous endeavours of Archbishop Anselm, more vigorously executed in England, the ecclesiastics gave, almost universally and avowedly, into the use of concubinage ; and the Court of Rome, which had no interest in prohibiting this practice, made very slight opposition to it. The custom was become so prevalent, that, in some cantons of Switzerland, before the Reformation, the laws not only permitted, but, to avoid scandal, enjoined the use of concubines to the younger clergy ; and it was usual every where for Priests to apply to the ordinary, and obtain from him a formal liberty for this indulgence. The Bishop commonly took care to prevent the practice from degenerating into licentiousness ; he confined the Priest to the use of one woman, required him to be constant to her bed, obliged him to provide for her subsistence and that of her children ; and though the offspring was, in the eye of the law, deemed illegitimate, this commerce was really a kind of inferior marriage, such as is still practised in Germany among the nobles ; and may be regarded by the candid as *an appeal from the tyranny of civil and ecclesiastical institutions*, to the more virtuous and more unerring laws of nature."—*Hist. Conc. Trid.*, lib. 1. Again, "Nothing," says Voltaire, "was more common than for Priests to bring up their children publicly, after the example of Alexander VI. We have still the will of Croui, Bishop of Cambray, wherein he leaves several legacies to his children, and reserves a sum "*for the bastards, which he hopes that God will be so gracious as to give him, in case he recovers from his illness.*" Those are the very words of the will. Pope Pius II. had long before observed, "That for very strong reasons, the Clergy were forbidden to marry, but that for much stronger reasons it seemed necessary to allow them that privilege."

In several parts of Germany the people obliged the Curates of parishes to

have concubines, to the end that married women might be less exposed to danger. We are not without instances, in modern times, of solemnly-vowing priests indulging the same propensities as those of more ancient times, and thus furnishing proof that this doctrine of the Apostate Church is a doctrine of devils, and fraught with uncleanness. I shall refer the reader to an instance which lately took place in Ireland, and which is too long and too disgusting to be related here.* (See also on page 114, a note in this little work.) But all these instances, as I have said before, do not prove the doctrine of the single lives of Priests to be unscriptural; yet the doctrine is directly opposed by Scripture. For the *Scripture saith, A bishop may be the husband of one wife*; the *Apostate Church* says, "A Bishop may not be the husband of any wife at all." The *Scripture says, to avoid fornication, let every man have his wife*. The *Apostate Church of Rome* says, "Some order of men shall not have a wife, though to avoid fornication." The *Scripture says, Marriage is honourable amongst all men*; the *Apostate Church* says, "Marriage is dishonourable to some." Let now that *Apostate Church*, in her Pope, Cardinals, Bishops, and Priests, and all those who abet this doctrine, consider these passages of Holy Writ; let her remember that the High Priest, and all the other Priests under the Mosaic dispensation, were permitted to marry; that Christ, the King and Lawgiver of his own Church never forbid it; that Prophets, Apostles, Primitive Fathers, Bishops, Martyrs, and Confessors were married. Let her consider that it was not forbidden until the Church lost her purity and her brightness; that it opened the flood-gates of licentiousness to the Clergy, and tended more than any thing else to degrade the holy office of a teacher of religion, and that fornications, adulteries, murders, infanticides, incests, rapes, and unnatural crimes, have been the fruits of this doctrine, not of the Scriptures, but of the *Apostate Church of Rome*.

I take this opportunity solemnly to warn every Papist into whose hands these remarks may fall, as he values his salvation, and as he hopes to see and taste the blessedness of eternal life, to withdraw himself from the communion of the Church of Rome.

⁴¹ My mind is exceedingly pained to be compelled to travel even in

* The account to which I allude is contained in the *Dublin Evening Mail*, Feb. 3, 1826. The reader will there find stated all that the *Roman Catholic Bishop of Derry* has to plead in defence and in extenuation of this venial offence.

the environs of this ground which scents of the ancient judgment of just Heaven ; but it is past endurance that this unreasonable man should tax Protestants with the very vices for which Protestantism is the only cure. Despising and opposing, as the *Apostate Church of Rome* does, the wise and holy ordinances of God, what wonder if God should give up her sons to a "reprobate mind." (Rom i. 25 to 30.) And what wonder, if the seat of the Beast—Italy—should be rifest in the worst of crimes ? But where God's ordinances are regarded ; where woman is honoured with due respect, as the last best gift of heaven ; where she moves in her proper sphere in society, as man's companion and solace ;—there, and there only, does man attain to the perfection of his social and intellectual nature. Let the Apostacy presume to make differences where God and nature has made none, and to deny marriage to some men, when God has permitted it to all ; we Protestants spurn with contempt her self-created authority, and bend our understandings *only* to the *Word of God*—the sure word of prophecy—and not to the cunningly devised fables of a fallen, withering, degraded remnant of the *Apostate Church*. With Montgomery I say,

Go, find a land where female grace
Is honoured by no gallant race,
And man's dominion deems it vile
To bend beneath a woman's smile ;
But tramples with a brute delight
On menal rank and moral right—
How darkly do her people sink !
How meanly act, how basely think !
No loftiness that clime reveals,
No purity that spirit feels ;
Corruption cankers law and throne,
The language breathes a dungeon tone.
And seldom there hath Virtue smiled,
But withered, weakened, and defiled ;
It moulders on from age to age,
The scorn of hero, bard, and sage ;
And seems on glorious earth to be
The plague-spot of her infamy !

⁴² How impudent, impious, and insulting to the Majesty of Heaven is the *Apostate Church of Rome* ! How dare she assert, as she does, contradicting und blaspheming, that marriage is *not* honourable in *all*, in the face of such passages of scripture as Hebrews xiii. 4—" *Marriage is honourable in all*"—and 1 Corinthians ix. 5. The advocates of the *Apostacy* cannot get over such passages of scripture, without the most barefaced perversion and the most contemptible sophistry. Take the following honest interpretation of 1 Corinthians ix. 5, from one of the most industrious Biblical scholars of the present age, and whose works are invaluable.

" Having vindicated his apostolic character and mission, and proved his right to have the necessities of life supplied to him, if he had demanded them of those among whom he had laboured gratuitously, he says—*"Have we not power (authority or right) to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas?"* When the apostle speaks of his right to take with him a sister, a wife, he means, *first*, that he and all the other apostles, and, consequently, all

ministers of the gospel, had a RIGHT to marry; for it appears that James and Jude, who were *the brethren*, or kinsmen, *of the Lord*, were married; and we have infallible evidence that Peter, surnamed Cephas, was a married man; Matthew viii. 14. And, *secondly*, we find that their wives were persons of the same faith, for less can never be implied in the word *sister*.

"It is further worthy of notice, that Clement of Alexandria has particularly remarked, that the apostles carried their *wives* about with them, 'not as wives, but as SISTERS, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might, *without reprehension or evil suspicion*, enter the apartments of the women.' And in giving his finished picture of a perfect Christian, he says—'He eats and drinks and MARRIES, having the APOSTLES for his EXAMPLES.

"Clement was one of the most learned Greek writers in the close of the second century."—*Horne's Introduction to the study of the Holy Scriptures*.

124. The subject of the celibacy of priests having been disposed of in the preceding paragraph, I might pass over the next five, because they contain irrelevant matter,—such as the retailing *small beer*, Lord Henry Stewart's being once relieved at Holy Cross Hospital, *Malthus's* moral restraint, &c. If celibacy has been proved to be wrong, then all this far-fetched illustration cannot prove it right. How preposterous it is of you to say, that if *William of Wykham** had been a married man, the parsons would not now have had a *college* at *Winchester*, &c.! Who but yourself does not see that those foundations proceeded not from his being a married man, nor an unmarried man, but from his being a good man and a public-spirited man? He might have been an unmarried man, had he been a dignitary of the *reformed Church of England* now; for that church compels no clergyman to marry, but wisely leaves him, as God has been pleased to leave him, to his voluntary choice in this matter. The black case you have made out, of £20,000 per annum having been possessed by ten persons, through favour, is bad enough, *if it be true*; but it had better be thus disposed of, than lavished on the whores, concubines, and bastards of the solemnly-vowing virgin priests.

* "As learning revived, great men grew fond of founding colleges and house of learning, and partly endowed them with lands given originally to the maintenance of monks. About A. D. 1390, William of Wickham, bishop of Winchester, by the leave of the then pope and king, bought the alien priories of Hornchurch and Writtle, in Essex, and settled them on his new college at Oxford; and, after the suppression of alien priories, Takely in Essex, and Hamele in Hampshire, were settled upon this college, and Andover was settled upon his college at Winchester."—*Tanner's Notitia*.

125. I have already observed that the hospitality of monasteries was one of the bright spots in their history, and I think it is almost the only redeeming feature of Popish times: but here lay the excellency of the Protestant Reformation, that it discriminated between the precious and the vile; it kept the good, and threw the bad away. It was so with hospitals and other great charitable foundations. Monasteries were destroyed because they were not only useless, but pernicious; yet hospitals and all really useful foundations were retained. You know that there is not a town of any size in England, but is thronged with noble charitable institutions. In this respect, as well as in all others, Protestant times very much surpass Popish times. *Saint Cross* may have become an obsolete charity, or it may be now perverted, but a thousand other charities, better than *Saint Cross*, have arisen in its stead, which now shine in their meridian splendour, like the sun, while *Saint Cross* and the Popish charities, like the stars of night, have set for ever.*

126. There is nothing here to be replied to. You inform us, with a view to cast contempt on modern times, that the Bishop of Winchester is a promoter of education and scriptural knowledge, and that he is vice-president of a society, the object of which is to inculcate industry and economy among the labouring poor, that they may not be under the necessity of begging in times of misfortune or sickness. If such societies had been instituted in the *dark ages*, it had been much better for the people of England, than to have had amongst them those societies of monks and friars, whose practice it was to say prayers to dead men—such as SAINT SWITHIN, and to teach the people to do the same. For your own edification, as well as for that of the reader, I will give you a sample of such prayers; it is a prayer to SAINT GEORGE, the great champion of England, and is taken out of a Popish prayer-book, called *Horæ sec.*

* In an appendix to this work may be seen three lists of Protestant institutions. 1. For the promotion of education. 2. The relief of the poor. And, 3. For the maintenance and propagation of the Christian religion, with the amount of the annual subscriptions and donations of each. This account will demonstrate that Protestants as far excel Papists in the extent of their *good works*, as they do in the purity of their faith. From this it will appear, that Cobbett and the Papists will have no pretence to upbraid us, (as Dr. Stillingfleet says) “that error and superstition could make men more zealous of good works than the doctrine of the true religion; and that our adversaries of *Rome* may be convinced, that our piety is as generous and as charitable as theirs, but would not be so arrogant and presumptuous, and that while we disclaim merit, yet we do most steadfastly believe the obligation and necessity of *good works*.—*Reasons for contributing to the Building of Saint Paul’s, London, (in 1686,) by Dr. Stillingfleet.*

us. Sarum, published in Paris, 1555. It is thus translated out of Latin by Dr. Heylin :—

“George, holy martyr, praise and fame
Attend upon thy glorious name ;
Advanced to knightly dignity,
The daughter of a king by thee,
(As she was making grievous moan,
By a fierce dragon, all alone)
Was freed from death. *We thee intreat,*
That we in heaven may have a seat.
And being washed from every stain,
May there, with all the faithful, reign ;
That we, with thee, together may
Sing gladly many a sacred lay,
The gracious throne of Christ before,
To whom be praise for evermore.

“Pray for us, *Saint George*, the Soldier of Christ,

“That our enemies, visible and invisible, may be very weak in opposing us.”

127. I thought you had quite done with the celibacy of the clergy ; but, as you have touched it again, I will exhibit another cluster or two of this “vine of Sodom, which grows in the fields of Gomorrah, whose grapes are gall, and whose clusters are bitter.”—Deuteronomy xxxii. 32. It is not reasonable to expect good fruit from a corrupt tree, or to look for purity from such a *STY* as is that institution which blasphemously styles itself, “The true Church of Christ.” *Matthew Paris* relates (ad an. 1251, p. 819) that when Pope Innocent IV. was taking his leave of *Lyons* in *France*, *Cardinal Hugo* made a farewell sermon ; wherein, after he had saluted the town in the name of the Pope and his whole court, he added this speech,—“Friends, we have brought much profit, and done an act of great charity to this city ; for, when we first came hither, we found *three* or *four* brothel-houses, and now, at our departure we leave only one ; but that *one* extends itself all along, from the eastern to the western gate of the city.” Again, *Sleiden* informs us (*Comment. lib. 4.*) that *Cardinal Campegius* declared that it was a greater sin for priests to marry, than to keep many whores. William Cobbett, I believe that thou hast so much virtue yet remaining in thee that thou wouldst blush, if all the vile deeds were told thee which are done in the APOSTATE CHURCH. Be advised, before you write again in favour of the APOSTACY, to read *Sleiden. Comment. lib. 21, page 652*, and learn what *Johannes à Casa*, the Pope’s legate and archbishop of Beneventum, did. This unholy vow of celibacy, which leads to such direful crimes against God and nature, is one of the many “damnable doctrines” which Popery brought in and set up as the

commands of Christ: and *still* she wears *this* brand-mark upon her impious forehead,—

“FORBIDDING TO MARRY.”⁴³—1 Timothy, iv. 3.

What you say about parson MALTHUS has so little to do with the subject under consideration, that it may be dismissed with only one remark, that is, that there are some foolish people in the world yet remaining, who, like *Cobbett* and *Malthus*, would enforce celibacy by law; *you* on the clergy, and *he* on the laity; but the parliament and people of England have more sense than to be duped again with such folly.

⁴³ I shall, by this note, finally close the subject of the celibacy of the clergy. This forbidding marriage to the Popish clergy, is so vile a thing, that the doctors of their Church, as they call it, foresaw that it must necessarily lead the priests into “*carnal sin*.” Therefore, some of these doctors have written a great many disgusting and indelicate rules, to meet such very likely cases. Among many that might be selected, there is one in the 6th vol. pp. 291, 2, of the immoral *Theology* of *Peter Dens*. It is, “On the Absolution of an Accomplice,” that is, how, and who, is to give absolution to a woman with whom the priest has committed carnal sin. “Let it be observed,” says this Popish divine, “that except in case of danger of death, no confessor (*i. e.* priest), though he may otherwise have power of absolving from reserved cases, may or can absolve his accomplice, (*i. e.* the woman with whom he has committed carnal sin), in any external, mortal sin against chastity, committed by an accomplice with the confessor himself.”

“Take note, that since the restriction is made to carnal sins, the confessor will be able to give valid absolution to his accomplice (the person he has seduced) in other sins, namely, in theft, in homicide,” &c.

Thus, the seduction of females, in the confessional, does not subject the priest to any pain or penalty, for he is a choice, spiritual, and privileged being; and such cases are winked at by the *Apostate Church*, so long as they can be, without open scandal.—“The tree is known by its fruits.”

Dens tells us that the above “issued from the Most Illustrious Lord Creuson, Archbishop of the diocese of Mechlin, and was extended by the Supreme Pontiff Benedict XIV., to the whole Church, in the constitution called *Sacramentum Pœnitentiæ*, or *Sacrament of Penance*, on the first day of June, 1741. But it must surely be admitted, there was some necessity for this decree, or it never would have been made. It necessarily leads to no very favourable opinion of the morality of the Belgian priests. The distemper must have raged furiously, and made great havoc in the fold, before the Archbishop so stigmatised the venerable clergy of his archdiocese. The moral atmosphere must have been strongly infected with sacerdotal miasma, before the Archbishop attempted to apply his healing hand to rescue the soft and the tender from the unholy fire with which they were so often smitten. We know enough of the clergy

to affirm, that the Archbishop would not have been the first to scandalize his reverend brethren. However, this decree is an admission on the part of Dens, who records it, of the Archbishop, who framed it, and of the Pope himself, who extended it to the whole Church, that *women have been seduced in the Confessional*. What was done then, may be done now : men and women are still the same, with the same passions, and the same desires. But this provides a remedy against the disease. It provides, indeed—What, think you?—that the seducer, except in case of danger of death, absolve not his victim, but send her to *any* other priest, who is fully empowered to absolve the fallen creature from her guilt (if indeed the guilt be her's), even without the necessity of sending her to his superior for a ticket of absolution. *She has but to change her confessor*. (Is it ever done?) Such *is* the remedy!—such the pontifical specific for the unholy contagion!!!

“Nor is the unholy seducer himself sent to his superior, but in every possible way screened from merited infamy; he is, in fact, encouraged in his virtuous career. *Macte virtute puer; sic itur astra*. Father John can absolve Father Tom's chère amiè, and Father Tom can do as much in turn for Father John; and then, at their next meeting, they can both kneel down and alternately absolve each other.

“Such, and such only, is the extent and power of the check put by an Archbishop and a Pope to the seduction of women in the confessional.”

The above pointed and sensible remarks are taken from a small tract, printed in Dublin, entitled, “*Extracts from Peter Dens, on the nature of Confession, and the obligation of the Seal.*”

128. You pretend here, that you have now settled this question respecting the celibacy of the clergy. If you really have persuaded yourself that you have proved it to be a good thing, I pity the weakness of your mind; but be assured, that there are few “sensible and judicious Englishmen” who have been imposed upon by your mis-statements and calumnies; but your impudence is only equalled by your vanity. You are like an ignorant declaimer, who should undertake to prove the superior advantages of the old method of making books by pen-and-ink copies, over the present type-and-press method; and who, after having disgusted his audience for an hour with an impertinent speech, should, with unblushing confidence, address them as follows:—

“Thus, then, my friends, we have, I think, settled this great question; and, after all that we have, during our whole lives, heard against the old method of book-making by pen and ink, we find, whether we look at this plan in regard to its *correctness*, its *expedition*, or its *cheapness*, we find it is founded in wisdom and in the deepest experience, and that its being superseded and abolished by the type-and-press method is *a thing to be deeply deplored*”!!!

129. We are now about to enter fully upon the subject of the dissolution of the monasteries in England—an event at which every Briton may rejoice. But, before I do enter upon it, I wish the reader to look back to paragraphs 56, 57, 58, and 59, where he will find an account of the nature, origin, and tendency of these monastic establishments. I also beg particular attention to the following general observations, which the reader should remember while he is reading the account which is to follow.

I. Most, if not all, the monasteries in England were founded on some superstitious or antichristian principles—such as, to atone for the sins of the founder, or to procure prayers to be said, by the monks, for the bringing of his soul out of purgatory.*

II. Those institutions, wherever they existed, or may now exist, owe their very being to the corruption of the Christian religion.

III. Immoralities were not new things, discovered for the first time at their dissolution, but they had existed in them for centuries before that time.†

IV. Observe, that the Pope himself dissolved *twenty-one* monasteries in 1524, besides *ten* more in 1528.‡

V. That a Popish king and Popish parliament dissolved these places by law, long before Protestantism was established by law in this country.§

* Only one instance, out of hundreds, can be here given:—Offa, one of the most famous kings who reigned in England during the Heptarchy, having treacherously murdered Ethelbert, king of the East-Angles, took a journey to Rome, in 794, to obtain a pardon from the Pope. On his return he built a fine church and a stately monastery at Verulam, now St. Alban's. Offa was also very munificent to the church of Hereford, where the body of the king of East-Anglia lay buried, *that prayers might be incessantly made for the murdered and the murderer.*—*Rapin's England*, vol. i. p. 44. It had been happy for the world had this been the only instance.

† Dr. Lingard touches this subject in the most delicate manner. Speaking of the virtue of the Saxon nuns in the highest terms of commendation, he adds, "The monastery of Coldingham alone forms an exception. The virtue of some among its inhabitants was more ambiguous: and an accidental fire, which was ascribed to the vengeance of heaven, confirmed the suspicions of their contemporaries, and has transmitted to posterity the knowledge of their dishonour."—*Anglo-Saxon Church*, vol. i. p. 175.

‡ Bishop Tanner gives a list of the names of the monasteries that were dissolved by a bull of Pope Clement VII., A. D. 1524, and granted by Henry VIII. to Cardinal Wolsey, Archbishop of York, towards the erecting of two colleges, one at Ipswich, and the other at Oxford.—Page 286.

§ I must beg the reader's pardon for troubling him so often with proofs: my view in this is, to show most clearly—not by bare assertion, but by undoubted authorities—the folly and wickedness of Cobbett's railings against the Reformation. The Rev. John Tanner—not Bishop Tanner—whom Cobbett has mistaken for the bishop, says, "The dissolution of these houses was an act, not of the Church, but

VI. That these acts were confirmed by others of the same communion—as, for instance, “When Queen Mary came to the crown, the (Catholic) nobility and gentry would by no means part with what they called their own estates, and therefore would not consent to the repealing all those statutes, articles, and provisions made against the see apostolic of Rome since the twentieth year of the reign of Henry VIII.”—*Kennett*, p. 141.

VII. The suppression of these monasteries was the disbanding of the Pope’s standing army in England; and he has not been able to quarter another upon us since that time.

Now, if these truths be kept in view, we shall find that the dissolution of monasteries was not that dreadful thing that poor *Cobbett* would make us think it was.

130. *Hume* is quite correct in his judgment on the character and doings of the monks; and yet, not a tenth part of their iniquity has ever come to light. You might have spared yourself the trouble of remarking on *Hume’s* language, and of calling him a *great fat fellow*, since neither of these prove that the people of England have been degraded by the Reformation; but it leads one to infer, that you are ready to sheath your pen for lack of argument.

131. In the next paragraph I shall speak of *Bishop Tanner* and his work. In the mean time, if you think that the monks were treated with too much severity, when they were expelled the monasteries, you must settle that matter with your Popish friends, who turned them out.* You

of the State, prior to the Reformation, by a king and parliament of the Roman Catholic communion in almost all points, except the supremacy.”—Preface.

I will give another authority to prove the same point, from *Kennett on Impropriations*, p. 128:—“If these and the like proceedings (the dissolution of monasteries) be objected to, as any reproach to our Reformation, it must be remembered that the Reformation was hardly yet begun. The king and a great majority of the two houses were still zealous for the doctrines of Popery, and established the most absurd articles of it.”

* It is worthy of particular notice, that the great almighty Ruler and Judge of the world often makes wickedness to punish itself. This holds true both of individuals and of communities. The destruction of the monasteries in England is an instance of the latter. For more than 700 years the land had been spell-bound by the superstitions and follies of the monks; yet, in the space of a few years, this mighty fabric was overturned by *Henry VIII.*, who was nurtured in the heart of the Apostacy. In this fact every devout Christian will see the fulfilment of the word of God, in Rev. xvii. 16.—The “horns,”—that is, the kings who *once supported the Beast*—that is, the Antichrist of Rome, as *King Henry VIII.* had done, by his sword and by his pen,—“these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God

are well pleased to brand *Hume* as an avowed enemy of the *Christian religion*: pray did you ever think what it was that made *Hume* such? If you had thought, and thought correctly about it, you would have found that it was the *Apostate Church of Rome* that was the occasion of his becoming an enemy to the *Christian religion*. If the religion of this *Apostate Church*, as you affirm, was the *only religion* in the world for *fourteen hundred years*, and if this debasing and Satanic system was set up as the *Christian religion*, who can wonder that *Hume*, or any other sensible man, should reject such a cheat with indignation? *Pharisees*, *hypocrites*, and *infidels* are the natural offspring of Popery, all of which are brought forth in the stagnant marshes of its baneful superstition.

132. We come now to the passage from BISHOP TANNER, upon which you lay so much stress, and which, you say, contradicts HUME, and decides the question in favour of monasteries. Now, *this passage is not contained* in BISHOP TANNER'S work, which you have referred to, nor in any other of his works. His original work on monasteries, published in 1695, is now before me, with the Bishop's own preface, but the passage which you quote in paragraph 133 *is not to be found in it from one end to the other*. You have mistaken your author, or, as I suppose, you have confounded together two writers of the same name. The preface from which you quote was not written by BISHOP TANNER, who was Bishop of St. Asaph, in the reign of George the Second, but by *John Tanner*, M. A., Vicar of Lowestoft, in Suffolk, who republished the BISHOP'S book, in 1744, with many additions, and a large preface of his own. From an edition of *this work*, printed at Cambridge, in 1787, I present you and the reader with the following passage:—"I have now," says *John Tanner*, M. A., "only to give some account of this work, and the part I have in it. THE AUTHOR (that is, BISHOP TANNER), by writing upon this subject, *did not intend either to recommend a monastic state, or to lament the loss of it*, but only, for the sake of all lovers of antiquities, to give a short view and account of those houses which once made so great a figure in this kingdom."—*Preface*,

bath put in their hearts to fulfil his will," &c. Thus, *He*, in whose hand are the hearts of the kings of the earth, and who can turn them as the rivers of water, raised up and used this *Popish king* to strike two deadly blows at Popery in England—one at the *Pope's supremacy*, the other at the monasteries, which were the *strongholds* of Popery in the land, and without the utter extermination of which Popery could not have been put down.

p. xxvi. In this passage you will see, *first*, that you have not quoted BISHOP TANNER'S own writing, and *secondly*, that the *Bishop* was not quite so favourable to monasteries as you have supposed.

133. How credulous are you, William, when you want to deceive yourself and others ! How incredulous, when any facts are forced upon your attention which make against your favourite object ! You are the most miserably superficial writer of history that ever undertook such a task. With such abundant materials before you, a respectable history ought to have been produced ; but you have no more inclination to go to the bottom of your subject, than a boy, who is swimming by the help of bladders, has to dive to the bottom of the pool upon which he is floating. You know so little of the subject upon which you have undertaken to write, and you have so little care about the truth, that you pervert or disfigure every historical fact connected with it. If you had been honest in your inquiries after historical truth, you would have perceived at once that the author which you quote in this paragraph (and which I have proved is not *Bishop Tanner*) is speaking neither for nor against monasteries, but only recording certain facts relating to them. These facts you have separated from each other, and from their natural situation in his description of these religious houses ; so that you have presented a partial, a defective, and an erroneous view to your readers.* For this reason, therefore, I shall give you a quotation, at some length, from this

* *M. Rollin*, in his admirable *Ancient History*, has described the antiquities and institutions of many heathen nations ; and in these heathen institutions he has pointed out some things which are commendable and worthy of imitation ; but we are not therefore to approve of heathenism and to renounce Christianity. Nor are we called upon to deplore the destruction of the idolatrous and impure rites and ceremonies of their religion. So neither are we to regret the destruction of monachism, although there may have been connected with it some customs and practices which, considered in themselves, deserve approbation, whilst the institution itself is antichristian, superstitious, and generally pernicious.

The few collateral advantages possessed by these institutions—such as their being places of entertainment for travellers, &c., are not worthy to be named against the innumerable and deadly evils essentially connected with them. Not to mention the uncleanness, and idleness, and jealousies, and strife which therein prevailed, what gratuitous folly it was for thousands and tens of thousands of men and women to fly from their proper stations and duties in life, and to waste their time and talents in useless and monotonous prayers for the dead !

If these people had possessed any religion,—*if* they had possessed any *light* in their souls,—*if* they were the salt of the earth (for they professed to have more religion and sanctity than other men), could they have acted so contrary to the words of our blessed Saviour in the following passage (Matt. v. 13—16):—“ Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot

same author, which will show that you have given false views of his sentiments on monastic institutions. In the preface to the work whence you have made your partial quotation, at page 21, the *Rev. John Tanner* says, "On the other hand it must be confessed, **FIRST**, that the regulars (the monks) were very injurious to the secular and parochial clergy,—1st, by taking away many prebends and benefices. The abbots of Athelney, Michelney, and Becc-Harlowin had prebends in the cathedral church of Wells annexed to their abbotships. And in the metropolitanical church of York, the prebend of Salton was annexed to the priory of Hexam, and that of Bramham to the priory of Nostel. And so many other priors, and monks of all sorts, and even friars, got dispensations to hold prebends and livings, that at or just before the Reformation, Bishop Burnet saith, 'they were every where possessed of the best church livings, or benefices.' 2nd, by getting so many churches impropriated to them, and getting pensions out of many others. 3rd, by the many exemptions they got from the jurisdiction of the bishops, and from paying tythes.

"**SECONDLY**, these houses of the monks and friars seem to have been injurious to the nation in general,—1st, by depriving the public of so many hands as might have been serviceable to it in proper employments.

of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Take the following *fact*, as illustrative of these views:—

A MARRIED COUPLE BURIED ALIVE.

There was lately living at Caen a young couple, who had formed a marriage founded on mutual affection; both of them were of serious temperament, and in moments of mutual confidence the husband confessed to his wife that he had formerly wished to enter the order of La Trappe; and the wife, on her side, said, that though confiding in his love, and happy in her present state, she too had aspired to a religious life. On one occasion, when the husband repeated strongly his former views, the wife replied, that as there was so powerful an impression on both their minds, *it was essential to their salvation* that the advice of religious persons should be taken. After confession and consultation with several priests, a separation was determined on; the wife retired to a convent of the order of the Visitation at Caen, and the husband was conveyed to the monastery of Trappists at Briquebec. From that day they were utterly dead to each other, except that the Superior, on his visits to the convent of Caen, in passing the nun, whispered, "Brother — is well;" and, on his return to his monastery, in like manner communicated to the monk, "Sister — is well." The only answer of each was "*Deo gratias*"—"Thanks be to God." After six years' residence, the constitution of the young man gave way under the severity of the discipline, and, at the hour of death, no thought of his former partner found utterance; his only expression was, "How happy I am to die a monk!"—*Patriot*, July 9, 1838.

2nd, by an unfair and ungenerous way of trading. 3rd, by their houses or churches being sanctuaries for all manner of offenders.*

"THIRDLY, many of the religious were certainly loose and vicious, and *the denying them marriage* probably contributed towards it," &c. &c.

"FOURTHLY, the casting off the Pope's supremacy was urged for casting off the monks, who, notwithstanding their subscriptions, were generally thought to be against it in their hearts, and ready to join any foreign power which should invade the nation, while the king (Henry VIII.) was excommunicated by the Pope.

"FIFTHLY, their revenues not employed according to the intent and design of the donors, was also alleged against them; but the discovery of many cheats in images, of many feigned miracles, and counterfeit relics, brought the monks every where into great disgrace, and contributed towards their overthrow."—p. xxiii.

Thus have I shown you, not only that BISHOP TANNER did not write the passages you have attributed to him, but I have shown you that the writer which you have mistaken for him is not a supporter of monks and monasteries.

134. You have summoned up HUME: he shall speak for himself, in the very words which you have vainly attempted to refute. Speaking of the monks, and of the reports of the visitors, he says, "it is safest to credit the existence of vices *naturally* connected with the very *institution* of the monastic life. The cruel and inveterate *factions* and *quarrels*, therefore, which the commissioners mentioned, are very credible among men who, being confined together within the same walls, can never forget their mutual animosities, and who, being cut off from all the most *endearing connexions of nature*, are commonly cursed with hearts more selfish, and tempers more unrelenting, than fall to the share of other men. The *pious frauds*, practised to increase the devotion and liberality of the

* "Their churches and houses being sanctuaries for all manner of offenders," was long complained of as a great grievance. "Unthrifths riot, and run into debt, upon the boldness of these places, yea and rich men run thither with poor men's goods; there they build, there they spend, and bid their creditors go whistle them; men's wives run thither with their husbands' plate, and say that they dare not abide with their husbands for beating; thieves bring thither their stolen goods and live thereon; there devise they new robberies, nightly they steal out, they rob and reave, and kill and come in again, as though those places gave them not only a safeguard from the harm they have done, but a licence to do more."—Stowe's CHRONICLE, p. 443.

people, may be regarded as certain, in an order founded on *illusion, lies, and superstition*. The *supine idleness* also, and its attendant, *profound ignorance*, with which the convents were reproached, admit of no question. No manly or elegant knowledge could be expected among men, whose life, condemned to a tedious uniformity, and deprived of all emulation, afforded nothing to raise the mind or cultivate the genius."—*Hume's England*, vol. iv. p. 160. We need only appeal to our own hearts to know that this is true.

One word more before I let you go. Let me assure you, William, and your friends, the Papists, that we Protestants are not indebted to Popery for *the great Charter of English liberty*. If the Pope of Rome could have prevented (and he tried to prevent it) our obtaining MAGNA CHARTA, we should have been without it at this day. This great fact is fully proved in *Doctor Southey's Vindication of the Book of the Church*.

135. "Want of room compels me to stop," you say. It is well that any thing compels you to stop, but it had been better for yourself had you never began—to write upon this subject, of which you know nothing but what you have picked up from a few bigoted Popish writers. On subjects which you understand, you can write well; but this subject you do not understand, and therefore you write badly; and no man, similarly circumstanced, whatever be his talents, could do otherwise.

Thus, having followed you to the end of your fourth letter, I shall in the next examine closely, and expose freely, your false and unfair quotations, and show the reader that they recoil upon your own head and upon that of Popery.

DISSOLUTION OF MONASTERIES.

GRANT, that by this unsparing hurricane
Green leaves with yellow mixed are torn away,
And goodly fruitage with the mother spray,
'T were madness—wished we, therefore, to detain,
With farewell sighs of mollified disdain,
The “trumpery” that ascends in bare display—
Bulls, pardons, relics, cowls black, white, and grey,
Upwhirl'd—and flying o'er the etherial plain
Fast bound for Limbo Lake:—And yet not choice,
But habit, rules the unreflecting herd,
And airy bonds are hardest to disown;
Hence, with the spiritual sovereignty transferred
Unto itself, the Crown assumes a voice
Of reckless mastery, hitherto unknown.

WORDSWORTH.

LETTER V.

COBBETT'S AUTHORITIES RELATING TO MONASTIC INSTITUTIONS
EXAMINED :—BISHOP TANNER, DRAKE, SHARON TURNER, ELI
BATES, QUARTERLY REVIEW, COBBETT AGAINST COBBETT.

REASON FOR, AND HISTORY OF, THE STATUTE OF MORTMAIN.

INJURIOUS EFFECTS OF MONASTERIES, AND THE ERROR, FOLLY, AND
SUPERSTITION IN WHICH THEY WERE FOUNDED.

LORD CROMWELL, A PAPIST, APPOINTED TO VISIT THE MONASTE-
RIES.—THE REPORT OF THEIR UNCLEANNESSE, IDOLATRY, AND
GENERAL WICKEDNESS.

THE FIRST ACT OF PARLIAMENT (COMPOSED OF PAPISTS) AUTHO-
RIZING THEIR DISSOLUTION.

WILLIAM,

136. As you ended your last letter with something like cursing, so, with consistency, you begin this with lying. Out of fifty authorities, with which you threaten the opposers of monasteries, you kindly promise to inflict only five. I have clearly proved that BISHOP TANNER did not write the passage you have cited as his (par. 133). I have also proved that he was not a defender of monastic institutions. In addition to which proofs, read (and blush, if you can) the following passage from his *own pen*, taken from his *original preface* to his *Notitia Monastica*, published in 1695 :—“I pretend not to justify the ignorance of some of them (the monks), or to compare the knowledge of those *dark ages* with *that of our own times* ; but it is my design only to show that there were some persons among the monks, who were (allowance being made for the times in which they lived) very good scholars themselves, and encouragers of learning in others.” In another part of the same preface the *Bishop* says, “But I would not be thought, in this, or any other expressions that may be found in this discourse, in the least to vindicate the *superstition* or

vices of the monks; and, indeed, considering the provisions that are made in the universities for the encouragement and attainment of learning, and the many *hospitals* that have been, *since the Reformation, built for the relief of the poor, there is less reason to lament their loss.*"*

137. If the five following authorities are the best you can bring forward to defend and justify monastic establishments, your cause had been better served without them. In the last three they are condemned, in the first two they are not even justified, but only some few things said to be good about them; and they must have been bad indeed, if no good thing could be said of them. Instead, however, of showing the inefficacy of these quotations to support your views, I will prove to you that each of the four last is decidedly opposed to monastic institutions, by quotations from the very same works from which you have quoted. To MALLETT'S remarks, which are of no value, as they relate only to the craft and worldly policy of the monks, I shall oppose the following quotation from the works of one, whose *authority* you will not be disposed to dispute; you will find it in WILLIAM COBBETT'S *Register*, of November, 1817:—"When I have thus," says he, "traced corruption back to her very egg, I shall proceed to develope to you the means of crushing or of addling that egg, in order that our children, at least, may be delivered from those numerous broods which now, vulture-like, prey upon our very vitals. The place where *a set of monks* lived, or where they still live, is called a *convent* in England. This word comes from the French word *couvent*; and this comes from the French word *couver*, which means to sit over eggs. The brood, which comes from a sitting, is, in French, called a *couvee*; and hence comes our word a *covey* of partridges. The monks' place was called *couvent* in French, and *convent* in English, because they pretended that they were *a brood of the choice children of God*, collected together in fulfilment of that passage of Scripture which says, 'Like as a hen gathereth her chickens under her wings, so will the Lord gather together his chickens under his wings.' Pretty chickens they have been! From them have gone forth a great part of the curses which have afflicted the world. It was in the convents, or sitting-places, that were hatched the Inquisition,

* I cannot help expressing my admiration at the candour and discrimination of *Bishop Tanner*, who, while he feelingly deplores the loss of ancient records by the dissolution of monasteries, neither hides their faults, nor desires their restoration. If Cobbett had written in this spirit of moderation, his book might have done some good to others, and some credit to himself.

and all the means of robbing, tormenting, and brutalizing mankind, which have produced such dreadful misery. The French Revolution disturbed a great many of these hatching-places. They put the chickens—that is to say, the gormandizing, drunken, debauched, and savage monks—to flight, *sold the lands and houses which they had extorted*, and exposed the whole thing to the hatred it so well merited. And our sweat and blood have been expended in order to restore, as far as possible, this scandalous cheat (that is, monkery), this gross insult and injustice, towards the people of France, Spain, Italy, and the Netherlands! Our universities, colleges, and great schools are of the monkish origin, and still retain, along with the dormitories and cloisters of the monks, many of their rules and regulations, much of their profligacy, and all their greediness and cunning. In place of meriting the appellation grounded upon the tender idea of a brood of innocent little creatures, collected under the wings of the fondest of mothers, the convents of the monks were wasps' nests, whence the lazy, cruel inhabitants sallied forth to rob and sting, to annoy, persecute, and murder the industrious, laborious, and provident bees."

I shall leave this passage for you to meditate upon, and to reconcile it, if you can, with what you have written, in this letter, on the same subject. If it be a correct description of monkery (and it is not far from the truth), and if TRUTH be immortal, as you say it is, then must your present account of monkery be false; for TRUTH in the year *eighteen hundred and seventeen* cannot contradict TRUTH in the year *eighteen hundred and twenty-five*.

138. Your next authority is DRAKE. I will give you a quotation likewise from DRAKE.—See *Literary Hours*, vol. iii. p. 260 :—"When a company was assembled, if a *juggler* or a minstrel were not present, it was their custom to entertain themselves by relating or hearing a series of adventures. So habitual, says WHARTON, was this amusement in the dark ages, that the graver sort thought it unsafe for ecclesiastics, if the subjects admitted any degree of levity. The following curious injunction was deemed necessary, in a code of statutes assigned to a college at Oxford, in 1292, chap. xx.:—"The Fellows shall all live honestly, as becomes clerks; they shall not rehearse, sing, nor willingly hear ballads or tales of lovers, which tend to lasciviousness and idleness." Yet, the *libraries of monasteries, as I have before observed, were filled with ro-*

mances. In that of *Croyland Abbey*, we find even Archbishop *Turpin's* romance placed on the same shelf with Robert Tumbeley on the Canticles, *Roger Dymock* against *Wickliffe*, and *Thomas Waleys* on the Psalter. But their apology must be, that *they thought* Turpin's romance a true history,—at least, that an archbishop could write nothing but truth."

The above quotation gives no very flattering view of the occupations and the attainments of the *monks*.

As my object in replying to you, William, is not to vilify the monks or the clergy of Rome, but to defend the principles of the Protestant Reformation, I shall not say all that I might say of their evil doings. They are not *persons*, but *things*, against which I write. Indeed I have no pleasure in exposing the real faults, though deserved, of any person. I ought not to be any man's enemy, for this reason among others, that I have not a personal enemy in the world. But falsehood and spiritual tyranny I may and ought to oppose; and the *Apostate Church of Rome* being the concentrated essence of both, I feel a glorious liberty in scaling her proud walls and in demolishing her strong towers. Monks are one of her strong towers, and therefore must be attacked; but the persons of the monks shall be dealt with as gently as the nature of this warfare will admit.

To return: my immediate object is, to show the design of *DRAKE*, in the paper No. 38 of his *Literary Hours*. It is to prove that not to the indiscriminate and destructive powers of fire, but to the operation of ignorance, to the accidental ravages of war, and a mistaken zeal for religion, are to be attributed the losses we have sustained in ancient literature.

He then goes on to say, that "it is supposed that near two thousand Greek plays, the labour of about two hundred authors, perished through the ignorance and folly of those misguided men (Papists, or those who were infected with the early leaven of Popery), who considered learning as pernicious to genuine piety, and mistook illiberal ignorance for Christian simplicity."

Again, in the very sentence before the extract which you have given, he complains of "the wanton havoc of the fathers (whom the Papists claim as their own), who, even so early as the fourth century, did no small injury to ancient literature, by prohibiting the study of its philosophic writings. Hence the story that *Jerom* dreamed he was whipped by the devil for reading Cicero."

Thus it appears that the little benefit which the monks of the tenth

century did, scarcely repaired a tithe of the damage done by their Popish predecessors.

I shall conclude with the following qualified admission of *Dr. Southey*, namely, "The popes were at one time as much the enemies of learning as they were patrons at another; and when we call to mind what works of the ancients have been OBLITERATED by the monkish transcribers, and what the writings are which were transferred to vellum in their stead, something must be set off against the debt which literature owes to the monastic institutions."—*Vindiciæ Ecclesiæ Anglicanæ*, p. 327.

139. Your next is from TURNER'S History of England,—and here you have acted very unfairly; for you have put two detached parts of sentences together, and made them appear like one connected sentence, although they stand at the distance of *thirty* pages from each other in the original work; besides, the passage at page 332 does not at all relate to monasteries. I have more than once suspected that you have never seen or read the works from which you profess to have taken your quotations; and I am now confirmed in the opinion, that they have been culled for you by some Popish writer, and that you have adopted them without examining their connexion. I shall, therefore, restore these two passages, which you have wantonly dragged from their just position, to their right places. This, I think, is due both to the subject, and to the distinguished and amiable author, whose views of the Papal system are too correct ever to betray him into an approbation of so essential a branch of it as the monastic institute certainly is. In the following passage, which will delight the intelligent reader, I have put the first part of your quotation in *italics*, that it may be seen at once what relation it bears to the subject for which you have cited it.

TURNER'S *History of England*, vol. ii., p. 332.—"Particular Popes certainly indulged extravagant ambition, and many, by devices of human subtlety and priestcraft, extended and rivetted the chains, to the governance of which they succeeded. But everywhere the despotism they exercised and perpetuated, was, at least originally, invited and welcomed by those whom it alternately cherished and depressed. *No tyranny was ever established, that was more unequivocally the creature of popular will, nor longer maintained by popular support.* That it preserved the influence to which it had arrived, by means that, however well meant, yet

operated to increase the superstitions, to perpetuate the ignorance, and to lessen the morality of its subjects, is incontestible, to those who trace manners to their causes; and that it has repeatedly maintained its dominations by a jealous and unrelenting severity towards its opponents, can be denied by no one who has read the history of the middle ages of Europe. Its sovereignty, wherever questioned, has been singularly stern and merciless. Other systems have been *occasionally* persecuting; the *Romish Church*, when its power was large enough to be exerted with political safety, has been so *uniformly*. The Albigenses, in the thirteenth century; the Hussites in the fourteenth; the Lollards and Moriscoes in the fifteenth; the Reformers of Europe in the sixteenth; the Huguenots in the seventeenth—all concur to prove, that the Papal hierarchy has been, in every age, a master, who considers all variety of religious opinions as impious rebellion, whose penal visitations are sanguinary, whose displeasure is irremissible and fatal.” Is there a word in this eloquent passage about monasteries? and yet you, William, have cited it to prove that TURNER is a defender of monastic institutions. I will now give back again, to its true place, in the true body, the other member of your heterogeneous quotation. He says, vol. ii., p. 362—“The monks of Europe had systematically received the peculiar countenance of the Court of Rome. In no point did personal interest and the public welfare more unite, at this period, than in the encouragement of monasteries. Barbarous Europe had still to be taught letters, to be civilized, and to be made moral, &c. . . . To withdraw, in every district, a certain portion of the population from the evil habits of the day, and to subject them, by constant tuition, habit, and hourly practices, to stated exercises of devotion, to religious meditation—to that negative virtue which the absence of vice, temptation, and opportunity produces, and to those ascetic self-restraints which the monastic discipline compels, was to begin a new description of moral character, which, although not the best exemplar of human virtue, was the best that was then attainable. The *religious Savage* is always melancholy, severe, formal, and extravagant in his religion, because he can be no other; he must be civilized into reason, sensibility, and happiness, before his faith will bear the characters of intelligence, or his devotion display the emotions of gratitude and love. The monk was the best religionist that could then be manufactured, both for his own improvement, and also for the beneficial operation on his fierce

contemporaries." I shall now leave the intelligent reader to judge of your manner of quoting authorities.

140. Your quotation from BATES comes on next. There is not a single word in the passage in favour of monks or monasteries; but in the very next page to that from which you have taken this quotation, stands the following, which proves that the author was quite hostile to those institutions. In his excellent work, entitled *Rural Philosophy*, p. 323, speaking of the *monks*, he observes, "However, in some instances, a spirit of piety might extricate itself from beneath a load of superstitions; in others, and those far more numerous, it was thereby (i. e. by *monachism*) oppressed and stifled; that their (the monks') method of education was pedantic and trivial, and their historical records barren and uninteresting; and, lastly, that their easy indulgence and indiscriminate *hospitality operated chiefly as premiums to idleness*; all this appears to be true, and to be fairly pleadable in abatement of that exorbitant regard in which the religious orders were held in former ages."

A little further on he says, "Were we indeed only to consider the *consequences* of the vows under which these orders are engaged, it would be enough for ever to exclude them from our favourable opinion. Under the vow of poverty, swarms of sturdy mendicants have issued forth to prey upon the labours of society, to *reap where they have not sown, and to gather where they have not strewed*, in direct contrariety to the rule of the apostle, that *if* any man will not work, neither should he eat.—2 Thess. iii. 10. Under the vow of celibacy, the most enormous lewdness has been committed; and under the profession of canonical obedience, subjects have been seduced from their allegiance, princes have been deposed and massacred, and a considerable part of the world reduced under a spiritual tyranny. The very recollection of these evils must produce a recoil in the breast of every friend to religion and virtue, and excite the most fervent wishes of every good Protestant, that no precaution, consistent with justice and humanity, may be omitted, to prevent a return of such disorders in this or in any other Protestant country." What think you now of *Eli Bates's* manner of defending monastic institutions?

141. We come to the last quotation. It is taken from the *QUARTERLY REVIEW*, December, 1811.

Article 1. *Tracts on the Horrific Tribunals of the Spanish and Portuguese Inquisitions*. The whole of this article is an able exposure of the

cruelty and wickedness of the APOSTATE CHURCH OF ROME, and is one of the most severe censures ever written against it. The passage which you quote stands in immediate and inseparable connexion with another, which I will give the reader, not because I approve of all the sentiments in it, but because it shews that the writer is *not a defender*, either of monastic institutions, or of the *Apostate Church of Rome*. It is as follows :—

“ The wonderful and monstrous establishment which, in the dark ages, was substituted for the religion of Christ, is the greatest monument of human genius, human wickedness, and human weakness, that was ever reared. Yet it did not originate in evil ; and the good which it produced tended to counteract its baneful effects. In the twelfth century, when that establishment had reached the summit of its power, every part of Europe still felt the shock of the northern eruption ; the tempest had indeed subsided, but the swell continued still. The conquerors, though they had yielded to the religion of the conquered, were as yet little ameliorated by their conversion : the superstition which they had embraced was hardly less irrational than that which they had abandoned ; the same restless spirit of adventure was abroad, and kingdoms were still the prize of the successful adventurer. It is impossible to contemplate the church at this period, without admiration and astonishment ; nor ought it to be contemplated without gratitude also ; for had it not been for the labours and persevering efforts of the clergy, we might, at this day, have been groaning under the yoke of a feudal aristocracy, like the Circassians. Perverted, dishonoured, and debased as Christianity has been, we owe to it even our temporal redemption. Though Europe was partitioned among different races, disunited by different languages, and disturbed by the jarring interests of ambitious families and hostile nations, the various countries still formed one common state. Christendom was in those ages more than a name : the German and the Spaniard, the Englishman and the Italian, the Hun and the Frenchman, all were Christians ; they were all brethren in faith, such as their faith was, and they acknowledged the law of their common father (the Pope of Rome), as that from which there was no appeal. On this basis the Papal dominion was erected. The Servant of the Servants of God was acknowledged wherever HIS religion extended, as supreme on earth ; his standing army was distributed through every kingdom and province ; in the castle and in the palace, in the towns and villages, the soldiers of the church

militant were stationed; they had their territory assigned them in every parish throughout Christendom, and the fruits of every field, and the produce of every flock and herd, were decimated for their portion. The Benedictines brought this system to perfection," &c.

Here follows your quotation, the whole force of which is contained in these two sentences:—"The monks, a community of pious men, *devoted to literature and the useful arts*, as well as to religion, seem, in those days, like a green oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray." I confess these two short sentences appear to favour the monkish system, but it is only appearance. I do not deny—it gratifies me to acknowledge, that some of the monasteries, as those of *Lindisfarne*, *Malmesbury*, and *Jarrow*, were, as is elegantly expressed, *like a green oasis amid the desert*. But the painful and the probing question is, **WHAT MADE THE DESERT?** The true and laconic answer is, **POPERY**. It blights and withers the best hopes and affections of the human soul, and reigns in selfishness amid the desolation it creates. It is unlike the glorious Gospel of Christ, which turns the desert into a fruitful field. "The desert and the solitary place shall be glad for them."—Isaiah.

As to these institutions being *like stars on a moonlight night*, this at once throws the mind back upon the *dark ages*,—and what created the dark ages, but **POPERY**? The *Apostate Church* has robbed the world of a thousand years of Gospel light, which it ought to have enjoyed; and shall we allow her to take credit for exhibiting a few twinkling stars in the absence of the glorious sun? We now have to rejoice that these "stars" on the "moonless night" of Popery—these monasteries and abbeys—have set to rise no more, while the sun himself sheds his light and heat abroad upon all nations.

Let it not, however, be supposed that I undervalue any of the excellent men who flourished in those dark ages in England. Such men as the *venerable* **BEDE** would have adorned any age, and it was not their fault that they were born in the *Apostacy*.

But to return to the observations of the *Quarterly Review*: I quite agree with the reviewers, that the wonderful and monstrous establishment, which in the dark ages was substituted for the religion of Christ, is the greatest monument of human genius, human wickedness, and human weakness that was ever reared; but I do not see how such a system of false religion could have originated in any thing but evil, or how the good which

it produced tended to counteract its baneful effects. I grant that innovations were at first brought into the apostolic churches, and into that of Rome in particular, *by small degrees*, and perhaps, too, by some *good men*, who intended no evil; but still, any departure (by whomsoever it is effected) from *the truth*, or faith, or Christ, *is evil*—and who can tell where it may stop? It is quite a paradox, that the good which is produced by evil tends to counteract its own effects! Yet I will grant that some limited and local political benefits came out of Popery; but allow me to say, that Popery first placed Christendom in so degraded a situation as to need what little help the clergy could bestow. Had the pure Gospel of Christ spread only to the same extent as Popery, there would not have been in the twelfth century, there could not have existed any feudal aristocracy: but Popery had placed Europe in a false position, in which the despotism of one set of tyrants could be checked only by the more subtle despotism of a greater tyrant than all of them put together—namely, the POPE, the head of the Apostate Church of Rome.

142. I have now examined your authorities in favour, as you say, of monastic institutions, and have proved that they are against both them and the Apostate Church which was the parent of them. Conscious that these quotations make your cause worse than before, you make an awkward apology for the protestantism of the authors; what is this but confessing that they have not answered your purpose? As you have introduced St. Dunstan, I will detain him a little longer than you perhaps may wish. It is easier to raise the devil than to lay him. As St. Dunstan is a saint of the first order in the popish mythology, it may edify the reader to hear a few particulars of him. I am not sorry that you have mentioned him, because it furnishes me with an opportunity to give the reader, in Dunstan's life and character, a sample of the kind of *saints* which the Apostate Church has in all ages produced.

DUNSTAN was born at Glastonbury, in 925; he spent his youthful years with his uncle, the archbishop, and was instructed by him in all the knowledge, good and bad, which was peculiar to that dark age. The monkish historians say, that he studied so hard, that he threw himself into a violent fever, which brought him to the very point of death. When the whole family were standing about his bed, dissolved in tears, and expecting every moment to see him expire, an angel came from heaven in a dreadful storm, and gave him a medicine which restored him to perfect

health in a moment. Dunstan immediately started from his bed, and ran with all his speed towards the church, to return thanks for his recovery ; but the devil met him by the way, surrounded by a great multitude of black dogs, and endeavoured to obstruct his passage. This would have frightened some boys ; but it had no such effect upon Dunstan, who, pronouncing the sacred name, and brandishing his stick, put the devil and all his dogs to flight. The church doors being shut, an angel took him in his arms, conveyed him through an opening in the roof, and set him softly down on the floor, where he performed his devotions.

When he was very young, he entered into holy orders, and was introduced by his uncle to King Athelstan ; but, retiring from court to another uncle, who was bishop of Winchester, he was persuaded by him to become a monk ; after which he returned to a little cell, built against the church wall of Glastonbury. Here he slept, studied, prayed, meditated, and sometimes amused himself with forging several useful things in brass and iron.

One evening, as he was working very busily at his forge, the devil, putting on the appearance of a man, thrust his head in at the window of his cell, and asked him to make something for him. Dunstan was so intent upon his work, that he made no answer ; on which, the devil began to swear and talk obscenely, which betrayed the lurking fiend. The holy blacksmith, putting up a secret ejaculation, pulled his tongs, which were red hot, out of the fire, seized the devil by the nose with them, and squeezed him with all his strength, which made his infernal majesty roar and scold at such a rate, that he awakened and terrified all the people for many miles round. Thus far the legend of the monks, who certainly would not write any thing that was not true of so holy a saint. Those who wish to hear more of Dunstan's exploits in this way, may consult the edifying lessons in the *Salisbury Breviary*, or prayer book, used formerly in the Apostate Church, before the reformation shamed the papists to suppress it.—(See *Lesson Sixth of St. Dunstan.*)

Dunstan was called again to court by King Edmund, who bestowed upon him the rich abbey of Glastonbury. He enjoyed a very high degree of favour with this prince during six years ; but he stood much higher with his brother and successor, King Edred, to whom he was confessor, chief confidant, and prime minister. He persuaded Edred to bestow such immense treasures on the churches and monasteries by his last will, that the crown was stripped of its most valuable possessions. After many

remarkable things, too long to relate in this place, he contrived to get himself elected Archbishop of Canterbury; but for an account of this period and of his death, which happened when he was sixty-four years old, I quote the interesting work of Dr. Southey:—

“The new archbishop,” says he, “was not sparing of miracles to overawe the people, and prepare them for submitting to his measures with devout obedience. While he was performing his first mass, a dove alighted upon him, and remained during the whole ceremony; in those days the impious assertion was safely made, that this was the same dove which had appeared when our Saviour was baptized in the river Jordan. He said of himself that, whether sleeping or waking, his spirit was always intent upon spiritual things. He affirmed also, that he saw in a dream his own mother solemnly espoused to the King of Heaven, that all the choirs of heaven joined in hymns of joy, and that an angel had taught him an anthem upon the occasion; and he made one of his clerks write down this anthem, and had it performed in his church, as a divine composition. The dream was said to be symbolical, and the mother of Dunstan to typify the church as by him reformed. So long as Edgar lived, such easy frauds were sufficient for their purpose. That King was wholly in the hands of the monastic party; they engaged to defend him from the devil and his angels, and he bound himself to protect them against their earthly opponents. On his part, the contract was faithfully performed; the clergy were driven out, and the Benedictines established every where in their stead.

“But upon Edgar’s death, a vigorous resistance was made. The widowed Queen took part with the clergy; they were restored by violence in many parts of the kingdom, and in like manner again ejected by Dunstan, who had got possession of the young King Edward. But the wily and unscrupulous Primate perceived that force alone was not to be relied on: a synod therefore was convened at Winchester; and when the advocates of the secular clergy appealed to the King, and entreated that they might be restored to their rightful possessions, a voice proceeded from a crucifix against the wall, saying, “Let it not be! let it not be! you have done well, and would do ill to change it.” The Saint’s antagonists were not so ignorant of the miraculous craft as to be put to silence by a defeat thus brought about. A second council was assembled, without affecting any thing. Dunstan took care that the third, which was held at Calne, should prove decisive. The nobles, as well as the heads of both parties,

attended. The King was always away, on account of his youth, though he had been present at the former meetings. Beornelm, a Scotch Bishop, pleaded the cause of the clergy with great ability; alleging scripture in their behalf, and custom; and arguing upon the morality and reason of the case, against the celibacy to which, by these new laws, they were to be compelled. His speech produced a great effect, and Dunstan did not attempt to answer it; he had laid aside, says his biographer, all means, excepting prayer. You endeavour," said he, "to overcome me, who am now growing old, and disposed to silence rather than contention. I confess that I am unwilling to be overcome; and I commit the cause of his church to Christ himself, as judge!" No sooner had these words been spoken, than the beams and rafters gave way; that part of the floor upon which the clergy and their friends were arranged fell with them, many being killed in the fall, and others grievously hurt; but the part where Dunstan and his party had taken their seats, remained firm.

"The arch miracle-monger lived ten years, to enjoy his victory, and carry into effect his proposed alterations in the church. His end was worthy of his life; for during those juggling ages, when the chief performers in the Romish Church were no longer able or willing to act wonders for themselves, ready instruments were always at hand, to carry on the system of deceit to the last. When his death was approaching, a priest who, on the eve of Ascension-day, had been keeping vigils in the church, declared he had seen Dunstan seated on his archiepiscopal throne, and dictating laws to the clergy; when, behold, a multitude of Cherubim and Seraphim entered at all the doors, attired in glittering white garments, and wearing crowns of gold. And here, says a Benedictine historian, the greatness of his sanctity must be observed; they were not any angels who came to escort him, but those only of the highest orders in the hierarchy of heaven, even Cherubim and Seraphim themselves. They arranged themselves in order before the saint, and addressed him, saying, 'Hail, our Dunstan! if thou art ready, come, and enter into our fellowship!' But the saint made answer, 'Holy spirits, ye know that upon this day Christ ascended into heaven: it is my duty to refresh the people of God both with words and with the sacrament at this time; and therefore I cannot come to-day.' In condescension to his wishes, a further respite than he required was granted, and they promised to return for him on the Saturday.

"Accordingly, on Ascension-day, St. Dunstan officiated for the last

time ; he preached upon the mysteries of religion as he had never preached before, such was the fervour with which the prospect of his near glorification inspired him ; and when he gave the people his blessing, his countenance became like that of an angel, and was suffused with a splendour, wherein it was apparent that the Holy Spirit was pleased to make its presence visible. He then exhorted them to remember him and his exhortations, for the time of his departure was at hand, and he must no longer abide among them. At this, such lamentations were set up, as if the world were at an end, and the day of judgment had begun ; and the priest, who hitherto had doubted whether what he had beheld during the night were a vision, or an actual appearance, knew now that it was real ; and with tears and groans related before the congregation all that he had seen and heard. The saint, after taking his last meal, re-entered the church, and fixed upon the place for his grave. He then went to his bed ; and as he lay there, surrounded by his monks, he, and the bed whereon he was lying, were thrice, by some unseen power, elevated from the floor to the ceiling, and gently lowered again, while the attendants, as if terrified at the prodigy, and believing that their saint, like Elijah, was to be translated in the body, started from the bed-side, and clung to the walls and door-posts. Saturday came, and the Cherubim and Seraphim, according to their promise, descended to escort him : they were not, indeed, visible to others, but he saw them, and as the monks knew this, the people believed it. ‘ See,’ says one of his biographers, ‘ how he hath been honoured, whom God thought worthy of honour ! see in what manner he hath entered into the joy of his Lord, who was found faithful over the talents of doctrine committed to his charge ! ’ The multitude, as they attended his funeral, beat themselves with open hands, and lacerated their faces, a ceremony of heathen mourning which had not yet been abrogated ; and the saint was deposited in the cathedral over which he had presided, there to work miracles, and attract pilgrims and devotees to his shrine.

“ The life of Dunstan is thus given at length, because a more complete exemplar of the monkish character, in its worst form, could not be found ; because there is scarcely any other miraculous biographer in which the machinery is so apparent ; and because it rests upon such testimony, that the Romanists can neither by any subtlety rid themselves of the facts, nor escape from the inevitable inference. The most atrocious parts, are matter of authentic history ; others, which, though less notorious, authenticate themselves by their consistency, are related by a contemporary monk, who

declares that he had witnessed much of what he records, and heard the rest from the disciples of the saint. The miracles at his death are not described by this author, because the manuscript from which his work was printed was imperfect, and broke off at that point: they are found in a writer of the next century, who was precentor of the church at Canterbury, and enjoyed the friendship and confidence of Lanfranc, the first Norman Archbishop. Whether, therefore, those miracles were actually performed by the monks, or only averred by them as having been wrought, either in their own sight, or in that of their predecessors, there is the same fraudulent purpose, the same audacity of imposture; and they remain irrefragable proofs of that system of deceit, which the Romish church carried on every where till the time of the Reformation, and still pursues, wherever it retains its temporal power or its influence."

143. Instead of "real Christian charity and benevolence being essentially connected with the religion of our forefathers"—that is, with Popery, it has been unanswerably proved that the following things are ESSENTIALLY connected with it, namely,—ignorance, schism, idleness, fraud, hypocrisy, perjury, treason, treachery, murder, heresy, oppression, pride, fornication, superstition, blasphemy.⁴⁴ You blame Protestants for their incessant efforts, during two centuries and more, to expose Popery. You are quite mistaken in this matter. You have been so deeply interred in political registers, in writing about paper and gold, and in holding up public characters to popular scorn, that you are not, and cannot have been, informed on this point. The very reverse of what you say is the fact. If Protestants, during the two last centuries, had been true to their principles,—if they had exposed, as they ought to have done, the degrading system of Popery,—if they had carefully educated their children in the pure, Protestant doctrine of the BIBLE,—if they had anxiously and incessantly laboured to show them what Popery is,—if they had purged themselves from the filth of Popery that still cleaved to them,—if they had done these things, there had been very few Papists to be found in England, Ireland, Scotland, or Wales. Instead of being thus active, they have for the most part (and especially the Church of England) been asleep. They too soon forgot the noble example and the pure principles of the first reformers, and their sufferings in Smithfield and Oxford. They reclined on the downy bed of the "Church established by law"—the very same bed on which Popery had luxuriated for *nine hundred years*

before. They went further, they even walked in some of the ways of Popery itself—persecuting those who dissented from their law-established Church ; and went so far as to make laws to punish Papists (as we shall see in Elizabeth's reign) for performing the wretched rites of their superstitious religion. Thus they at once sanctioned the principle of the horrid persecutions of the Papists, and justified the unscriptural alliance of religion with the State.

O that Protestant parents were as vigilant in guarding their children from the errors of Popery, as Papist parents are in warning theirs against heretics, as they call us ! then there would be little need of elaborate defences of Protestantism, or of associations for its protection. Then should we have “ living epistles,” in the holy lives of its professors, and incontrovertible defences, in their consistency with the principles of our holy religion. This would put an “ *end to all controversy*,” and save Dr. Milner the trouble of writing any more Jesuitical books, to entrap unwary Protestants. Then the living Protestants of this age would win as many converts from Popery, as the martyred Protestants did in the four years of Mary's bloody reign, when 20,000 Papists were converted by the holy constancy of those blessed sufferers for Christ.

That Papists are more assiduous in teaching their children error, than Protestants in general are in teaching their children truth, is evident to any who are not too indifferent to the subject to make inquiry. I have before me a common spelling-book, printed for the use of the children of Papists, with a Popish catechism *bound up with it*.* From this catechism I will give an extract further on, but from the spelling-book take the following :—

“ One of the last means which I assign, but also one of the most effectual, for acquiring virtue in youth, is, devotion — *devotion to the Blessed Virgin*. *It is infallible* to such who assiduously employ it, because it affords at the same time the most powerful intercession in the sight of God for obtaining his favour, and the most perfect model for our imitation.

“ 1. Have a great apprehension of displeasing her by mortal sin,” &c.

“ 2. Love and imitate her virtues,” &c.

“ 3. Have recourse to her in all your spiritual necessities,” &c.

“ Be mindful to invoke her in temptations,” &c.

“ I shall conclude with an excellent example, which I shall produce

* It is called “ The Most Rev. Dr. James Butler's Catechism ; printed in Dublin, for D. Breen, No. 30, New Row.”

for a proof of this truth. St. Bridget had a son, who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead in so dangerous a condition; and as she was often favoured by God with revelations, of which she has composed a book, she was assured of the salvation of her son by two subsequent revelations. In the first, the Blessed Virgin revealed to her that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptations, and obtained all necessary graces for him to make a holy and happy end. In the following, she declared *the cause* of that singular assistance she gave her son, and said it was *a recompense of his great and sincere devotion he had testified to her* during his life, wherein he had loved her with a very ardent affection, and had endeavoured to please her in all things."!!

Such is the error, the folly, the impiety, the blasphemy inculcated by Papists, in the *nineteenth century, in England!* Such is their zeal, that these fables are mixed up with their daily lessons! While Protestants are thankful that they follow not such "cunningly devised fables" (2 Peter i. 16.), let them take shame that they do not inculcate with more zeal upon their children "the faith which was once delivered to the saints."—Jude 2.

I cannot conclude this paragraph, without adverting to the wretched apathy of English Protestants on the increase of Popery amongst us. The bulk of the nation seem to be absolutely infatuated in this important affair. Nominal churchmen are in a deep slumber; dissenters are folding their arms in listless indifference, and saying "No danger;" the truly pious of all sects are averse from meddling with a subject so mixed up with secular and political considerations; while the infidel and the openly abandoned care not whether Popery or Protestantism prevail, if they may but live and die like brutes. So the Almighty permits those to be infatuated whom he intends to destroy: but God forbid England should be destroyed! yet, if she would not, she must awake and stir herself.

The Jesuits and the whole body of the Apostate Church are eagerly watching their opportunity, taking every advantage of our negligence, abusing the public mind by false representations of their principles, and by hypocritical pretensions to candour. Part of the public money is misappropriated, to support the institutions and the very priesthood of the Apostate Church; and the nation is not satisfied with having removed the disabilities which the wisdom of our ancestors, just escaped from her

bloody hands, had imposed upon her neck, but has also granted her every facility for placing herself in a position to enslave once more our bodies and minds.

I am far enough from thinking that Popery can ever permanently regain its deadly and usurped ascendancy in England; much less do I believe that it will universally prevail in the world; yet I see not what should hinder its temporary sway even in this country, or at least an attempt to obtain sway, by force or by fraud. What should hinder the hundreds of thousands of ill-taught nominal Protestants from falling a prey to the crafty wiles of a Jesuitical priesthood? It cannot be for a moment doubted, that the Popish priests labour harder to gain proselytes for the Pope and the devil, than Protestant clergymen do for God. Neither can it be doubted that the lay members of the Apostate Church are more deeply learned in the errors and subtleties of Popery, than the lay members in general of the Church of England are in the truths of the Gospel of Christ. What, then, is likely to be the result of the contest now carrying on between the two systems? *

⁴⁴ Let not the reader suppose that these characteristic black marks of the Apostacy are carelessly, or at random, thrown together. They are advisedly written, and horribly true to the letter. I could write a volume on each of these black marks, illustrative of its truth; but the following will suffice to prove its TREACHERY:—

In the year 1444, *Ulادislaus*, the king of Hungary, by the help of Huniades, one of the bravest captains the world ever saw, was in a fair course and forwardness to have tamed and taken down, nay to have for ever crushed and confounded, the insolency of that raging, mighty Turkish tyrant, the terror of Christendom; who, drunk with the wine of perpetual felicity, held all the rest of the world in scorn. But the Pope, the head

* I recommend all Protestants, especially Protestant Dissenters, to read carefully an article in *Blackwood's Edinburgh Magazine* for October, 1838, entitled THE PROGRESS OF POPERY. Though I do not agree in all the views of the talented author, it is enough that in the main he is on the true and safe side of the question.

It is both strange and provoking, that Protestants, with ages of sad experience before their eyes in the pages of authentic history, can believe that Popery has changed its genius in any respect. It is the same persecuting, bigoted, superstitious, and treacherous system that it was in the middle ages. Wherever it has power and opportunity, it is reviving its supposed obsolete authority and customs—its holy salt, holy rags, holy bones, holy bells, &c. In proof of this, it is notorious to Europe, that in France this is done. Take the following fact:—In one of the first churches in Paris, a short time ago, where the royal family and the chief nobility are to be seen most frequently, *three church bells* have lately been christened. The Duke de Berwick and the Count de Lobau were the godfathers, and two noble dames were the godmothers. The bells were covered with white linen, the sign of the cross was traced upon them, they were sprinkled with holy water, and solemnly baptized, *in the name of the Father, of the Son, and of the Holy Ghost.*—Oct. 1838.

of the Apostate Church of Rome, came in with a vile trick, and utterly dashed and spoiled all ; for he, out of his Luciferian pride, by the power, or rather poison, of that antichristian cut-throat position, " of keeping no oath nor faith with infidels and heretics," unhappily undertook to *absolve Uladislaus, the king, and the rest whom it did concern, from that solemn oath*, for confirmation of a concluded peace taken by him upon the holy evangelists, and of Amurath II., the sixth king of the Turks, by his ambassadors, upon their Turkish Koran. Whereupon they, the Popish party, resolutely broke the league, raised a great army presently, and, against their oath and promise, attacked the Turks with perjury and perfidiousness, accompanied with God's curse, exposing themselves to a most horrible overthrow in the bloody battle of Varna ; and cast thereby, upon the profession of Christ, such an aspersion and shame, that not all the blood of that succession of Popes, which constitute antichrist, could ever be able to expiate.

What a reproach and inexpressible stain doth rest upon the face of the Christian religion, by this wicked stratagem of *Popish treachery* ! and that even upon record to all posterity ; for *Amurath*, the Turkish emperor, in the heat of the fight, plucked the writing out of his bosom, wherein the late league was comprised, and holding it up in his hand, with his eyes cast up to heaven, said thus :—" Behold, thou crucified Christ, this is the league thy Christians, in thy name, made with me, which they have without cause violated. Now, if thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy name and me, and shew thy power upon thy perjured people, who, in their deeds, deny thee, their God."—*Knolles' History of the Turks*, p. 297, and *Bolton's Afflicted Conscience*.

I shall omit a particular relation of that consummate piece of *Popish treachery*, practised by Charles XI., of France, in the murder of 70,000 Protestants, began on St. Bartholomew's eve, and approved by the Apostate Church, as I intend to give a full relation of that bloody tragedy further on in this work, when I come to the reign of Mary. I will, however, give one more fact, in illustration of the *treachery* of the Apostate Church, in its conduct towards JOHN HUSS.

In 1415, John Huss was summoned before the Council of Constance, to give an account of his faith. Previous to his going, he got a safe conduct (a pass) from the emperor Sigismund, which said that he was permitted " *to pass to Constance, stay there, and return freely.*" On the faith of this safe conduct he went to the Council ; but, in spite of it, before the Popish bishops had examined him, even to see whether he were a heretic or no, they ordered him to be seized and put into prison ; thus, at once, annulling the safe conduct, even before any crime was proved ; and then, instead of allowing him to return freely, they condemned him in the 15th session, and gave him up to be burned. And, mind, the *Apostate Church* cannot slip through this treachery, and say it was the Emperor Sigismund, or the Council ; no, she is obliged to bear the stigma *herself*, for to *her* it properly belongs. The bishops decreed, that he, John Huss, should be burned, *although he had put himself in their power, on the faith of a safe conduct from the emperor.* And they decreed *this*, they say, under the inspiration of the Holy Ghost. This

infallible decree of this infallible Council was acted upon, and *confirmed* by Pope Martin V., who was made Pope by that Council. (See life of John Huss, and all history, in proof of this account.)

144. It has been proved already, that monastic institutions, both in their origin and effects, were evil, and that all your authorities to prove the contrary are lighter than a feather. I will shortly show you what base means the monks used to obtain their possessions, and to retain their baneful influence over the minds of the people. You have said that they were useless, lazy, ignorant, and base (par. 137), and they spread darkness over the country instead of light. But the intellectual darkness which they spread is not the worst part of the case; the *spiritual darkness* which they created and perpetuated was the worst of all. In the reign of Popery and monachism in this country, I believe a man might have travelled the length and breadth of the land, and called at every monastery, priory, and nunnery in England, Ireland, Wales, and Scotland with this simple question, namely, "*What must I do to be saved?*" (Acts xvi. 30) without getting a sound and Scriptural answer to it: "Darkness covered the land, and gross darkness the people."

145. "There is now come that which is calculated to give our reasoning faculties fair play. We see the land covered at last with pauperism, fanaticism, and crime. We hear of an increase of the people talked of as a calamity; we hear of projects to check the breeding of the people; we hear of Scotch "*feelosofers*," prowling about the country, reading lectures to the manufacturers and artizans, to instruct them in the science of preventing their wives from being mothers; and, in one instance, this has been pushed so far as to describe, in print, the mechanical process for effecting this object! In short, we are now arrived at a point which compels us to inquire into the cause of this monstrous state of things. The immediate cause we find to be, the poverty and degradation of the main body of the people; and these, through many stages, we trace back to the 'Reformation,' one of the effects of which was to destroy those monastic institutions, which, as we shall now see, retained the produce of labour in the proper places, and distributed it in a way naturally tending to make the lives of the people easy and happy."

We owe it to the glorious Reformation from Popery, that for nearly three centuries our reasoning faculties have had fair play, and that we

dare publish the result of those reasoning faculties. Before that blessed event, which emancipated the human mind, the man who dared to publish his thoughts, and he who dared to sell the book which contained those thoughts, without the permission of the priesthood of Rome, were both of them victims of the lawless tyranny of the Apostate Church. This is not mere assertion, as your book is : take the fact contained in the following note as proof.⁴⁵

Your foolish remark about "Scotch feelosophers" has no more connexion with the Reformation, than your exporting yourself and your family to America has to do with it.

⁴⁵ During the persecution of the Waldenses in France, the bishop of Aix, with some other bishops, walking along the streets of Avignon, and entertaining their ladies, after a merry banquet, with obscene pictures and songs, met with a bookseller, who had exhibited for sale certain Latin and French Bibles. The prelates, indignant at his heretical boldness, sternly asked him, "Darest thou be so bold as to set out such merchandise as this to sell in this town? Dost thou not know that such books are forbidden?" The bookseller answered, "Is not the Holy Bible as good as those goodly pictures, which you have bought for these gentlewomen?" Scarcely had he spoken the words, but the bishop of Aix said, "I renounce my part of Paradise, if this fellow be not a Lutheran. Let him be taken and examined." Immediately a company of ruffians, who attended on the prelates, began to cry out, "A Lutheran—a Lutheran; to the fire with him—to the fire with him!" whilst some gave him a blow, and another pulled him by his hair, and a third plucked him by the beard; so that the poor man was covered with blood before he reached the prison to which they were dragging him.

The next day, being examined before the judges, he courageously addressed them in the following terms:—"O, ye inhabitants of Avignon, are you alone, in all Christendom, the men who despise and abhor the testament of the Heavenly Father? Will ye forbid and hide that which Jesus Christ hath commanded to be revealed and published? Do you not know that our Lord Jesus Christ gave power to his Apostles to speak all manner of tongues, to the end that his holy Gospel might be taught to all creatures, in every language? And why do you not forbid those books and pictures, which are full of filthiness and abomination, and which stir up the people to whoredom and uncleanness, and provoke God's vengeance and great indignation against you? What greater blasphemy can there be, than to forbid God's most holy books, which he ordained to instruct the ignorant, and to reduce and bring again into the way such as have gone astray? What cruelty is this, to take away from the poor simple souls their nourishment and sustenance? But, my lords, you shall give a heavy account, who call sweet sour, and sour sweet; and who countenance abominable and detestable books and pictures, but reject that which is holy." The bishops, enraged by these

words, violently exclaimed, "What need have you of any more examination? Let him be sent straight to the fire, without any more words." His judge, however, being convinced that the prisoner had done nothing worthy of death, proposed a milder sentence; but the bookseller, refusing to call these bishops the true pastors of the church, *was condemned to be burnt, and was executed the same day.*

As a token of the cause of his condemnation, two Bibles were hung about his neck, one of them before, and the other behind, and he was thus led to the place of execution. Such, however, was the firmness of his mind, and the Divine support which he experienced, that with unabated earnestness he continued to exhort the multitude, as he passed on the way to execution, to read the Holy Scriptures; and with such effect, that several became inquirers after *truth*.

The above martyrdom for the truth took place about the year 1560, when the persecution raged in *Provence*, in which the people of *Merindole* and *Cabriers* were destroyed by a wholesale slaughter.

Take the following facts as a specimen of Popish perfidy and cruelty in this persecution:—

"When *Miniers*" (the captain of the army whom the Bishop of Aix had hired to murder these followers of Christ) "had destroyed *Merindole*, he laid siege to *Cabriers*, and battered it with his ordnance; but when he could not win it by force, he, with the lord of the town, and *Poulin*, his chief captain, persuaded the inhabitants to open their gates, solemnly promising, that if they would so do, they would lay down their armour, and also that their cause should be heard in judgment with all equity and justice, and no violence or injury should be shewed against them. Upon this they opened their gates, and let in *Miniers*, with his captains, and all his army. But the tyrant, when he was once entered, falsified his promise, and raged like a beast. For first of all he picked out about thirty men, causing them to be bound, and carried into a meadow near to the town, and there to be miserably cut and hewn in pieces.

"Then he exercised his fury upon the women, and caused forty of them to be taken, of whom several of them were great with child, and put them in a barn full of straw and hay, and caused it to be set on fire; and when the women, running to the great window where the hay is wont to be cast into the barn, would have leaped out, but they were kept in with pikes and halberts. Then there was a soldier, who, moved with pity at the crying out and lamentation of the women, opened a door to let them out; but as they were coming out, the tyrant caused them to be slain and cut in pieces. Many fled into the wine-cellar of the castle, and many hid themselves in caves, whereof some were carried into the meadow, and, after being stripped naked, were slain; others were bound two and two together, and carried into the hall of the castle, where they were slain by the captains, who rejoiced in their cruel and inhuman slaughter.

"That done, this tyrant, more cruel than ever was Herod, commanded captain *John de Gay*, with a band of ruffians, to go into the church, where there was a great number of women, children, and young infants, and to kill all that he found there; which the captain refused at first to do, saying, that was a cruelty unusual among men of war. Whereat *Miniers*, being displeased, charged him, upon pain of rebellion and dis-

obedience to the king, to do as he commanded him. The captain, fearing what might ensue, entered with his men, and destroyed them all, sparing neither young nor old.

“In the mean while, certain soldiers went to ransack the house for the spoil, where they found many poor men who had there hidden themselves in cellars, and other places, flying upon them, and crying out, “Kill, kill,” the other soldiers that were without the town, killed all they could meet with. The number of those that were unmercifully murdered, were about a thousand persons of men, women, and children. The infants that escaped their fury, were baptised again by their enemies.” — *Foxe's Acts and Monuments*, book vii., p. 483, the new edition by Seymour.

146. The authorities you have cited are quite against you, but yet you have the assurance to appeal to *reason*, and to ask, “Was there ever any thing, vicious in itself, or evil in its effects, held in veneration by a whole people for so long a time?” Out of thine own mouth will I refute thee. Is not idolatry a thing vicious in itself? is not Mahometism a thing vicious in itself? and are they not evil in their effects? and yet they have been held in veneration by whole nations, for a much greater period of time than monastic institutions in England. But your position is as false as your reasoning; for it is a fact that the people had begun to lose their veneration for monkery, with all its disgusting attendants—as uncleanness, idleness, beggary, whoredom, hypocrisy, superstition, &c. &c.—for some time before the suppression of those places. To prove this, I can produce both *facts* and *authorities*; one of the latter I will now furnish, the former shall be produced a little further on. SHARON TURNER'S *History of Henry VIII.*, vol. ii. p. 474:—“The detected vices of many of the *monks*, and the relaxation of all (though some honourable exceptions appeared), contributed chiefly to make the general suppression (of monasteries) a desired and POPULAR TRANSACTION.”

147. Your argument in defence of monasteries, drawn from the protection given them by kings, legislators, and judges, is weak and fallacious in the extreme. It is admitted, on all hands, that ALFRED was a great man; yet it does not follow, as a necessary consequence, that because he favoured these institutions, they are good, or that they are not a great evil. ALFRED'S character is good and great, irrespective of his support of monasteries; and monasteries, which existed hundreds of years before he was born, are evil, irrespective of *Alfred* or his virtues. It is clear that no patronage, however exalted, can make that to be good, which is in itself an evil. This was proved in the case of Alfred's pro-

tection of these institutions. Educated in Popery, and deceived by the fair pretences of the monks, he saw not the lurking evil essentially co-existing with monachism, and which broke out in the reigns of many of his successors. Kings, legislators, and judges were often sadly plagued with these monks, and were often forced to make laws to restrain their greediness of money,* and their other evil propensities; and, last of all, they were compelled to dissolve the monastic orders altogether, and never afterwards suffer them to have a single monastery in England. All this, mind, was done by Papists themselves, *before* the Reformation. In paying my tribute of praise to ALFRED, I cannot forbear one reflection—if HE was so great amidst the darkness of Popery, what would he have been had he flourished in the light of the Reformation?

148. The passage you here quote from *Mr. Mervyn Archdall's* preface, is as just and appropriate, as your comments thereon are inapt and extravagant.

“ ‘ When we contemplate the universality of that religious zeal which drew thousands from the elegance and comforts of society to sequestered solitude and austere maceration; when we behold the greatest and wisest of mankind the dupes of a fatal delusion, and even the miser expending his store to partake in the felicity of mortified ascetics; again, when we find the tide of enthusiasm subsided, and sober reason recovered from her delirium, and endeavouring, as it were, to demolish every vestige of her former frenzy, we have a concise sketch of the history of monachism, and no common instance of that mental weakness and versatility which stamp the character of frailty on the human species. We investigate these phenomena in the moral world with a pride arising from assumed superiority in intellectual powers, or higher degrees of civilization: our vanity and pursuit are kept alive by a comparison so decidedly in favour of modern times.’ ”

With regard to IRELAND, its degradation, misery, and crime proceed chiefly from *two* causes. The first is, Popery, which is the real head-spring of her wretchedness. The second is, the unhappy and unholy system of *forcing* Protestantism upon her population. This unscriptural and unprotestant method of conversion has been tried too long in Ireland, and it has been found that, good as we believe Protestantism to be, yet

* See *Higmore's History of Mortmain*.

the Irish will not have it crammed down their throats. I am quite certain, at the same time, that were Papists in power, they would not only force their religion, as they call it, upon us, but they would also destroy us, with holy zeal, if we did not receive it with thankfulness at their hands. But this is no rule for Protestants, whose principles forbid them to persecute; and the only effect that can be expected from such means is, a stronger attachment to the cause for which they are sufferers. It is in vain that we shall look for any considerable improvement in the state of the people of that land of spiritual slavery, until they break the yoke which the priests of the Apostate Church of Rome have fastened upon their necks.

149. You say, "the *hospitality* and other good things proceeding from the monasteries, &c. are not to be forgotten." I cannot convey my own ideas on the boasted hospitality of monasteries better than Mr. McGAVIN has done in the following words:—"The crowning glory of monasteries, in Cobbett's opinion, was their hospitality. They kept an open door and a free table for all comers. It was the custom even of the nobility, when on a journey, to breakfast at one convent, dine at a second, and sleep at a third; and no traveller needed to pass their door without a loaf of bread and a tankard of beer. Mr. Cobbett has no higher idea of what is noble and excellent than to be able to get these good things for nothing. But I hope every man of right feeling and independence of mind will agree with me that this was a most beggarly state of things. It degraded all ranks of the people to the condition of paupers, or receivers of alms. How much more noble and independent is our present condition, when every man who has occasion to travel can go to an inn, demand what he wants, pay for it, and depart without the degrading consciousness of being a beggar! But I had almost forgotten that there was nothing dishonourable, in Popish times, in being a beggar. There were many thousands of the clergy, who, notwithstanding the wealth of the monasteries, lived by common begging, not from their clerical brethren, but from the common people. These were idle vagabonds, prowling about in every parish of the kingdom, expecting and receiving the best that every family could give. This was added to all the other burdens of the oppressed people, and from this we obtained deliverance by the Reformation. Yet, says Mr. Cobbett, we have been ruined and impoverished by this event! !"—*Protestant Reformation Vindicated*, letter xxx.

You tell us that "it is your duty to show, that these institutions were founded in great *political wisdom*, as well as in real piety and charity." Why, then, have you not done your duty? Perhaps you have discharged this "duty" somewhere else, but it has not been done in this work; or, you may have put it off until some more convenient season; or, what I suppose is the truth of the matter, you have not done it, because you could not do it. I have already showed you that they were founded in both religious and political ignorance, nursed in Popish superstition, matured in fraud, and we shall see them, by-and-by, sink under the weight of their own corruptions. What *political wisdom* was there in founding institutions with a view to drag so many thousands of men and women from society, and from useful employments, to rust away their faculties in childish ceremonies, and to waste their time in repeating prayers to dead men and women? What *political wisdom* was there in keeping sanctuaries constantly open for thieves and murderers, and asylums for sturdy, able-bodied begging friars, and in letting them loose in swarms through the country, like the locusts of Egypt, to devour the honest earnings of the people? Was there any *political wisdom* in suffering these fraternities of monks—

"Black, white, and grey, with all their trumpery"—

to take possession of the best and richest spots in all the kingdom, and yet to be the subjects of a foreign power? Was it *political wisdom* to found and to foster institutions in which the BIBLE was kept safely locked up from the people, and from which the monks, those licensed impostors, issued forth to practise upon the credulity and superstitious fears of the laity, in order to enrich their already too rich orders? * Nothing can be

* It is next to impossible for us at present to ascertain accurately the vast amount of the riches of the monks and clergy in England, during the spiritual tyranny of the Apostacy. The Apostate Church must have been very rich, to have furnished the Pope with such a revenue as that which arose from indulgences, dispensations, Peter's pence, &c., besides the first fruits and tenths of all the benefices in the kingdom.

In 1536, when 376 (lesser) monasteries were dissolved, the landed property they possessed produced above £32,000 by the year, and their personal property yielded above £100,000, though disposed of much under their value.

Two years afterwards the greater monasteries were suppressed, to the number of 605 great abbeys, whose revenue was so great, in those days, that we have scarcely any idea of it at present, from the altered value of money, and from the circumstances of the times. In short, the clergy lived and reigned like lords and kings of the earth.

Sinclair says, "The real value of these possessions (the monasteries) was inconceivably great. It appears, from an account drawn up in the year 1717, that the annual income of the suppressed houses must have amounted to £273,000 per

more untrue than the assertion that these institutions were founded in "political wisdom."

150. You observe, truly enough, "From the land all the good things come. Somebody must own the land." I reply, it is true somebody must own the land; but it is of great importance to the welfare of a country that it should be owned by proper persons. Now, the monks were the most improper of all persons to be landlords. They professed to be religious men, given up to the service of God, and devoted to a life of abstraction or separation from the world. They pretended to have renounced the world, and to have given up all interest in it. Therefore they should have been the last men in the world to become *lords of land*. They knew also that Christ had said, "he that forsaketh not houses and lands cannot be my disciple;" and it is well known that HE had not an acre of land, neither his apostles, nor his Church, for the inheritance of Christians is in heaven.—1 Peter i. 4. But these monks, as a body, were not Christ's disciples, but the Pope's; and, like their master, they were greedy of this world, and "they had their reward."

Besides this, the double relation in which they stood to the people, as *landlords* and as *spiritual guides*, gave them a fearful ascendancy over both the bodies and the minds of their vassals.⁴⁶ So that their living in luxury, and idleness, and wantonness, on the spot whence their revenues arose, was so far from being a blessing, that the condition of the people was degrading in the extreme: they were the physical and spiritual slaves of the monks, the monks were the slaves of the abbots, and the abbots were the slaves of the Pope.

⁴⁶ By the devilish invention of confession, the Apostate Church has got into the hands of her sworn slaves, the priesthood, a most tremendous power, a most dangerous engine. By this means she puts every member of her corrupt body in the power of a priest; for, by laying open the secrets of all hearts to the priest, it makes him the master of all. Thus access to the individual mind is obtained, and no one knows but the priests what knowledge is gained of private affairs, and of the characters of every Protestant family in which a Popish domestic may reside. It is true in England this evil is kept within bounds; but where Popery reigns, as in Italy, this great instrument of influence and dominion in the Papacy is awfully tyrannical.

annum, and, at a moderate calculation, would now yield at least *six millions* per annum. The abbey of St. Albans, which was valued at only £2500 per annum, possessed estates which, a century after the suppression, brought in £200,000 a year."—*Sir John Sinclair's History of the Public Revenue*, vol. i. p. 113.

I could relate instances of atrocious guilt, perpetrated by unchaste priests, such as would make both the ears of every one who heard them to tingle, and their faces to burn alternately with blushes of shame and indignation. But this exposure must not be, in a Protestant country, where such scenes seldom occur, and never, as they do in Popish countries, as the natural consequence of our religion. Auricular confession is the curb-bit which the priests have put into the mouths of the laity, and by which they can guide them which way they please; but when the people refuse to let their clergy harness them, the clergy will not dare to ride on their backs as they have done, and then there will be an end of Popery.

151. "Somebody," you say, "must own the lands," &c. If somebody must own the lands, it is proper that those should own them who came honestly by them,⁴⁷ and who were not bound by a solemn oath to a foreign power. It has been proved, and it shall be proved again, that these monks, friars, and nuns had no right to be *landlords* and *landladies*, because they obtained this property under false pretences and by spiritual frauds; there was, therefore, neither merit nor justice in letting their lands at low rents, and in being "*easy* landlords." In *Blunt's* Reformation in England, p. 42, he says, in those times "the populace were alarmed, or caressed, or cajoled out of a subsistence. A *death-bed* was a friar's harvest: then were suggested the foundation of charities,* and the provision of masses and wax lights. The confessional was his exchequer. There hints were dropped that the convent needed a new window, or that it owed 'fortie pound for stones.' Was the good man of the house refractory?—The friar had the art of leading the women captive, and of reaching the family purse by means of the wife (*Erasm. Colloq. Franciscani Chaucer.*) Was the piety of the public to be stimulated?—Rival relics were set up, and impositions of all kinds multiplied without shame, to the impoverishment of the people, the disgrace of the Church, and to the scandal of Christianity. It is revolting to bear record of these villanies, to see sordid advantage taken of the most sacred feelings of mankind, and religion itself subjected to suspicion, through the hypocrisy of its professors."

⁴⁷ The same base means are resorted to at this day in England, by the Jesuits and priests, to swindle Papists, as were practised in former times, for Popery is unaltered in its essence. The Apostate Church teaches the doctrine of purgatory, and her priests get rich by persuading their poor,

* A little chapel, endowed with a revenue for the priest to sing prayers, at stated times, to conjure the soul of the poor dead man or woman out of purgatory into heaven!—Vile imposture of the Popish Church!

credulous slaves that by leaving a sum of money they will pray them out of this newly-invented Popish hell. A friend of mine lately made a will for a Papist lady, in which she bequeathed four hundred pounds to her *spiritual guide* (that is, to her priest), for certain purposes which she specified in a private memorandum in her *spiritual guide's* possession. Thus these holy cheats continue to dupe their wretched flock. It was by imposing upon and abusing the understandings of our forefathers that the monks built and endowed those abbeys, priories, and religious houses in general, which I am now treating of, and on account of whose dissolution poor Cobbett seems to be so much concerned.

Aluin, one of the founders of Ramsey, a Benedictine abbey, A. D. 969, finding his death approach, called his sons and the monks together, and amongst other things said, "My request is, that you protect my departure with your prayers, and *place your merits* in the balance against my defects."

Leofric established canons at Exeter, and made them several valuable presents, on condition that in their prayers and masses they should always remember his soul. — *Lingard's Anglo-Saxon Church*, vol. i. p. 60; *Tanner's Notitia*, p. 93.

The above instances of gifts and grants to the priesthood of the Apostacy are not given to bring the donors into contempt, but to show on what unscriptural grounds and on what erroneous principles Popery sanctioned the building and endowing of monasteries. I believe verily that many, perhaps most, of our Popish ancestors acted conscientiously, according to the dim light they had, in bestowing their wealth and lands for the above-mentioned purposes, and that they believed they were performing an acceptable service to God, as well as securing the eternal happiness of their own souls, by so doing. They were led by blind guides, and were deeply to be pitied, but neither imitated nor praised. I do not like to pronounce on the motives of any class of men, but I fear most of the monks were as wicked as they were blind.

152. This paragraph is written with such spirit, such force, perspicuity, and elegance (though it is all built upon a fallacy), that I present it entire to the reader before I reply to it.—

"Then, look at the monastics as causing, in some of the most important of human affairs, that fixedness which is so much the friend of rectitude in morals, and which so powerfully conduces to prosperity, private and public. The monastery was a proprietor that never died; its tenantry had to do with a deathless landlord; its lands and houses never changed owners; its tenants were liable to none of many uncertainties that other tenants were; its oaks had never to tremble at the axe of the squandering heir; its manors had not to dread a change of lords; its villagers had all been born and bred up under its eye and care; their character was of necessity a thing of great value, and, as such, would naturally be an object of great attention. A monastery was the centre of

a circle in the country, naturally drawing to it all that were in need of relief, advice, and protection, and containing a body of men, or of women, having no cares of their own, and having wisdom to guide the inexperienced, and wealth to relieve the distressed. And was it a good thing, then, to plunder and devastate these establishments ; was it a reformation to squander estates, thus employed, upon lay persons, who would not, who could not, and did not, do any part or particle of those benevolent acts, and acts of public utility, which naturally arose out of the monastic institutions ?”

The pretty little picture which you have pleased yourself with drawing, in this paragraph, never had an original in real life. It is a reverie, a creature of your own brain, a fool’s paradise, a sheer utopia. There is, however, one feature in monachism hinted at in it, which demands particular attention—namely, the “fixedness” of monastic property—that is, the monks *never quitting their grasp of this world*, when once they got possession of it. This is what you call “fixedness ;” and you tell us that “the monastery was a proprietor that *never died*.” Now, this is so far from being a recommendation to monasteries, that it formed a great objection against them, even in Popish times. This “fixedness” was a retaining their ill-gotten property, without making restitution ; as an inheritance, fraudulently obtained, may be kept in a family from one generation to another, until the righteous providence of Almighty God restore it to its rightful owners. This “fixedness” continued too long—yea, the monks wished to *fix for ever* the lands to their own use and for superstitious purposes ; but HE who sitteth in the heavens laughed at all their cunning devices, defeated their intentions, and turned their wisdom into foolishness. We have seen, and shall see further on more fully, that he made a Popish king, Henry VIII., *unfix* all their false property, and made it revert back again to the people from whom it was cozened under false pretences. Where are now the lands, tenements, manors, endowments, &c. ? What is become of their “fixedness” ? Why, before the brightness of the rising sun of the Reformation, this “fixedness”

“dissolved,
And, like the baseless fabric of a vision,
Left but a wreck behind.”

In proof of the truth of this assertion, parts of the wreck of dissolved monachism are now to be seen scattered in every part of this country, standing like forlorn and withering monuments of the evil of Popery in this kingdom.

I shall take this opportunity, before I pass on to another paragraph, to show you that the attempts of the monks to get and to "fix" whatever land they could to their respective houses, was the occasion of the enactment of the wise and restrictive law of MORTMAIN. But I will preface it by addressing you nearly in the words of a late able writer:—"In your long and particular account of monasteries, you not only slur over their true character, but you also omit an important fact—viz., that what is called the statute of Mortmain was enacted for the purpose of checking the growth of the monasteries, and the disposition to overload them with wealth. You truly say, that one motive for endowing them with such immense property, was to make atonement for the sins of the donors. Now, as times of ignorance are times of great wickedness, we may be sure that the princes, nobles, and gentry, from the ninth to the fourteenth century, had many sins to atone for; and many of them were willing to give all they had, after they could possess it no longer, to the Church, as an atonement for their sins. In fact, there was some danger that all the land in the kingdom would be disposed of in this way. Then there would have been only two classes of people, the monks as lords of the soil, and all the rest their slaves. To prevent this, the above statute was enacted. But why prevent this, if the monasteries were such holy and beneficial institutions? If they were what you represent them, nothing could be more desirable than to have the kingdom full of them; and if their great wealth was spent in deeds of hospitality and charity, they could not have too much. But our ancestors knew better. They were eye-witnesses of their character, and they felt their malignant influence. They had grown up by degrees during a period of great darkness; but the light of the fourteenth century showed them as a *monstrous excrescence* saddled on the body politic, which at first it was impossible to shake off. All that the king and parliament of that day could do was to prevent their further growth. It required ages of increasing light to suppress them altogether. For this we are indebted to the Reformation, which, therefore, we ought to regard with gratitude, though it had effected nothing else."

I shall now do that, which no one writing on the monastic system ought to have left undone—namely, give

A SHORT HISTORY OF MORTMAIN.

Dr. Rees, on the word *Mortmain*, says, "The word literally denotes *dead-hand*; being a compound of *mort*, dead, and *main*, hand. Accordingly, Hottoman defines mortmain to be the possession of those who are,

as it were, immortal, because they never cease to have their heirs ; so that the estate never reverts to its first lord.”—*Encyclopedia*.

Highmore has written well on this subject, but *Blackstone* has excelled him. The latter observes (*Com. chap. xviii. of Title by Forfeitures*),

“Forfeiture is a punishment annexed by law to some illegal act or negligence in the owner of lands, tenements, or hereditaments, whereby he loses all his interest therein, and they go to the party injured, as a recompence for the wrong which either he alone, or the public together with himself, hath sustained.”

Accordingly you see, William, that the lands, tenements, &c., when they were taken from the monks by the Popish king, Henry VIII., went back again to the public, through various channels, as some compensation for the injury done to it.

He goes on to say, “Lands, tenements, and hereditaments may be forfeited in various degrees and by various means : 1. By crimes and misdemeanors. 2. By alienation contrary to law. 3. By non-representation to a benefice,” &c.

Now, that to which I would more especially call your attention is, what is said on the second point—namely, alienation contrary to law ; it is in substance as follows :

“Lands and tenements may be forfeited by *alienation*, or conveying them to another contrary to law. This is either alienation in *mortmain*, alienation in *alien*, or alienation by *particular tenants* ; in the two former of which cases the forfeiture arises from the incapacity of the alienee to take, in the latter from the incapacity of the alienor to grant.

“*ALIENATION* in *mortmain*, in *mortua manu*, is an alienation of lands or tenements to any corporation, sole or aggregate, ecclesiastical or temporal. But these purchases having been chiefly made by religious houses, in consequence whereof the lands become perpetually inherent in one *dead hand*, this hath occasioned the general appellation of *mortmain* to be applied to such alienations, and the religious houses themselves to be principally considered in forming the statutes of mortmain ; in deducing the history of which statutes it will be matter of curiosity to observe the great address and subtle contrivance of the ecclesiastics in eluding from time to time the laws in being, and the zeal with which successive parliaments have pursued them through all their finesses ; how new remedies were still the parents of new evasions, till the legislature at last, though with difficulty, hath obtained a decisive victory.”

By the common law, any man might dispose of his lands to any other private man at his own discretion, especially when the feudal* restraints of alienation were worn away. Yet in consequence of these it was always, and is still, necessary for corporations to have a licence in mortmain from the crown to enable them to purchase lands ; for as the king is the ultimate lord of every fee,† he ought not, unless by his own consent, to lose his privilege of escheats‡ and other feudal profits, by the vesting of lands in tenants that can never be attainted or die. And such licences of mortmain seem to have been necessary among the Saxons, above sixty years before the Norman conquest. But besides this general licence from the king, as lord paramount of the kingdom, it was also requisite, whenever there was a mesne or intermediate lord between the king and the alienor, to obtain his licence also (upon the same feudal principles) for the alienation of the specific land. And if no such licence was obtained, the king or other lord might respectively enter on the land so aliened in mortmain as a forfeiture. The necessity of this licence from the crown was acknowledged by the constitutions of Clarendon, in respect of advowsons, which the monks always greatly coveted, as being the groundwork of subsequent appropriations. Yet such were the influence and ingenuity of the clergy, that (notwithstanding this fundamental principle) we find that the largest and most considerable donations of religious houses happened within less than two centuries after the Conquest. And (when a licence could not be obtained) their contrivance seems to have been this :—that as the forfeiture for such alienations accrued in the first place to the immediate lord of the fee, the tenant who meant to alienate first conveyed his lands to the religious house, and instantly took them back again, to hold as tenant to the monastery ; which kind of instantaneous seisin§ was probably held not to occasion any forfeiture : and then, by pretext of some other forfeiture, surrender, or escheat, the society entered into those lands in right of such their newly-acquired signiory, as immediate lords of the fee. But when these donations began to grow numerous, it was observed that the

* *Feodal* (from the French), held from another.

† *Fee* (from the Saxon), all lands and tenements that are held by any acknowledgment of superiority to a higher lord.

‡ *Escheat* (from the French *eschevir*) any lands or other profits that fall to a lord within his manor by forfeiture, or the death of his tenant, dying without heir, general or special.

§ *Seisin* (*saisine*, French). *Seisin in law*, is when something is done which the law accounteth a seisin, as an enrolment. This is as much as a right to lands and tenements, though the owner be by wrong disseized of them.

feodal services, ordained for the defence of the kingdom, were every day visibly withdrawn ; that the circulation of landed property from man to man began to stagnate ; and that the lords were curtailed of the fruits of their signiories, their escheats, wardships, reliefs, and the like ; and therefore, in order to prevent this, it was ordered by the *second of King Henry III.'s great charter*, and afterwards by that printed in our common statute book, that all such attempts should be void, and the land forfeited to the lord of the fee.

But, as this prohibition extended only to religious *houses*, bishops and other sole corporations were not included therein ; and the aggregate ecclesiastical bodies found many means to creep out of this statute, by buying in lands that were *bonâ fide* holden of themselves, as lords of the fee, and thereby evading the forfeiture ; or by taking long leases for years, which (crafty device of the priests) first introduced those extensive terms, for 1000 or more years, which are now so frequent in conveyances.

This produced the statute *de religiosis*, 7 Edward I., which provided that *no person*, religious or other whatsoever, should buy, or sell, or receive under pretence of a gift, or term of years, or any other title whatsoever, nor should by any *art or ingenuity appropriate to himself*, any lands or tenements in MORTMAIN, &c. &c.

This seemed to be a sufficient security against all alienations in MORTMAIN : but as these statutes only referred to gifts and conveyances between the parties, the *religious houses* now began to set up a fictitious title to the land, which it was intended they should have, and to bring an action to recover it, against the tenant, who, by FRAUD and COLLUSION, made no defence, and thereby judgment was given for the religious house, which then *recovered* the land by sentence of law (the land never belonged to it) upon a supposed prior title. And thus they (the cunning priests and monks of the Apostate Church of Rome) had the honour of inventing those fictitious adjudications of right, which are since become the great assurance of the kingdom, under the name of *common recoveries*. But upon this the statute of Westminster the second, 13 Edward I. c. 32, enacted, that in such cases a *jury should try the true right* of the demandants to the land, &c. &c.

Yet still it was found difficult to set bounds to ecclesiastical ingenuity ; for when they were driven out of all their former holds, they devised a new method of conveyance, by which the lands were granted, *not to themselves directly*, but to nominal feoffees (one put in possession) *to the use* of the religious house, &c. &c.

But, unfortunately for the inventors themselves, they did not long enjoy the advantage of their new device : for the statute 15 Richard II. c. 5, enacts that lands so purchased to uses, &c., should be subject to the statutes of mortmain. And whereas the statutes had been eluded by purchasing large tracts of land, adjoining to churches, *and consecrating them by the name of church-yards*, such subtle imagination is also declared to be within the compass of the statutes of mortmain.

And, lastly, as during the times of Popery lands were frequently given to superstitious uses, though not to any corporate bodies ; or were made liable in the hands of heirs and devisees to the charge of obits (*i. e.*, funeral obsequies), chauntries,* and the like, which were equally pernicious in a well-governed state as actual alienations in MORTMAIN ; therefore, at the dawn of the Reformation, the statute, 23 Henry VIII., c. 10, declares that all “ future grants of lands for any of the purposes aforesaid, if granted for any longer term than twenty years, shall be void.”—*Blackstone's Commentaries*, book ii. ch. xviii.

Thus you see what trouble the legislature had, from age to age, to prevent the Apostate Church from grasping the estates of the deluded people : and but for this interference, the clergy of this tyrannical hierarchy would by this time have been masters of every foot of ground in the kingdom.⁴⁸

⁴⁸ William the Conqueror (A. D. 1066) seems to have been the first prince in this country who first saw and checked the encroaching spirit of the monks and Popish clergy. With equal good sense and sound policy, he despised and threw aside the pretended unalienable rights of the Apostate Church of Rome ; for he knew, or might have known, that the *prescriptive right* of the Popish clergy to the lands, tithes, and all other temporal good things, was a right founded in fraud, imposition, and spiritual delusion. And although this kind of *right* was authorized, by long custom, continued until it had the force of law,—though it was *before any written law*, as the word signifies,—yet neither length of time, nor custom, nor ecclesiastical law, nor civil law, nor written law, nor unwritten law, nor king, nor emperor, nor pope—nothing can make that to be *right* which is in itself *wrong*. The lands and estates, which the ghostly jugglers—the priests and monks—contrived to draw from the people, however long they remained in the possession of the Apostate Church, were as much the price of blood at last as at first : yea, insomuch as the destruction of the soul is more horrible than that of the body, in that same degree did those lands and estates, which were given for the atonement of their sins, receive a deeper stain of infamy.

* *Chantry* is a church, endowed with a revenue, for priests to sing mass for the souls of the donors.

But to return to the Conqueror : *Speed*, in his *Chronicle*, says, "Peace being thus established, among other conferences, beseeeming such estates, it chanced King William the Conqueror to demand the reason how it came to pass that his fortune should be in one day's battaile to subdue the *English*, which the *Danes* before him could not do in many ? to which question, while each stood looking on others, expecting what to answer, the stout abbot *Frethericke* of *Saint Albanes*, stept forth and said, 'The reason thereof may easily be given, if the occasion be well weighed ; for, wontedly the land was defended by dint of swords, until that their warlike wearers, upon their godly devotions, laid them from their sides upon the Alters of Orisons (prayers), which through over-long rest are growne very rusty, and their edges too dull now for the field ; for (said he), the maintenance of martiall men, with a great part of this land's revenewes, are daily converted to pious employments to maintaine and defend their holy votaries, whose prayers pierce more deeper than the sword : and therefore thou art obliged, O King, to maintaine their peace, that have been the cause of thy so easie purchase.'

"But William, before the words were well out of his mouth, replied and said, 'Is the clergy so rich, and so strengthened, that the land thereby lieth weakened of her men at arms ; and to keep only the religious in safety, shall the laity be exposed to the invasions of the *Danes*, and other forreine enemies ? Surely out of your own mouths will I judge you, and for redress will begin first with thee.' Whereupon he tooke from the abbey of *Saint Albanes* all the revenewes that lay betwixt *Barnet* and *London Stone*."—*Speed's Chronicle*, 3rd ed. 1632, book ix. ch. ii. p. 24.

153. Here we have an attempt to vindicate monasteries as a resource for the younger sons and daughters of the aristocracy. But you run out into a digression about *Pennsylvania*, and abuse its government in your own style. I believe not a single word you have written about it.

154. In this paragraph you pretend to finish what belongs to the last ; and a very extraordinary finish it is. You pay the younger branches of the English nobility a fine compliment indeed. They must, you say, be disposed of in some way or another, as being a kind of nuisance in the State. What a happy thought, that monasteries were just the fittest places for them ! And thus you would drain off the superfluous nobility, making monks and nuns of them, and cram them wholesale into monasteries ! How could it enter into your mind that monasteries could be an advantage to a state, because they afford an opportunity of burying alive,*

* What a horrible curse has *Popery* been to *Christendom* in point of population ! *France* alone, before the Revolution, contained upwards of 366,000 secular and regular clergy, besides an immense number of *nuns*. This vast body of males and females were all enjoined by the laws of the Church to continue in a state of celibacy. In the whole of *Christendom* there were no less than 225,444 monasteries

in the flower of their age, the daughters, and of incarcerating the free-born sons, of the aristocracy? If this class of the community possesses superior advantages of education, and rank, and fortune, all these talents ought to be, and will be, in a free country, at the service of the State. Would ancient Rome, or any of the free states of Greece, have acted in this case as you recommend? If the Pope, in ages of darkness, could draw volunteers from the ranks of the nobility to *serve* in his *regular* militia, it was because they, as well as all other grades in the kingdom, were drunken with the wine of Rome (Rev. xviii. 3.); but now we scorn alike his wine and his chains.

155. The reader of taste will, I am sure, be delighted with your *style* in this paragraph, and therefore I give it, to show how well you could write if you had a good subject.—

“Nor must we, by any means, overlook the effects of these institutions on the mere face of the country. That soul must be low and mean indeed, which is insensible to all feeling of pride in the noble edifices its country. Love of country, that variety of feelings which, all together, constitute what we properly call patriotism, consist in part of the admiration of, and veneration for, ancient and magnificent proofs of skill and of opulence. The monastics built as well as wrote for posterity. The never-dying nature of their institutions set aside, in all their undertakings, every calculation as to time and age. Whether they built or planted, they set the generous example of providing for the pleasure, the honour, the wealth and greatness of generations upon generations yet unborn. They executed every thing in the very best manner: their gardens, fish-ponds, farms; in all, in the whole of their economy, they set an example tending to make the country beautiful, to make it an object of pride with the people, and to make the nation truly and permanently great. Go into any county, and survey, even at this day, the ruins of its, perhaps, twenty abbeys and priories: and then ask yourself, ‘What have we in exchange for these?’ Go to the site of some once-opulent convent. Look at the cloister, now become, in the hands of a rack-renter, the receptacle for dung, fodder, and faggot-wood: see the hall, where, for ages, the widow, the orphan,

about a century ago. How much greater the number before the Reformation? Now, reckoning only 20 persons to one monastery, there must be in these several sinks of sin and pollution upwards of 4,500,000, debarred from all the comforts of the married state, and living in direct opposition to the great law of nature, *Increase and multiply*. See *M^r Gavin’s Master-key to Popery*.

the aged, and the stranger found a table ready spread ; see a bit of its walls now helping to make a cattle-shed, the rest having been hauled away to build a workhouse : recognize, in the side of a barn, a part of the once magnificent chapel : and if, chained to the spot by your melancholy musings, you be admonished of the approach of night by the voice of the screech-owl, issuing from those arches, which once, at the same hour, resounded with the vespers of the monk, and which have, for seven hundred years, been assailed by storms and tempests in vain ; if thus admonished of the necessity of seeking food, shelter, and a bed, lift your eyes, and look at the white-washed and dry-rotten shell on the hill, called the ‘gentleman’s house ;’ and, apprized of the ‘board wages’ and the spring guns, suddenly turn your head ; jog away from the scene of devastation ; with ‘old English hospitality’ in your mind, reach the nearest inn, and there, in room half-warmed and half-lighted, and with reception precisely proportioned to the presumed length of your purse, sit down and listen to an account of the hypocritical pretences, the base motives, the tyrannical and bloody means, under which, from which, and by which, that devastation was effected, and that hospitality banished from the land.’

We are now arrived at your remarks on the external advantages of monasteries, and are permitted to listen to the melody of your pathetic wailings on account of their destruction. Now, William, will I candidly confess to you, that I am not altogether insensible to the impression which a view of the ruins of these once splendid edifices is calculated to produce on the minds of beholders. Whether these impressions proceed from my early associations with such objects, or whether they are owing to some yet undiscovered law in our mental constitution, I cannot tell ; but in viewing these ruins, any pleasurable feelings are completely neutralized by the painful reflection, that these noble buildings were founded in ignorance of the true religion, reared by superstition, and dedicated to fabulous saints, dead men and women, and to angels ; and that they arose not until Christians had lost the true spirit of devotion, and had departed from the truth of Christ’s Gospel. It is painfully observable, that in proportion as men departed from the spiritual worship of God, in that proportion they multiplied such buildings,* until the pure and spiritual worship

* I hope the Dissenters, especially the Congregational Dissenters, the descendants of the holy Puritans, will excuse a faithful word of caution on this point. While their persecuted fathers worshipped in barns, they were the salt and the light of the land. Let not the present generation think that, now they have full religious liberty,

of God degenerated into mere external forms, unchristian ceremonies, uncommanded rites, and multiplied superstitious observances. Just as the soul loses sight of God, the only object of worship, and of the *only way* in which he will be worshipped (John xiv. 6.), just so is it willing to be amused with mere outward things—such as splendid buildings, robes, vestments, palls, holy water, crucifixes, images, shaven crowns, &c. &c.—having the form of godliness, but denying the power thereof (2 Tim. iii. 5.). In short, when the substance of religion was gone, the Papists played with the shadow.

When, therefore, I view these ancient ruins merely as relics of antiquity, I admire them; but when I regard them as connected with the *grand Apostacy*, I cannot suffer my judgment to be warped and my imagination to be led captive by the imposing splendour of their architectural beauties, their show of sanctity, their venerable antiquity, or their partial utility: these all are only like the outward adornings of the well-favoured Harlot of Rome: I must protest against her in her best attire, as well as in her worst. I prefer truth in naked majesty, to error in its most enchanting forms.

So far, therefore, am I from sympathizing with you in your wailings over these mouldering heaps of ruin, that I regard them as so many monuments of victory achieved over error. They testify the victory of Protestantism over Popery, of liberty over priestly tyranny. I view them as I do those tattered and rotten banners which are hung up in West-

they are temptation-proof. If they know their own character as a body, they must know that if they have not the repelling sternness of their predecessors, they have less intrepidity of mind; if they have more charity, they have less magnanimity. They must know that some men creep into their churches who have more carnality than piety, more riches than spiritual wisdom; and these are they who, for the most part, wish for fine buildings and more respectable chapels, for the very worthy purpose of drawing the richer part of mankind into their community: with the same design they would introduce organs to improve divine worship, and also relax in some unimportant points.

Let them beware how they indulge in these little matters: *apostacy* is a departing from the truth, in small as well as in large points; but all departing must have a beginning; a first step makes way for a second, and this again for others of the same kind, until they get into the highway to Popery; for Popery is only a grand scheme of the devil to destroy all true godliness, under the cloak of religion.

If the Dissenters would continue to be honoured by Christ as his witnesses, as defenders of his truth, and as sowers of the Gospel seed, at home and abroad, let them avoid a worldly spirit, purging out the leaven which has already begun to work among them; let them, as a body, not fear poverty, but dread riches; let them jealously watch against any thing unscriptural in doctrine, in discipline, and in practice; let them build many plain and commodious places of worship, rather than a few splendid ones, and let them rise in the populous parts of large towns, studding also the whole country with them.

minster and St. Paul's,—as trophies of our national victories,—as so many incentives to love, and to maintain civil and religious liberty.

In your eulogium of the monks, you tell us, “they executed every thing in the very best manner; they set an example tending to make the country beautiful, to make it an object of pride with the people, and to make the nation *truly* and permanently great.” Be assured, William, that the true greatness of a country does not arise from large quantities of stone and mortar, piled up with vast labour and cost to an enormous height, and arranged with consummate architectural skill. Could these magnificent buildings compensate for the moral and spiritual degradation which the inmates inflicted on the inhabitants of the country? Have you yet to learn that the number and splendour of the public buildings of a country are no proofs either of the purity of its religion or of the freedom of its constitution? What should you think of the modesty of the author who should write in defence of Polytheism, and point to the ruins of the classic temples of Greece and Rome to illustrate the utility of that system of religion? What has the Christian religion to do with these gorgeous palaces, in which the deceived and deceiving monks dwelt? Yet I have no quarrel against the edifices themselves, though they are monuments of their blind devotion, rather than of their wisdom and piety. Let the Mussulman pride himself in his mosques, the Chinese in his pagoda, and the Papist in his cathedrals; but let the Protestant glory in the BIBLE, which will endure when Heathenism and Popery shall have perished from the face of the earth.

You make a fine flourishing panegyric on the works of the monks:—“The never-dying nature of their institutions set aside, in all their undertakings, every calculation as to *time* and *age*.” Pray where are their never-dying institutions now? Has *time* had no effect upon them? Have they not grown older? Are they not long ago dead and buried; and is not this part of your mock history a kind of funeral sermon for them, though delivered a few centuries too late? It is well for England, and for the world, that neither you nor all the power of the Popedom can raise them from the dead.

You will not easily persuade your readers into your notions of *patriotism*. There is no true patriotism in the admiration of, or veneration for, these abbeys, priories, and religious houses, which are badges of our national degradation, and proofs of our former subjection to the see of Rome. What patriotism would there be in a conquered nation admiring and

venerating the towers, castles, strongholds, and garrisons which their conquerors had built throughout their country? William, you are so blind on this subject, that you glory in your country's shame, and you would have sensible and judicious Englishmen do the same; but they will not, if they are of my mind.*

One word more, before I leave these "never-dying institutions." Any institution, or building, which is intended to last for *ever*, or as long as this world lasts (for I suppose, with all your zeal for monkery, you would think that long enough), ought to be built on a good and solid foundation. Now, here was the grand defect of your monastic institutions,—they were built on the *sand* of Popery, not on the *Rock*, Christ Jesus; therefore, when the wind and the flood came, **THESE HOUSES FELL**, not being founded on a *Rock*.

You very pathetically lament the fate of these abbeys and priories; you seem quite moved to pity, in contemplating the dishonourable uses to

* In proportion as Christians, in every age and nation, have departed from the purity of Christianity, in the same degree they have displayed a misdirected zeal for building and adorning temples, for the worship of HIM who dwelleth not in temples made with hands, but within the humble and contrite heart. The whole history of ecclesiastical architecture will bear me out in this assertion. During the whole of its progress, from infancy to maturity, may be traced the corruptions of Christianity and the prevalence of superstition; and in no nation has the APOSTACY had more monuments erected to its honour than in our own. Yet I think the nations of the Continent surpass us in the gorgeousness of their buildings, if we exceed them in number and symmetrical proportions. It is now some consolation to the plain Christian to know, that the age of temple-building, as the age of crusades, is gone by; and while he may leave to the *slowly-consuming* hand of time to crumble those monuments of the APOSTACY into dust, he may be assured that the superstition which gave them birth, together with the whole system of false doctrine, corrupted rites, and priestly delusion of the Apostate Church of Rome, will be much *more quickly* destroyed by the force of divine truth.

Of superstitious building on the Continent, *Mafra*, in Portugal, is a sample. Byron notices it in the following manner, in *Childe Harold*, canto I. xxix.

"Yet *Mafra* shall one moment claim delay,
Where dwelt of yore the Lusian's luckless queen;
And Church and Court did mingle their array,
And mass and revel were alternate seen;
Lordlings and frères—ill-sorted fry I ween!
But here the Babylonian whore hath built
A dome, where flaunts she in such glorious sheen,
That men forget the blood which she hath spilt,
And bow the knee to *Pomp* that loves to varnish guilt."

There is the following note annexed to this stanza:—

"The extent of *Mafra* is prodigious: it contains a palace, convent, and most superb church. The six organs are the most beautiful I ever beheld, in point of decoration: we did not hear them, but we were told that their tones were correspondent to their splendour. It is the boast of Portugal, as it might be of any country, in point of magnificence, without elegance. There is a convent annexed: the monks, who possess large revenues, are courteous enough, and understand Latin; so that we had a long conversation. They have a large library, and asked me if the English had *any books* in their country."

which some parts of their venerated ruins are put. A bit of the walls, in one place, is now helping to make a cattle-shed, while another part of the holy pile has become a receptacle for dung, fodder, and faggot-wood ! O desecration of holy things to unholy purposes ! O Protestant Reformation, thou art the cause of all this profanity ! Yet, in the midst of all, I can offer a little comfort to you, William ; for, remember there is some real usefulness arising out of these ruins. Mankind *are* benefited by them, whereas the ruins of Babylon—the type of the Popedom, the prophetic figure of the Apostate Church of Rome—her ruins are of no use at all to the human species, as it is written, “ Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. *It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch his tent there ; neither shall the shepherds make their folds there.* But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there, and satyrs shall dance there.” ⁴⁹

⁴⁹ That Popery, the greatest of all enemies to Christ and to his Church, will be utterly ruined, who can doubt, who believes the holy Scriptures ? It may exist, indeed, in history, as a record of its infamy, but as a system of imposture and wickedness, it will cease *to be*. It may be read of, but not seen ; it may be imagined, but not realized. Its imposing magnificence, its splendid ceremonial, its idolatrous masses, its invocation of saints, its immolation of the living, its ineffectual prayers for the dead, its infernal inquisition, and its monstrous *head*, the Pope himself, shall be swept away so clean, that not a vestige of any thing belonging to it will remain on earth.

Babylon, the great enemy and persecutor of God’s ancient people, was but a type of this greater enemy and persecutor of Christ’s saints, and its ruin is but symbolical of the ruin of Popery. Its present desolations are but a figure of the coming desolations of the *Apostate Church of Rome*. Show us Babylon’s palaces now,—her temples, bridges, hanging gardens, walls, quays. Show us even the site of this far-famed city. The Euphrates seems to have overflowed the spot, and it looks like a solitary marsh, far removed from the dwellings of men, and so completely swept with the besom of destruction, that not a vestige remains to identify the ground which it once covered. It is a finished picture of desolation : no tree, shrub, plant, or flower ; not a blade of grass, nor any remnant of vegetable life ; but stagnant pools of water ; while the stillness of death reigns all around !

The eighteenth chapter of the book of Revelations is a vivid prophetic fulfilment of the above type. I beg the reader carefully to peruse the whole chapter for himself. It has the marks of inspiration upon it, and

will as certainly be accomplished as the word of God is true. From the 21st verse, it closes in the following impressive style, which neither Homer, Virgil, or Milton, Dante or Tasso, ever exceeded :—

“And a mighty angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a milstone shall be heard no more at all in thee ; and the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”

156. You say, “We have already seen something of these pretences, motives, and acts of tyranny and barbarity ; we have seen that the beastly lust of the chief tyrant was the groundwork of what is called the ‘Reformation.’” You have not shown, and you never will show, that the beastly lust of Henry VIII., the Pope’s own son, was the foundation, the groundwork, as you call it, of the Reformation in England. You, William, are such a low-thoughted and grovelling man, that you cannot elevate your ideas above *money, political strife, and beastly lust*. You may attribute the extinction of monachism, as well as the establishment of the Reformation, to as many foolish and inadequate causes as you please ; I will fix my attention devoutly on God Almighty, whose infinite wisdom and righteousness guided the wills of men to sweep away, as with the besom of destruction, the enormous nuisance of monachism, in order to establish the Reformation.

But if you will look at nothing but second causes, do have common sense and candour enough to trace these *great effects* to adequate causes. I will point you to two of these second causes, and if you do not see and acknowledge them, it will be because you are wilfully blind.

The *first* was, the BIBLE translated into English by the venerable *Wickliffe*,* long before the Reformation, and explained and dispersed

* *Wickliffe* was the first man who translated and circulated the Scriptures in the mother-tongue of the English, and who boldly asserted, in defiance of civil and ecclesiastical power, the right of private judgment.

A Popish ecclesiastic, after the work of *Wickliffe* was completed, poured forth his sorrow (which he might have spared for the benighted of his own church) in the following strain :—

“Christ delivered his Gospel to the clergy and doctors of the Church, that they might administer to the laity and to weaker persons, according to the state of the

among the people by his followers. It was the holy and saving truths of the BIBLE preached, the good seed of the Gospel sown (Matt. xiii. 37), that laid the groundwork of the Reformation in England.

The *second* second-cause was, the profligacy and cruelty of the Popish monks and clergy. This contributed greatly towards the glorious Reformation. Proofs of this assertion are to be met with in fearful variety in our histories of England.

To describe a tenth part of the profligacy and cruelty of Popish bishops and priests in England before the Reformation, would require a large volume, and much of it would remain untold after all; for many of their doings are too bad to mention, and many of them will never be revealed until the day of judgment, because they had such a way of concealing their wickedness from the public eye. Leaving, therefore, hundreds of their acts of tyranny and cruelty, I will relate only one, and that not the worst, which took place five years after Henry VIII. came to the throne—that is, in 1514. I will give it in the language of Bishop Burnet, in preference to that of the venerable Foxe, or my own, because it is more compressed than the former, and more elegant than the latter.

“One RICHARD HUNNE, a merchant tailor in London, was questioned by a clerk (a Popish clergyman) in Middlesex for a mortuary,* pretended to be due for a child of his that died five weeks old. The clerk claiming the *beering* sheet, and Hunne refusing to give it, upon that he was sued; but his counsel advised him to sue the clerk in a premunire, for bringing the king’s subjects before a foreign court; the spiritual court sitting by authority from the legate. This touched the clergy so in the quick, that they used all the arts they could to fasten heresy on him; and understanding that he had *Wickliff’s* Bible, upon that he was attached of

times and the wants of men. But this Master JOHN WYCKLIFFE translated it out of Latin into English, and thus laid it more open to the laity, and to women, who could read, *than it had formerly been to the most learned of the clergy*, even to those of them who had the best understanding. And in this way the Gospel pearl is cast abroad, and trodden under foot of swine, and that which was before precious to both clergy and laity, is rendered, as it were, a common jest to both. The jewel of the Church is turned into the sport of the people, and what was hitherto the principal gift of the clergy and divines, *is made for ever common to the laity.*” God be praised that it is common to the laity; but I wish the laity, and ministers too, of this age, would read it more diligently.

* *Mortuary* was a kind of spiritual tax, which the *Apostate Church* levied on the dead before they were laid in their graves: having fleeced and tormented her members while living, she avariciously pursued them to the very brink of the grave. The Reformation has delivered us from this, as well as from a thousand other priestly impositions.

heresy, and put in the Lollards' Tower at Paul's, and examined upon some articles objected to him by Fitz James, then Bishop of London. He denied them as they were charged against him, but acknowledged he had said some words sounding that way, for which he was sorry, and asked God's mercy, and submitted himself to the bishops' correction; upon which he ought to have been enjoined penance, and set at liberty; but he persisting still in his suit in the king's courts, they used him most cruelly. On the fourth of December he was found hanged in the chamber where he was kept prisoner; and Doctor Horsey, chancellor to the Bishop of London, with the other officers who had the charge of the prison, gave it out that he had hanged himself. But the Coroner of London, coming to hold an inquest on the dead body, they found him hanging so loose, and in a silk girdle, that they clearly perceived he was killed; they also found his neck had been broken, as they judged, with an iron chain, for the skin was all fretted and cut; they saw some streams of blood about his body, besides several other evidences, which made it clear he had not murdered himself; whereupon they did acquit the dead body, and laid the murder on the officers that had the charge of that prison: and by other proofs they found the Bishop's sumner and the bell-ringer guilty of it; and, by the deposition of the sumner himself, it did appear, that the chancellor, and he, and the bell-ringer did murder him, and then hang him up.

"But as the inquest proceeded in this trial, the Bishop began a new process against the dead body of Richard Hunne, for other points of heresy, and several articles were gathered out of Wickliff's preface to the Bible, with which he was charged; and his having the book in his possession being taken for good evidence, he was judged an heretic, and his body delivered to the secular power. When judgment was given, the Bishops of Duresme and Lincoln, with many doctors, both of divinity and the canon law, sat with the Bishop of London; so that it was looked on as an act of the whole clergy, and done by common consent. On the 20th of December his body was burnt at Smithfield.

"But this produced an effect very different from what was expected; for it was hoped that, he being found a heretic, nobody should appear for him any more; whereas, on the contrary, it occasioned a great outcry, the man having lived in very good reputation among his neighbours; so that after that day the city of London was never well affected to the Popish clergy, but inclined to follow any body who spoke against them,

and every one looked on it as a cause of common concern. All exclaimed against the cruelty of their clergy, that for a man's suing a clerk according to law, he should be long and hardly used in a severe imprisonment, and at last cruelly murdered; and all this laid on himself to defame him, and ruin his family. And then to burn that body which they had so handled, was thought such a complication of cruelties as few barbarians had ever been guilty of.

"The Bishop, finding that the inquest went on, and the whole matter was discovered, used all possible endeavours to stop their proceedings; and they were often brought before the king's council, where it was pretended that all proceeded from malice and heresy. The cardinal laboured to procure an order to forbid their going any further, but the thing was both so foul and so evident, that it could not be done; and that opposition made it more generally believed. In the parliament there was a bill sent up to the Lords by the Commons for restoring Hunne's children, which was passed, and had the royal assent to it; but another bill being brought in about this murder, it occasioned great heats among them. The Bishop of London said that Hunne had hanged himself, that the inquest were false, perjured caitiffs, and if they proceeded further, he could not keep his house for heretics; so that the bill which was sent up by the Commons was but once read in the House of Lords, for the power of the clergy was great there. But the trial went on, and both the Bishop's chancellor and the sumner were indicted as principals in the murder."—*Burnet's History of the Reformation*, vol. i. part i. p. 19. ed. 1825.

157. When the monasteries had arrived at their greatest pitch of vice, "so as to make (as Dr. Sharon Turner writes, *Henry VIII.*, vol. ii. p. 474) their general suppression a DESIRED AND A POPULAR TRANSACTION,"—when king and parliament, though both were Popish, found it necessary for the benefit of the country to suppress them by law,—when these nests of vice and idleness, these domestic fortifications of a foreign power,—when these high places of idolatry had become fully ripe,—then, in 1536, the Popish parliament of King Henry VIII. made an act to suppress them. I am only astonished that they had been suffered to stand so long, and that their suppression did not take place long before. Our forefathers were slow to be roused, but when they began, they made an end.

I think with you that *Thomas Cromwell* was a fit instrument to carry into effect the intentions of the act of parliament. He was a man of

strong feelings, devoted to the king, of an untutored mind, not over scrupulous, and a Papist. I hope you will excuse the remark, but I have often thought there is a great resemblance between his character and your own. If I should draw a parallel between you and him, I should say in brief, CROMWELL is superior to COBBETT in the qualities of the heart, COBBETT is not inferior to CROMWELL in the powers of the head.

As for CRANMER, that good and great man is quite out of your reach.*

* Poor Cobbett never seems to be so much out of temper as when writing on the deeds of Archbishop Cranmer and Lord Cromwell. He dooms them without mercy and without pity, and no language which *he* can use is strong enough for their condemnation. And why does he rage thus against them? Why?—Because they pulled down that enormous system of imposture and wickedness, which had cheated and chained the world for a *thousand years*, and cleared the way for that civil and religious liberty which Cobbett himself is now enjoying. But they had faults,—and who is without faults?—Is William Cobbett himself? They lived and acted in perilous and eventful times; and it is not for frail mortals to condemn their erring fellow-creatures. I would say of Cranmer and Cromwell, as a great modern poet beautifully said of two great names (Voltaire and Gibbon) in the literary world,—

“ Yet, peace be with their ashes,—for by them,
If merited, the penalty is paid;
It is not ours to judge—far less condemn;
The hour must come when such things shall be made
Known unto all,—or hope and dread allay’d
By slumber, on one pillow,—in the dust,
Which, thus much we are sure, must be decay’d;
And when it shall revive, as is our trust,
’T will be to be forgiven, or suffer what is just.”

—*Childe Harold*, can. III. stanza cviii.

I have quoted the above stanza, not only to teach Cobbett a lesson of moderation in judging and condemning, but also that I might have an opportunity of setting the late Lord Byron's religious opinions in a truer point of view than that in which the public in general regard them. Lord Byron was not such an infidel as many have supposed: the two grand doctrines of Christianity—namely, the *resurrection of the dead*, and a *future judgment*—expressed in the above stanza, prove this; but he was a man of an enlarged, generous, and candid mind, and he hated superstition and hypocrisy. Hence his keenest satire was directed, not against religion, but against false religion, priestcraft, and Popery in particular.

A short time before his death, his Lordship said, in a serious conversation with *Dr. Kennedy*, “I have no wish to reject Christianity without investigation; on the contrary, I am very desirous of believing, *for I have no happiness in my present unsettled notions on religion.*” About the same time he said to *Dr. K.*, “I have seen, on the Continent, both in France and Italy, such instances of hypocrisy and villany, and every thing that was detestable, in those who were appointed to teach religion, and such ignorance and superstition in the lower classes, particularly among the women, that it is difficult for a man to give much attention to a subject which appears to be so uncertain and mysterious, and which produces such fruits among its followers.”—*Conversations on Religion with Lord Byron*, by *James Kennedy*, *M. D.*, of *H. M. Medical Staff*, 1830, p. 150.

Again, he observed, “I know the Scriptures sufficiently well to acknowledge, that if the mild and benignant spirit of this religion were believed and acted on by all, there would be a wonderful change in this wicked world; and I have always made it a rule to respect every man who conscientiously believes the Scriptures, whatever external creed he may profess; and most cordially do I detest hypocrites of all sorts, especially hypocrites in religion. I have known in Italy some instances

158. Here you place a rare picture before our eyes,—a blacksmith, holding a royal commission in his hand, going forth, in the name of a Popish parliament, “to redress abuses in the Church”! This Popish Church (for you say there was no Protestant Church as yet) must have sunk pretty low in the estimation of Papists themselves, when they sent a blacksmith to reform her! What should we think of the present Protestant Church of England, if the king and both houses of parliament were to send you, William, *a common soldier out of the ranks*, to reform her? Would not the words COBBETT and PLUNDER be synonymous ever afterwards?

159. It would be as impossible to be serious, and not to grin a little, on reading your account of the visitors and the visitation, as it would be to stand at *Tegg's* caricature-shop window, and not shake one's sides with laughter, while looking at some of the most venerable divines, judges, and philosophers of the age, delineated by some waggish caricaturist. If it be praise to say of any one, that he is the first moral caricaturist of the age (that is, the greatest liar), that praise certainly belongs to you, William.

You say, “When we consider what the object was, and what was the character of the man to whom the work was committed, we may easily imagine what sort of men these deputies were. They were, in fact, fit to be the subalterns of such a chief. Some of the very worst men in all England; men of notoriously infamous characters; men who had been convicted of heinous crimes; some who had actually been branded; and, probably, not one man who had not repeatedly deserved the halter. Think of a respectable, peaceful, harmless, and pious family, broken in upon, all of a sudden, by a brace of burglars, with murder written on their scowling brows, demanding an instant production of their title-deeds, money, and jewels; imagine such a scene as this, and you have then some idea of the visitations of these monsters, who came with the threat of the tyrant on their lips, who menaced the victims with charges of high treason, who wrote in their reports not what was, but what their merciless employers wanted them to write.”

of superstition which were at once amusing and ridiculous. I have known a person engaged in sin stop and repeat the Ave Maria, and then proceed in the sin: absolution cured all. The sins of the head, or dissent from the Church, is heresy, and require the severest punishment; the sins of the heart were easily forgiven, they thought, by a merciful God.”—p. 151.

In reply to these strong accusations, *without proof*, I will give you respectable authority, *with proof*.

Burnet says, " But now I come to consider how the visitors carried on their visitations. Many severe things are said of their proceedings ; nor is it any wonder, that men who had traded so long in lies, as the monks had done, should load those whom they esteemed the instruments of their ruin with many calumnies. By their letters to Cromwell it appears, that in most houses they found monstrous disorders ; that many fell down on their knees, and prayed they might be discharged, since they had been forced to make vows against their wills ; with these the visitors dispensed, and set them at liberty. They found great factions in the houses, and barbarous cruelties exercised by one faction against another, as either of them prevailed. In many places, when they gave them the King's injunctions, many cried out that the severity of them was intolerable, and they desired rather to be suppressed than so reformed. They were all extremely addicted to idolatry and superstition. In some, they found the instruments and other tools for multiplying and coining.

" But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole houses being found almost all with child ; for the dissoluteness of abbots and the other monks and friars, not only with whores, but married women ; and for their unnatural lusts and other brutal practices ; these are not fit to be spoken of, much less enlarged on, in a work of this nature. The full report of this visitation is lost, yet I have seen an extract of a part of it, concerning one hundred and forty-four houses, that contains abominations in it equal to any that were in Sodom.

" One passage that is more remarkable I shall only set down, because upon it followed the first resignation of any religious house that I could ever find. Doctor Leighton beset the Abbot of Langden's house, and broke open his door of a sudden, and found his whore with him ; and in the abbot's coffer there was an habit for her, for she went for a young brother. Whether the shame of this discovery, or any other consideration, prevailed with him, I know not ; but on the 13th of November he and ten monks signed a resignation, which hath an odd kind of preamble, to be found in the Collection. It says, ' that the revenue of the house was so much endamaged, and engaged in so much debt, that they, considering this, and what remedies might be found for it, saw, that except the King, of whose foundation the house was, did speedily relieve them, it must be very quickly ruined, both as to its spiritual and temporal con-

cerns ; therefore they surrender up their house to the King.’ ”—*Burnet’s History of the Reformation*, vol. i. part i. book iii. p. 249.

Again, to convince you, or rather to let the reader see, that the visitors were not the men that you represent them to have been, and, at the same time, to do justice to some of the monasteries, I shall present to you the two following letters, out of *Strype*,* written by the visitors, at the time of their visitation, in the year 1536.

“ But among these herds of sinners in the convents, covering their wickedness under their religious professions, the visitors met with one house, that had another character sent up to the Lord Crumwel, and an earnest petition on that account for their continuance. It was the house of Wolstrope. In the behalf of which, one Gifford, a visitor, writ after this manner :—‘ The governor thereof is a very good husband for the house, and well beloved of all the inhabitants thereunto adjoyning. A right honest man ; having right religious persons, being priests of right good conversation, and living religiously ; having such qualities of virtue as we have not found the like in no place. For there is not one religious person there, but that he can and doth use, either embrotheryng, writing books with very fair hand, making their own garments, carving, painting, or grafting. The house without any slaunder or ill fame ; and standing in a wet ground, very solitary : keeping such hospitality, that except singular good provision, it could not be maintained with half so much land more as they may spend. Such a number of the poor inhabitants nigh thereunto daily relieved, that we have not seen the like, having no more lands than they have. God be even my judge, as I do write unto you the troth, and none otherwise to my knowledge. Which very pity alone causeth me to write.

“ ‘ The premises considered, I beseech you to be a mean unto the King’s majesty for the standing of the said Wolstropp. From Garadon the 19. day of June.

“ ‘ Your bounden Bedeman at commandment,

“ ‘ George Gyffard.’

“ The like commendation was given by this visitor, as well as the rest, of the nunnery of Catesby. ‘ Which house we found (as they writ in their letter to the Lord Crumwel) in very perfect order. The Prioress, a sure, wise, discreet, and very religious woman, with nine nuns under her obedience, as religious and devout ; and with as good obedience as we

* *Eccles. Mem.*, vol. i. pt. i. c. 35, page 394, *Oxford*, 1822.

have in times past seen, or belike shall see. The said house stands in such a quarter, much to the relief of the King's people, and his Grace's poor subjects there likewise more relieved; as by the report of divers worshipful, near thereunto adjoining, as of all others, it is to us openly declared. Wherefore, if it should please the King's Highness to have any remorse, that any such religious house shall stand, we think his Grace cannot appoint an house more meet to shew his most gracious charity and pity, than on the said house of Catesby.

“‘Furthermore, ye shall understand, that as to her bounden duty towards the King's Highness in these his affairs: also, for discreet entertainment of us his Commissioners, and our company, we have not found, nor belike shall find, any such of more discretion, &c. From Catesby, the 12. day of this present month of May. From the King's Commissioners, at your commandment,

“‘Edmond Knightly, George Gyffard,
 “‘John Lane, Robert Burgoyne.’”

But we must endeavour to be serious in considering the visitation of the monasteries, for it was a bold step, which led to the most important consequences in England. Nothing can be more clear than that England could not have been what she now is, in religion, morality, arts, arms, population, literature, and commerce, if these institutions had continued. This work of visitation ought to have been done long before it was done; but since it was so long delayed, the greater the abominations were likely to be. Since they were, in their very nature and design, contrary to the religion of Jesus Christ, nothing could be expected but that the longer they existed the worse they would grow; and so it proved, and so the visitors found them.

As it regards the visitors themselves, they may have been saints, fit for the Popish calendar, or they may have been the greatest reprobates then in the land (since the Reformation is not affected by their character, the suppression being a Popish business from first to last), “sensible and judicious Englishmen” will not believe any thing which you have written about them. It is one of the peculiarities of the English Reformation, that Papists themselves did the roughest and most revolting part of the work. Of course, every man of sense must see, that if I do not attempt to justify the faults of the friends of the Reformation, I shall not trouble myself to vindicate the part which its enemies took in it.

This work of suppressing the monasteries was begun by a pope of Rome, Clement VII., and completed by a Popish king, Henry VIII.;

and SPELMAN regards that Pope's being reduced to beggary, as a curse of Almighty God upon him for his sacrilegiously (as he calls it) suppressing *forty houses*, to please Cardinal Wolsey.

Of Henry VIII. he says, he had as many wives as, with God's blessing, would have peopled Canaan; but he brought a curse upon himself for his sacrilegiously seizing the property of monasteries.

Of the aforementioned Pope he thus writes :—"I might here remember how Pope Clement VII., after his voluntary consent to destroy poor religious houses, is himself forced out of his stately palace of Rome, and being besieged at his castle of St. Angelo, is there constrained to eat asses' flesh; and taking such conditions as a victorious enemy would give, is driven to plunder his own church to pay his enemy's army; and at last dies wretchedly of a miserable disease."—*Preface to Sir Henry Spelman's English Works*, by Clement Spelman, p. xix. Thus, you see, I have proved, and shall prove more at large further on, that Papists themselves did the work of suppressing and plundering the monasteries.

160. It is true that the monastics, who had been so long in possession of their ill-gotten property, did not expect ever to be disturbed; but possession, even quiet and long possession, does not insure permanent possession. Ahab, the wicked king of Israel, having iniquitously taken possession of Naboth's vineyard, was met by Elijah, the Tishbite, with such a message from God, as made even that wicked king "rend his clothes, and put sackcloth upon his flesh, and fast, and lie in sackcloth." (1 Kings, c. xxi.) So these monks and nuns thought themselves secure enough, and were eating, and drinking, and making merry, not being aware that the day of their *visitation* was so near at hand.

I once more, however, explicitly state, that I do not apply these remarks indiscriminately. There were, I believe, in every age, from the origin of monkery to its destruction, some who were sincerely pious,⁵⁰ and who worshipped and served God, and his Son, our Lord Jesus Christ, with holy zeal and love; but vast multitudes of them, and especially the *superiors* and *heads* of these institutions, served not God, but their own bellies, who "professed to know God, but in works denied him, being abominable and disobedient, and unto every good work reprobate." (Titus i. 16.)

⁵⁰ It is gratifying to be able to point to *Thomas à Kempis* as an exception to the general character of the monks. I would gladly hope, too, that he was not a solitary exception, but that he stands forth as a sample of a numerous class of individuals, who, in spite of the blighting influence

of Popery, were enabled, by the power of the Holy Ghost, to keep alive the incorruptible seed of grace in their hearts. If it had been the will of God that these should have been born under more favourable circumstances, they would have been extensive blessings to the world; but under Popery they were

“born to blush unseen,
And waste their sweetness on the desert air.”

Let me earnestly recommend to my readers “*The Imitation of Christ*,” written by this holy man. If you know the grace of God in truth, your soul will be blessed in reading this book, for in it are the sweet breathings of a soul born from above. Truly God is no respecter of persons, but gracious to all, in every place, who call upon him. It is not Popery or Protestantism, Calvinism or Arminianism, but a “new creature,” that is approved of Him.

This holy man, Thomas à Kempis, was born in the year 1380, at Kempis, in Germany. At nineteen years of age he betook himself to a monastery of Augustine monks. At twenty-five he took the habit of that house and order. He continued there for the space of seventy years, eminent for piety, humility, diligent study of the Holy Scriptures, austerity of life, moving eloquence in discourse, extraordinary zeal in prayer. His person was of a middle stature; his eye-sight was so good, and he retained it so perfect to the last, that he never was reduced to the use of spectacles. He died August 8, 1471, in the ninety-second year of his age.

He was a canon regular of Augustines, and sub-prior of mount St. Agnes’ monastery. He lived chiefly in that monastery, where his effigy, together with a prospect of the monastery, were engraven on a plate of copper that lies over his body.

In the engraving above-mentioned, and lying over his grave, is represented a person respectfully presenting to him a label, on which is written a verse to this effect:

“O where is peace? for thou its paths hast trod.”

To which Kempis returns another label, inscribed as follows:

“In poverty, retirement, and with God.”

161. Here you wish to make it appear that the *reports* of the visitors were not true; now I will ask you one question on this point—it is this: *Why were these reports⁵¹ burned in the days of Queen Mary, or bloody Mary, as she is called?* Answer me that question. You cannot; and therefore I will. They were BURNED, for the same reason that the blessed martyrs, Bradford, Ridley, Latimer, &c., were burned, because they told the honest truth, and exposed the corruptions of the Popish church. But whether the reports were wholly true, or wholly false, or partly true and partly false, the Protestant Reformation has not either the praise or the blame of them, since the visitation was made, and the monasteries suppressed, by Papists themselves, before Protestant King or Queen

reigned in England, before a Protestant parliament assembled, and before a Protestant judge ever sat upon a bench in this country. How, then, in the name of truth, history, common sense, or common honesty, can you blame the Protestant Reformation?

You ask, "Why were Papists more blind formerly than now?" The plain and simple reason is, because the light which the Reformation brought along with it has opened their eyes a little, and shamed them out of some of their follies.

⁵¹ Burnett says, "As I continued down my search to the fourth year of Queen Mary, I found, in the twelfth roll of that year, *a commission*, which cleared up all my former doubts, and by which I saw what was become of the things I had so anxiously searched after. We have heard of the expurgation of books practised in the church of Rome, but it might have been imagined that public registers and records would have been safe; yet, lest these should have been afterwards *confessors*, it was resolved that they should then be *martyrs*,—for on the 29th of December, in the fourth year of her reign, a commission was issued out under the great seal to *Bonner*, bishop of London, *Cole*, dean of St. Paul's, &c., which is of that importance that I shall insert the material words of it: "Whereas it is come to our knowledge, that, in the time of the late schism, divers accounts, books, scrolls, instruments, and other writings were practised, devised, and made, concerning professions against the Pope's holiness and the see apostolic; and also *sundry infamous scrutinies taken in abbeyes and other religious houses*, tending rather to subvert and overthrow all good religion and religious houses, than for any truth contained therein," &c. &c.

Burnett continues, "When I saw this, I soon knew which way so many writings had gone; yet in the following work it will appear that *some few papers* had escaped their hands."—*Preface to History of the Reformation*, p. 14.

162. You say, "However, upon *reports* thus obtained, an Act of Parliament was passed," &c. Such arbitrary Acts of Parliament could not pass in Protestant times, like those in which you have the happiness to live. It was owing to the degrading influence of Popery that the King could set aside the laws in a moment. It was under the shade of Popery that such deeds were committed;* it created the darkness which ultimately proved favourable to its own destruction.

* In every spot of the earth's surface, as well as in England, where the Apostate Church of Rome has had sway, Christianity has been basely betrayed and awfully corrupted. Its doctrines have been perverted, its holy rites degraded, and its pure morality lost. Look where you may, there is no exception to this censure. Go to France, Italy, Portugal, or Spain, and what do you see for religion?—why, the Apostate Church of Rome decked out with all her meretricious ornaments, and the

Had you given your reference to SPELMAN, I would have examined the passage, though it proved nothing but what I have said above; but I have learned to believe nothing that you say, or quote, without *chapter and verse*.

163. Your remarks about BURNET are quite harmless; for we have heard the rattle in your tail. Both he and HUME are safe enough from any thing which you are able to write against them; but listen to one word, which I say rather in sorrow than in anger—if you had taken one-hundredth part of the trouble to acquaint yourself with the facts connected with the Reformation which BURNET took, you would never have wasted your time in writing this “History of the Protestant Reformation,” &c.

164. Quick promisers are slow performers. You, William, will never perform what you have promised in this paragraph, because you cannot; and as no man can do impossibilities, you may be excused. You might as well attempt to prove that light is the cause of all the blindness and lameness that are found in England, as to attempt to prove that the Reformation has impoverished and degraded the main body of the people of England.⁵²

stupidly ignorant people prostrate before her, and practising their vices and devotions at her shrine. In Protestant England, however rampant vice may be, vice still retains its own character as sin: vice is vice, and religion is religion, with us; and not as it is in Popish countries, where vice tolerates religion, and religion sanctions vice.

The late Lord Byron, who was not over-scrupulous on the subject of morals, could not pass through Cadiz without observing this feature in the religion of Spain, and which he has graphically sketched in the following stanzas:—

RELIGION AT CADIZ.

“When Paphos fell by time—accursed time!
 The queen who conquers all must yield to thee—
 The pleasures fled, but sought as warm a clime;
 And *Venus*, constant to her native sea,
 To nought else constant, *hither* deign’d to flee,
 And fix her shrine within these walls of white;
 Though not to one dome circumscribeth she
 Her worship, but, devoted to her rite,
 A thousand altars rise, for ever blazing bright.
 “From morn till night, from night till startled morn
 Peeps blushing on the revel’s laughing crew,
 The song is heard, the rosy garland worn;
 Devices quaint, and frolics ever new,
 Tread on each other’s kibes. A long adieu
 He bids to sober joy that here sojourns:
 Nought interrupts the riot, though in lieu
 Of true devotion *monkish incense burns*,
 And love and prayer unite, or rule the hour by turns.”

—*Childe Harold*.

⁵² Notwithstanding my unutterable aversion to the Apostate Church of Rome, as the great corrupter of Christ's gospel and the murderer of his saints, I believe there are many of God's elect hidden and in bondage within her pale. These I pity, yea I love and pray for, as individuals, and earnestly desire their release from the slavery of this spiritual Babylon, from this Egyptian house of bondage. I thank my God, from the bottom of my heart, that it is my lot to live in an age and in a country in which I can serve God without being persecuted. And this I owe, under God, to the glorious Reformation from Popery. By it we are taught that religion is not a round of rites, and forms, and ceremonies, confessions, absolutions, penances, meats or drinks, fastings or prayers, but "righteousness, peace, and joy in the Holy Ghost." Yet it is our great mercy that we are in *His* hands, who will graciously overlook our errors and superstitious attachment to forms and ceremonies, in which the weak and mistaken consciences of *His* children may have been entangled.

I cheerfully subscribe to the following observations:—"It is well that there exists no *exclusive form*, under whose exterior the Church of Christ is *alone* to be found in this world; its life, its health, its growth may consist with many varieties of external polity, and its character is not that of the national Church of England, or the national Church of Scotland, or any other national Church; neither is it the peculiarity of any dissenting sect; but wherever there is 'a congregation of faithful men, in which the pure Word of God is preached, and the sacraments are duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same,'—there will be found a portion of the Church of Christ."—*Memoir of Mrs. Newnham*, p. 10.

DESTRUCTION OF THE MONASTERIES.

THREATS come, which no submission may assuage,
No sacrifice avert, no power dispute ;
The tapers shall be quench'd, the belfries mute,
And 'mid their choirs, unroof'd by selfish rage,
The warbling wren shall find a leafy cage ;
The gadding bramble hang her purple fruit ;
And the green lizard and the gilded newt*
Lead unmolested lives, and die of age.
The owl of evening, and the woodland fox,
For their abode the shrines of Waltham choose :
Proud Glastonbury can no more refuse
To stoop her head before these desperate shocks—
She whose high pomp displaced, as story tells,
Arimathean Joseph's wattled† cells.

* *Newt*, the small harmless lizard.

† *Wattle* (from the Saxon), to bind with twigs.

LETTER VI.

ACT OF PARLIAMENT FOR DISSOLVING MONASTERIES.

THE REASONS AND GROUND OF THIS ACT CONSIDERED.

THEIR ABUSES, AND ESPECIALLY THE ADORATION OF THE VIRGIN,
EXPOSED.

IMAGES, RELICS, AND CHEATS DISCOVERED.—RICHES OF RELIGIOUS
HOUSES.

CHARACTER OF SAINT THOMAS A BECKET.

BEAUTIFUL ARCHITECTURE OF ABBEYS.—REMARKS ON RELIGIOUS
EDIFICES.

RUINS OF ABBEYS.—TOMB OF ALFRED THE GREAT.—HIS CHARACTER.

MURDER OF THOMAS LOUD, BY THE MONKS OF SAWTRY, IN HUNT-
INGDONSHIRE.

DISADVANTAGES AND ADVANTAGES OF MONACHISM ON THE RELIGIOUS,
MORAL, AND POLITICAL CHARACTER OF ENGLAND.

LORD CROMWELL'S CHARACTER AND DEATH.

DEATH OF KING HENRY VIII.

BEARING OF HIS CHARACTER AND REIGN ON THE REFORMATION FROM
POPERY IN ENGLAND, CONCLUDED BY AN EASTERN STORY.

WILLIAM,

165. Here beginneth your sixth letter, in which you promise to trace the horrible progress, as you call it, of the Reformation. Having begun in ignorance of its principles and its history, you proceed, blundering at every step you take, until both you and your unwary reader both fall into the ditch.

166. Although the act which was passed in the year 1536, was by no means the *first* Act of Parliament which passed in England for the dis-

solution of monasteries, yet I will set down, in the next paragraph, not the *preamble only*, as you have done, but the *whole act*. I shall then examine this famous act, which was like a keen axe, and which chopped down one of the main pillars of Popery in England. But before I do this, I will here shew you, William Cobbett, what I have asserted above, namely, that this was not the first act of the kind that was made in this country.

The Templars, for the many and great abuses charged upon them, were suppressed so early as the year 1312. In the year 1323, their lands, churches, advowsons, and liberties, here in England, were given, by the Act of Parliament of the 17 Edward II., to the prior and brethren of the hospital of St. John of Jerusalem.

About the year 1390, William of Wickham, by the leave of the Pope and the King, *settled* the priories of Hornchurch, Writtle, Takeley, and Hamele, on his new college at Oxford.

About 1437, Archbishop Chicheley founded All Saints in Oxford, and *got the revenues of several ancient priories settled thereon*.

In 1505, Margaret, Countess of Richmond and Derby, founded Christ's College in Cambridge, and obtained the Pope's leave and license to *suppress* the abbey of Creyke, in Norfolk, and to settle the revenues of it upon that college.

Not long after, Cardinal Wolsey, by license of the King and the Pope, obtained a *dissolution of above thirty religious houses*, for the founding and endowing of his colleges at Oxford and Ipswich.

I could add many more to these, but the above are enough to prove my assertion. I shall repeat what, in substance, I have often said before; "that the dissolution of these houses was not the act of the Church, but of the State, prior to the Reformation, by a King and Parliament of the Roman Catholic communion, in almost all points except the King's supremacy; and the Pope, by his bulls and licences, had shewed the way before."*

167. We now come to the Act for the suppression of the monasteries. Burnet says, "The great business of this session of parliament (1536) was the suppression of the lesser monasteries. How this went through the two houses we cannot know from the journals, for they are lost. But all the historians of that time tell us, that the report which the visitors made

* Burn's Eccl. Law, vol. ii., p. 498.

to the King was read in Parliament, which represented the manners of these houses so odiously, that the Act was easily carried.”—*Burnet*, vol. i., p. 252.

The Act itself—which is in Burn’s Ecclesiastical Law, vol. ii., p. 490—is as follows :—

“ Forasmuch as manifest synne, vicious, carnal, and abominable living is dayly used and committed commonly in such little and small abbeyes, priories, and other religious houses of monks, canons, and nuns, where the congregation of such religious persons is under the number of twelve persons, whereby the governors of such religious houses, and their convent, spoyle, destroye, consume, and utterly waste, as well their churches, monasteries, priories, principal farms, granges, lands, tenements, and hereditaments, as the ornaments of their churches, and their goods and chattels, to the high displeasure of Almighty God, slander of good religion, and to the great infamy of the king’s highness and the realm, if redress should not be had thereof. And albeit that many continual visitations hath been heretofore had, by the space of two hundred years and more, for an honest and charitable reformation of such unthrifty, carnal, and abominable living, yet neverthesse little or none amendment is hitherto had, but their vicious living shamelessly increaseth and augmenteth, and by a cursed custom so rooted and infected, that a great multitude of the religious persons in such small houses do rather choose to rove abroad in apostacy, than to conform themselves to the observation of good religion ; so that without such small houses be utterly suppressed, and the religious persons therein committed to great and honourable monasteries of religion in this realm, where they may be compelled to live religiously for reformation of their lives, the same else be no redress nor reformation in that behalf. In consideration whereof, the king’s most royal majesty, being supreme head on earth, under God, of the church of England, dayly studying and devysing the increase, advancement, and exaltation of true doctrine and virtue in the said church, to the only glory and honour of God, and the total extirping and destruction of vice and sin, having knowledge that the premises be true, as well the accompts of his late visitations, as by sundry credible informations, considering also that divers and great solemn monasteries of this realm, wherein (thanks be to God) religion is right well kept and observed, be destitute of such full number of religious persons as they ought and may keep, hath thought good that a plain declaration should be made of the premises, as well to

the lords spiritual and temporal, as to other his loving subjects the commons, in this present parliament assembled : Whereupon the said lords and commons, by a great deliberation, finally be resolved, that it is and shall be much more to the pleasure of Almighty God, and for the honour of this his realm, that the possessions of such small religious houses, now being spent, spoiled, and wasted for increase and maintenance of sin, should be used and committed to better uses, and the unthrifty religious persons, so spending the same, to be compelled to reform their lives.

“ Thereupon it is enacted, that his majesty shall have and enjoy to him and his heirs for ever, all such monasteries, priories, and other religious houses of monks, canons, and nuns, of what kinds of habits, rules, or order soever they be, which have not in lands, tenements, rents, tithes, portions, and other hereditaments, above the clear yearly value of £200 ; and also all such as within one year next before have been surrendered to the king, or otherwise dissolved.”—27 *Henry VIII.*, c. 28.

168. Now, William, I beg you to observe the following things from this famous act :—

First, that there was manifest sin, vicious, carnal, and abominable living, in daily use, committed in the monasteries, &c.

Secondly, they are accused of spoiling, consuming, destroying, and utterly wasting, as well their churches, &c.

Thirdly, that many visitations had taken place before for their reformation, &c.

Fourthly, that these monks chose rather to rove abroad in apostacy, than to conform, &c.

Fifthly, that they were to be removed to the greater monasteries, and there to be compelled to live religiously, &c.

Sixthly, that the King's most royal majesty (that is, Henry VIII., the Pope's own son, of his own spiritual begetting) is declared to be *supreme Head on earth, under God*, of the Church of England. So here you see the Papists had *two* supreme heads, on earth, of the Church,—one living at a distance (at Rome) from his flock, the other much nearer, even *among his flock*. Do you not plainly see, that of the two supreme heads, Pope Henry was the best ? Pope Henry's claim to the headship of the Church was quite as apostolical, as scriptural, as clear, as Pope Gregory's, or that of any of his predecessors—that is, their claims were equally ignorant, irrational, and blasphemous. But since popes are in-

vested with such wonderful powers of “plucking up” and “pulling down,” for the benefit of the Church and the faithful, surely Pope Henry, with a Popish parliament at his command, had the same power in his own dominion and among his own flock. Accordingly, you see, he exerted this wonderful apostolical power to “pluck up” the *lesser monasteries*; and very soon you will see him using the same prerogative to “pull down” the greater monasteries. But observe, *lastly*, this Act was made on the great deliberation of the Lords Spiritual and Temporal, and other his Majesty’s loving subjects in Parliament assembled, who were, for the most part, *Papists*.

Thus was the Act passed by a Popish King, Popish Lords Spiritual and Temporal, formed on Popish principles, and *carried into effect by Popish executors*. Can you persuade any one but yourself to believe that all, or any, of the evils which attended the carrying out of this Act ought to be laid at the door of the Protestant Reformation?

169. “The moment,” you say, “the tyrant got possession of this class of the Church estates, he began to grant them away to his ‘assigns,’ as the act calls them. Great promises had been held out, that the king, when in possession of these estates, would never more want taxes from the people; and it is possible, that he thought that he should be able to do without taxes; but he soon found that he was not destined to keep the plunder to himself; and that, in short, he must make a sudden stop, if not actually undo all that he had done, unless he divided the spoil with others, who instantly poured in upon him for their share, and they so beset him that he had not a moment’s peace. They knew that he had good things; they had taken care to enable him to have ‘assigns;’ and they, as they intended from the first, would give him no rest, until he, ‘to the pleasure of Almighty God, and to the honour and profit of the realm,’ made them those ‘assigns.’”

As so much of this monastic property had been gotten by pious frauds and spiritual merchandise, it is of little consequence how it was disposed of; only we may observe the words of Solomon were verified herein, “*Wealth, gotten by vanity, shall be diminished*” (Prov. xiii. 11.), and also a homely English proverb, “*The devil’s corn goes all to bran.*”

170. It seems that his holiness Pope Henry could *swear*, like certain other holinesses, when he was displeased, and swear, too, by the *Virgin*

Mary: this proves him to be a Papist in reality, for Protestants do not acknowledge that female deity. Before I proceed to the next paragraph, I will prove that the Apostate Church approves of **THE ADORATION OF THE VIRGIN**.

To swear by the Virgin was, before the Reformation, one of the most common and ordinary oaths, and even now it is practised by old people in several counties in England. Let us thank God and the Reformation that Protestants refuse both to swear by, or to give worship to, this **POPISH IDOL**. It is with unfeigned sorrow for the poor Papist, as well as with indignation against the Apostate Church, that I regard the idolatrous worship of the mother of our Lord according to the flesh. The *Great Apostacy* has made an *idol* of her, and placed her between God Almighty and the souls of the people. Careless, or superficial observers, do not know the awful lengths to which this particular branch of Popish idolatry is carried. I implore those Christians who know the love of Christ, who have been washed from their sins in his blood, and who have tasted that he is gracious, to strive, for the love of Christ, for the honour of God, to convince Papists of this great sin, at once so dishonourable to the blessed God, and so perilous to their own souls. She is as much the object of their veneration, and of their prayers, as the great goddess Diana was of the Ephesians. They build churches to her honour, erect innumerable altars to her worship, compose prayer-books expressly for her service, use *rosaries* (a bunch of beads on which they count their prayers) to excite their devotion, and say *ten times* as many prayers to her as they do to God himself! Yea, I believe their prayers to her are more sincere, zealous, and hearty, than to God Almighty, because they have greater faith in her than they have in Him; and in proportion to the strength of faith is the strength and sincerity of devotion. Their faith in the being and attributes of the Virgin Mary, is as unshaken as that of the Turks in Mahomet; and the carnal, low, and gross views which the Apostacy has begotten in their minds, corresponds better with the worship of a creature than with God, who is a pure and holy spirit, and who requires those who worship Him to worship in spirit and in truth (John iv.)

Idols, of what kind soever they be, and by whomsoever invented, are more congenial to the taste of the unrenewed mind of man than the true God; but let them be disguised, or refined, or sweetened as they may, they are still perilous to the soul, and offensive to God. That the Apostate Church of Rome should have invented idols of some kind or another,

might have been foreseen by any enlightened Christian, long before they were actually introduced; for when she had corrupted the knowledge of the true God, and the gospel of his Son, the next inevitable step was to make to herself idols of whatever she thought fit for her purpose. Thus it was long before with the heathen, who corrupted the knowledge of God (Rom. i. 19—29). And see the scandal which it has caused in the minds of Jews, Turks, and infidels! Can the Jew ever be expected to renounce Judaism, and to embrace Christianity, while Christians address their prayers to creatures? The Turk may almost as well continue to pray to Mahomet, as to become a Papist Christian; while infidels, philosophers, and men of cultivated minds, justly laugh to scorn a religion which sets up a female deity, and a whole tribe of imaginary saints, with their images, for them to worship, in conjunction with the worship of their Creator. Having despised and rejected the rabble of the Pantheon, is it to be expected that they will bow their necks and prostrate their understandings before a thousand idol saints?

I could give a volume of melancholy proofs of the truth of the above assertions, but time and space will not permit; neither do I feel pleasure in exposing our common Christianity to the contempt of its enemies; but in the hope that some Papists may be convinced of the sin and folly of setting up *idols* in the worship of God, and that the adversaries of Christ may learn that Popery is not genuine Christianity, I shall give a few samples of the worship offered to the great idol of the Apostate Church of Rome.

“The devotional exercises of the multitude (of Papists) in general, are of a very odd description; scarcely a house without a consecrated bead, a religious piece of furniture supposed to possess extraordinary virtue, particularly if consecrated by the Pope. This (bead) guides them in the arrangement of their prayers, most of which are addressed to the blessed Virgin, whom the head-gentry invoke *ten times* for *once* they invoke the Almighty. Nor is this mode of praying confined to the vulgar and illiterate. It is prescribed in their common prayer-books, is repeated by priests publicly at the altar, and is practised in all the nunneries and religious communities. The costume of a nun is incomplete, unless a consecrated bead hangs dangling from her girdle. In the chair of confession, the satisfactory works imposed generally consist of so many *rosaries* to be repeated on the five decade, or on the fifteen decade bead (that is, on a string of beads containing *five* tens beads, which are *fifty*, or on one con-

taining *fifteen* tens, which are *one hundred and fifty* prayers) within a certain limited time. At the mass, especially in country chapels, you will hear scarcely any thing else but rosaries — *Ave Maria* ten times, and *Pater Noster* once. In short, the rosary, which should be called the Papists' devotion *to the Virgin*, forms the sum total of their religious worship. The Virgin is transformed into a divinity, of whom her female votaries constantly crave pardon of their transgressions. It is, indeed, quite certain, that the Virgin never enjoyed higher honours or prerogatives than she does among her female votaries now-a-days, at least in old Ireland. The late Dr. Moyland, Roman Catholic bishop of Cork, ordered the litany (a form of supplicatory prayer) of the blessed Virgin, or the litany of our Lady of Lorette, to be recited always before mass, throughout his diocese; which odd practice is still observed under his enlightened successor. He also instituted monthly processions, at which this litany is chaunted in her honour.

“The litany in question is nothing but a formidable series of adulatory epithets bestowed on the Virgin, for the purpose of procuring her favour and intercession. The priest recites the litany on his bended knees; but, when the mass commences, he stands erect. This is odd enough. He addresses the Virgin on his knees, and he addresses the Almighty in a standing posture.” — *O'Croly's Inquiry into the differences between Protestantism and Popery*, p. 139.

I shall add a sample of the prayers offered to the Virgin, from “*The ROSARY of the Blessed Virgin*. The joyful mysteries, assigned for Mondays and Thursdays throughout the year, the Sundays of Advent, and after Epiphany, till Lent.” Published in Dublin. Printed by Patrick Wogan, No. 15, Lower Ormond Quay : 1812.

“THE FOURTH MYSTERY.

“*The Meditation.*”

“Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by him assumed into heaven, accompanied by the holy Angels.

“*The Prayer.*”

“O most prudent Virgin, who, entering into the heavenly palace, didst fill the holy Angels with joy, and man with hope; vouchsafe to intercede for us in the hour of our death, that being free from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. Amen.

"THE FIFTH MYSTERY.

"The Meditation.

"Let us contemplate in this mystery how the glorious Virgin Mary was, with great jubilee and exultation of the whole Court of Heaven, and particular glory of all the Saints, crowned by her Son with the brightest diadem of glory.

"The Prayer.

"O glorious Queen of all the heavenly citizens, we beseech thee, accept this Rosary which (as a crown of roses) we offer at thy feet; and grant, most gracious Lady, that by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. Amen."

171. Being head on earth, under God, of the Church, Pope Henry had power (for Popes are arbitrary as well as infallible) to suppress the larger monasteries.* As for *reasons*, tyranny, as you justly say, stands in no need of reasons; he, therefore, proceeded in the work of suppressing these religious houses somewhat in the same way, though less sanguinary and cruel, than the Pope and the Apostate Church usually proceeds in dealing with Protestants in the *Inquisition*. I must, however, prevent your making a saint of the Abbot of GLASTONBURY, who was executed for treason. He was just such a saint as St. Thomas a Becket, whom I shall notice a little further on. This Abbot of Glastonbury was a man of great power and wealth, in the days of Henry VIII., and had a seat in parliament, but foreseeing the storm which broke upon the monasteries, he sent a great deal of the plate and money which belonged to the priory to the rebels in the north; which being afterwards discovered, he was attainted of high treason. On his trial he was indicted of burglary, as

* It might easily be foreseen that the greater would follow the fate of the lesser houses of the monks. *Bishop Fisher* told his brethren, the Popish bishops, who were consenting in Parliament, or in convocation, to the King's wishes, in thus suppressing the lesser monasteries, that they were fairly shewing him how he might come at the greater. "An axe," said he, using a fable to instruct them, "which wanted a handle, came upon a time into the wood, making his moan to the great trees that he wanted a handle to work withal, and for that cause he was constrained to sit idle; therefore he made it his request to them that they would be pleased to grant him one of their small saplings, within the wood, to make him a handle; who, mistrusting no guile, granted him one of their smaller trees to make him a handle. But now, becoming a complete axe, he fell so to work within the same wood, that in process of time there were neither great nor small trees to be found in the place where the wood stood.

"And so, my lords, if you grant the king these smaller monasteries, you do but make him a handle, whereby, at his own pleasure, he may cut down all the cedars within your Lebanons."—*Dr. Bailie's Life of Bishop Fisher*, p. 108.

well as treason, for having broken the house in his monastery, where the plate was kept, and taken it out, which was sent to the rebels. The evidence being brought to the jury, they found him guilty. He was then carried to the place of execution, near his own monastery, where he acknowledged his guilt, and begged God and the king pardon for it.—*Burnet*, vol. i. part i. p. 310.

172. I will give the reader the whole of this modest paragraph.

“After all, however, even to obtain a pretence of voluntary surrender was a work too troublesome for CROMWEL and his ruffian visitors, and much too slow for the cormorants who waited for the plunder. Without more ceremony, therefore, an act was passed (31 Henry VIII., chap 13), giving all these ‘surrendered’ monasteries to the king, his heirs and assigns, and also ALL OTHER MONASTERIES ; and all hospitals and colleges into the bargain ! It is useless to waste our time in uttering exclamations, or in venting curses, on the memory of the monsters, who thus made a general sacking of this then fine, rich, and beautiful country, which, until now, had been, for nine hundred years, the happiest country, and the greatest country too, that Europe had ever seen.”

You are too severe against Cromwel and the other Papists who helped him to suppress the monasteries, for they were only doing that which the English pope and his obedient parliament commanded them to do. Prove, if you can, that they exceeded, in any particular, their instructions. Though they were Papists, you ought not to tell falsehoods concerning them. Your zeal “out-Herods Herod.”—They *did not* make a general sacking of the fine, rich, and beautiful country of England ; they had no army at their heels ; they had only the Popish King’s commission in their hands ; they did not kill one of his majesty’s peaceable subjects ; they did not enter by force into one private house in the whole country, nor take a farthing from thence, nor burn or otherwise destroy their property, nor make the least encroachment on their liberty. Their commission was against the monasteries, and in executing it they necessarily had the ill words of the monks, who hissed at them like vipers whose nests they had disturbed.

Allow me, however, to compliment your chronology, for it was about nine hundred years that Monkery and Popery reigned in England—that is, from the landing of Austin, the monk, to Elizabeth’s reign ; which was nine hundred years too long. But how it came into your head that

England was, during this time, "the happiest and the *greatest* country too, in Europe," I cannot imagine. If the happiness of a people consist in being priest-ridden, in having the Scriptures denied them, in being overrun with wandering, begging friars ; if its *greatness* consist in implicit submission to an old, weak, or wicked priest at Rome, and in sending him hundreds of thousands of pounds per annum, as a tribute of their gratitude, and as a proof of their spiritual docility ;—then England was the happiest and the greatest country in Europe.

173. I have already proved that Papists themselves were the destroyers of the monasteries, and yet, with the cunning of an old fox, and the refined art of a hireling scribbler, you reiterate the cry of "plunder !" "ruffians !" tyrants ! rapacity ! reformation gentry ! &c. What will you say,—what will your Papist readers say, when I tell you, that while the Papists were destroying, Protestants were interceding for some of the monasteries to be spared ?* But the Papists were determined to finish the work they had so successfully begun ; and, indeed, they were the fittest instruments for such a work.

174. "Tyrants have often committed robberies on their people ; but, in all cases but this, in England at least, there was always something of legal process observed. In this case there was no such thing. The base parliament, who were to share, and who did most largely share, in the plunder, had given not only the lands and houses to the tyrant, or, rather, had taken them to themselves ; but had disposed, in the same short way, of all the moveable goods, stock on farms, crops, and, which was of more consequence, of the gold, silver, and jewels. Let the reader judge of the ransackings that now took place. The poorest of the convents had some images, vases, and other things, of gold or silver. Many of them possessed a great deal in this way. The altars of their churches were generally enriched with the precious metals, if not with costly jewels ; and, which is not to be overlooked, the people, in those days, were honest

* The holy *Latimer*, who was burnt alive in the bloody reign of Queen Mary, interceded with Lord Cromwell to spare some of the monasteries, and not to destroy them all. He wrote to Cromwell on behalf of the prior of Great Malverine, in Worcestershire, earnestly desiring his house might stand, not in monkery, but so as to be converted to preaching, study, and prayer ; and he commended the prior, saying he was a worthy old man. He adds, "Alas ! my good lord, shall we not see two or three (monasteries) in every shire changed to such remedy ?"—*Burnet*, vol. i. p. 308.

enough to suffer all these things to remain in their places, without a standing army and without police officers."

Notwithstanding all your rhetoric, William, I cannot be brought to shed one tear over the fall of these devoted monuments of idolatry, these styres of uncleanness, these foul nests of superstition. They were dissolved *according to law* (see par. 167); but whether that law was wise or unwise, just or unjust, let Papists determine, for Papists framed it. You tell us, with the greatest simplicity, that "the poorest convents had *some images*, vases, and *other things*, of gold and silver. Many of them possessed a great deal in *this way*." Very true, indeed; they possessed a great deal too much *in this way*. Come, now, William, for you like going, you say, to the bottom of a thing, tell us what "*these images*" were, what were these "*other things*." Are you afraid to bring them to light? If you are, I will do it for you. I suppose there were as many *images* in Christendom, when Popery was at its height, as there were in Egypt, or Greece, or Rome, when these empires were at the zenith of Pagan darkness. What a melancholy reflection it is, that every Christian kingdom swarmed with idols, that every cathedral and church was full of them! and the monasteries were worst of all! I fear that of England, as well as of the other European nations, it might then be said, with too much truth, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself."—Isaiah ii. 8, 9.

I will give a description of only a few, out of thousands, of the *IMAGES* which were found in England, at the time of the suppression of the monasteries. "There was a crucifix (that is, a cross with the image of Christ upon it) in one of the convents in Boxley, in Kent, commonly called the 'rood of grace;' to which many pilgrimages had been made, because it was observed sometimes to bow, and to lift itself up, to shake and to stir head, hands, and feet, to roll the eyes, move the lips, and bend the brows; all which were looked upon by the abused multitude as the effects of a divine power. The visitors discovered the cheat, for the springs were showed by which all these motions were made; and this *IMAGE*, with others, was sent up to London, where, at St. Paul's Cross, in the sight of all the people, it was broken in pieces, that they might be fully convinced of the juggling impostures of the monks; on which occasion John Hilsey, then Bishop of Rochester, made a sermon to the spectators."

“Again, there was brought out of Wales a huge IMAGE of wood, called Darvel Gatheren, of which Ellis Price, visitor of the diocese of St. Asaph, gave this account, on the 6th of April, 1537—namely, ‘That the people of the country had great superstition for it, and many pilgrimages were made to it ; so that, the day before he wrote, there were reckoned to be above five or six hundred pilgrims there : some brought oxen and cattle, and some brought money ; and it was generally believed, that if any offered to that IMAGE, he had power to deliver his soul from hell. So it was ordered to be brought to London, where it served for fuel to burn Friar Forest.’

“There was also a huge IMAGE of our Lady, at Worcester, that was had in great reverence, which, when it was stripped of some veils that covered it, was found to be the statue of a bishop.”

“Barlow, Bishop of St. David’s, did also give many advertisements of the superstition of this country, and of the clergy and monks of that diocese, who were guilty of heathenish idolatry, gross impiety and ignorance, and of abusing the people with many evident forgeries ; about which, he said, he had good evidence, when it should be called for. But that which drew most pilgrims and presents, in these parts, was an IMAGE of our Lady with a taper in her hand, which was believed to have burnt *nine years*, till one forswearing himself upon it, it went out, and was then much revered and worshipped. He found all about the cathedral so full of superstitious conceits, that there was no hope of working upon them ; therefore he proposed the translating the episcopal seat from St. David’s to Caermarthen, which he pressed by many arguments, and in several letters, but with no success. Then many rich shrines of our Lady of Walsingham, of Ipswich, and Islington, with a great many more, were brought up to London, and burnt by Cromwell’s orders.”

The above facts I have taken from *Bishop Burnet’s History of the Reformation*, vol. i. part i., and I could furnish a thousand more from other authors, but time will not permit. I proceed now to describe some of those “other things” which the convents had in them.

At Hales, in Gloucestershire, the monks pretended to have the blood of Christ in a vial of crystal, which the people sometimes saw, but sometimes they could not see it ; so they were made to believe that they were not capable of so signal a favour so long as they were in mortal sin ; and so they continued to make presents, till they bribed heaven to give them the sight of so blessed a relic. The visitors of the monasteries, who had

orders to examine well all relics and images, discovered that it was the blood of a duck, which they renewed every week; and the one side of the vial was so thick that there was no seeing through it, but the other was clear and transparent; and it was so placed near the altar, that one in a secret place behind could turn either side of it outward. So when they had drained the pilgrims that came thither of all they had brought with them, then they afforded them the favour of turning the clear side outward, who upon that went home very well satisfied with their journey, and the expense they had been at."

The following are only some of the "other things" which they found

AT THE CONVENT AT READING :

An angel with one wing, that brought over the
spear's head that pierced our Saviour's side.
Two pieces of the holy cross.
Saint James's hand.
Saint Philip's stole.
A bone of Mary Magdalene.
Saint Anastasius's hand.
A piece of St. Pancrate's arm.
A bone of St. Pancrate's arm.
A bone of St. Quintin's arm.
A bone of St. David's arm.
A bone of St. Andrew.
Two pieces of St. Andrew's cross.
A bone of Saint Ann.

Besides the above, there were as many more as would fill four sheets of paper.—*Strype's Ecclesiastical Memorials*, vol. i. part i.

AT ST. EDMONDSBURY :

Some of the coals that roasted St. Lawrence.
The parings of St. Edmund's toes.
Saint Thomas Becket's penknife and boots.
As many pieces of the cross of our Saviour as
would make a whole cross.
Relics against rain.
Relics for hindering weeds to spring.

AT THE HOUSE AT WASTACRE :

A piece of St. Andrew's finger, set in an ounce of silver.

N. B.—This last precious commodity was pledged by the house for £40, but the visitors who suppressed the house did not think fit to redeem it at so high a rate.—*Burnet*, vol. i. part i. p. 314.

This may suffice here to show that the convents had "*images and other things*," and that some of them possessed a great deal "*in this way*." I pass on to paragraph

175. Passing by your extravagant falsehoods with pity, I tell you, William, with the utmost coolness, that I am astonished at *two* things chiefly, in the suppression of these monasteries : *first*, that they were permitted by Almighty God to remain so long without being destroyed ; *secondly*, that they were put down with so little personal injury to the inmates themselves.

FIRST.

My astonishment may be justified or excused, when it is remembered,

I. That in these *high places* of Popery, for ages, the Majesty of heaven had been insulted by angels, dead men and women, images, relics, and consecrated matter being joined to himself in adoration and worship.

II. That *Christ*, who is the *only way* of a sinful creature's approach to the Father (John xiv. 6.), had been, in these religious houses, superseded by the Virgin and innumerable other creature-mediators.

III. That in these garrisons of Popery, the monks had the holy Scriptures kept in perpetual imprisonment, and locked up in a foreign tongue, neither reading them for themselves, nor suffering the people to read them ; like the scribes and pharisees who incurred this reproof from Christ,—“Woe unto you, lawyers ! for ye have taken away the *key of knowledge* : ye entered not in yourselves, and them that were entering in ye hindered.”—Matt. xxiii. 13., and Luke xi. 52.

IV. That these monks, after having misled the people all their lives long, at last sent them out of the world, believing and trusting in the greatest lie that was ever uttered—namely, that *their souls were eternally safe, by receiving the absolution of a priest*.

Now, when we remember that the Lord our God is a jealous God, how can we but wonder at his long suffering with these things ? The children of Israel were commanded by the Lord to destroy utterly all the places wherein images, and altars, and superstitious excitements were contained.—Deut. xii. 2 & 3.

SECONDLY.

My astonishment that these convents were put down with so little personal injury to the inmates themselves, may be justified, from a consideration of the extremes and cruelties into which men ran, in most great changes in religion and politics, and especially by a reference to the history of the breaking down of Popery in France, at the period of the Revolution in that country.

It cannot but be gratifying to every benevolent mind to reflect, that this

great religious revolution in England was carried on and completed with so little violence and bloodshed. Perhaps no national religious change, of so great magnitude and useful consequence, was ever effected so peacefully, before or since. If we compare it with the French Revolution, which proceeded from the same general cause—namely, the overgrown pride and power of the priesthood of the *Apostate Church of Rome*—we shall find that the English revolution was mildness itself.

The French branch of the *Great Apostacy*, before the Revolution, consisted of 18 archbishops, 118 bishops, 366,264 clergy, regular and secular (*i. e.* monks and parochial clergy), who together enjoyed a revenue of about five millions sterling. The kingdom was divided into 34,498 parishes, besides 4644 annexed parishes; in all 39,142 parishes.

It has been truly said, that infidelity is generated in the stagnant marshes of Popery; and this was exactly true in France; for the French Popish clergy were the makers of their own fortunes, and to their own conduct is to be imputed, if not the Revolution itself, yet some of the most flagrant and heinous crimes which attended its rise and progress. Practical infidelity was as common as the garments of the priesthood; and not a few of them suggested, and others avowed, their disbelief of the religion of the Bible. Their continual attempt to injure and persecute the Protestants, was the climax of their ultimate ruin. They excited the government to *annihilate the race*. They deprived them of their privileges, and a marriage between a Protestant and a Catholic did not hold good. In 1735, a preacher at Paris strongly exhorted the good people of France to constrain their Protestant fellow-citizens to educate their children in the Catholic religion. By this means, observed the preacher, the future generation will be *purified*, and the whole race will be finally *extinguished*.

Is it to be wondered at, if these are unvarnished facts, that encyclopedists, economists, rural philosophers, and the coryphæus of this spawn of infidelity, *Quesney*, should attack Christianity? If this was the state of morals among the clergy and people, the one was as much prepared for persecution, as the other for the blessings of civil and religious liberty. The Revolution opened the flood-gates of that inundation of blood, which knows no example of remorseless cruelty, in the annals of time, or in the records of history. The *Abbé Banuel's History* of the sufferings of the French clergy, does not describe half the persecutions of these unhappy men. Many of them were deported to distant shores, hostile to human life, and where the very air they inhaled was death.

Has not the God of heaven a controversy with that mighty people? Are not their sufferings *retributive*, for the “dismal tragedies acted in France”?—for the rivers of blood spilt by a superstitious and a persecuting priesthood? Do the slaughtered Camisards (the immolated victims of Papistical perfidy), the insulted claims of mankind, and the violated oaths sworn by ministers and kings,—have not these pleaded against them on the altar of the God of justice?*

The French Revolution, though terrible in its aspect, and destructive in its course, has resulted in great general good: the human mind has been awakened, religious liberty has been established, and a death-blow has been given, by Papists themselves, to the infernal Inquisition, after its terrific reign of five centuries of blood.

And how changed and degraded is the Pope of Rome, the head of the *Apostate Church*! He was a vassal of Bonaparte; and while the Popish clergy cursed him at a distance, Pope Pious VIII. called him his *son*, pronounced on him his blessing, and crowned him Emperor of France! Here is *unity* and *infallibility*, in the Pope and clergy of the *Apostacy*!

Yet, Popish princes, driven from their thrones, and Popish priests, expelled from their altars, took refuge in Protestant lands, and found relief, commiseration, and hospitality in Protestant England, and in English hearts.

176. Why should you work yourself into a passion, because the “tyrant” Henry, as you justly call him, pocketed the spoils of these houses? Do you suppose he would have given them back to the monks? or that he would have thrown them into the Thames? All popes and tyrants are too fond of plunder to reject it, when it is laid at their feet. Even *Pope Leo X.* could receive, without remorse of conscience, the mammon of unrighteousness, which Tetzels collected in Germany, from the sale of indulgences. Besides, you seem to forget that the last clause of the act (which you have left out) of the Popish parliament, authorizing the suppression, gives “his majesty” full possession of the monasteries, priories, &c.—See par. 167.

177. In the catalogue of goods possessed by these “whining monks,” these “holy cheats,” we find “*images of all sorts, candlesticks, sockets,*

* See *Simpson's Plea for Religion*, where the reader may see the awful effects of infidelity, and infidelity proved to be the growth of Popery.

cruets, cups, pixes, goblets, basons, spoons, diamonds, sapphires, pearls, finger-rings, ear-rings, and pieces of money of all values"! What connexion is there between these wares and the Christian religion—the religion of Christ and his apostles? One might suppose, naturally enough, that they were part of the stock of a pawnbroker, but nothing relating to religion, or religious worship. What business had they with "*images* of all sorts" in a professedly religious house? Were they the *images* that had been taken out of the temples of the heathen Saxons, whom their zealous predecessors had converted to Popery? and were they kept as trophies of the success of Popery in this country, as "*images of all sorts*" are now preserved, as curiosities, in the London Missionary Museum, as proofs of the triumph of *the true Gospel* over *idolatry*? Alas! alas! they were kept in these religious houses to be adored; for priests and people bowed their servile bodies before these "*images*."

178. This paragraph being merely introductory to the next, I shall pass on to it, only observing by the way, that £8000 multiplied by 100 will make £800,000 (a pretty sum in those days), which the monks possessed in gold, silver, precious stones, &c., besides so large a share of the estates of the kingdom. Now, when we think of their vows of voluntary poverty, renunciation of the riches and pleasures of this world, &c., they must have been great thieves, to have robbed the poor and the rich of such enormous wealth: but they had very plausible methods of getting at the pockets of the people.

179. I will give the reader the whole of your 179th paragraph, as a sample of your *extravagant* style; we have seen your *elegant* and *forcible* styles before.

"But there were, at Canterbury, two objects by which the Reformation birds of prey were particularly attracted; namely, the monastery of SAINT AUSTIN and the tomb of THOMAS A BECKET. The former of these renowned men, to whose preaching and whose long life of incessant and most disinterested labour England owed the establishment of Christianity in the land, had, for eight or nine centuries, been regarded as the Apostle of England. His shrine was in the monastery dedicated to him; and as it was, in all respects, a work of great magnificence, it offered a plenteous booty to the plunderers, who, if they could have got at the tomb of Jesus Christ himself, and had found it equally rich, would, beyond all

question, have torn it to pieces. But, rich as this prize was, there was a greater in the shrine of Thomas à Becket, in the cathedral church. BECKET, who was Archbishop of Canterbury, in the reign of Henry II., who resisted that king, when the latter was manifestly preparing to rob the Church, and to enslave and pillage the people, had been held in the highest veneration all over Christendom for more than three hundred years, when the Reformation plunderers assailed his tomb ; but especially was his name venerated in England, where the people looked upon him as a martyr to their liberties as well as their religion, he having been barbarously murdered by ruffians sent from the king, and for no other cause than that he persevered in resisting an attempt to violate the Great Charter. Pilgrimages were continually made to his tomb ; offerings incessantly poured into it ; churches, and hospitals, and other establishments of piety and charity were dedicated to him, as, for instance, the church of St. Thomas, in the city of London, the monastery of Sende, in Surrey, the hospital of St. Thomas, in the borough of Southwark, and things of this sort, in great numbers, all over the country. The offerings at his shrine had made it exceedingly rich and magnificent. A king of France had given to it a diamond, supposed to be the most valuable then in Europe. HUME, never losing sight of the double object of maligning the Catholic religion and degrading the English nation, ascribes this sort of half-adoration of BECKET to the craft of the priests and to the folly and superstition of the people. He is vexed to death to have to relate, that more than a hundred thousand pilgrims to BECKET's shrine have been assembled at one time in Canterbury. Indeed ! why, then, there must have been some people living in England, even in those old times ; and those people must have had some wealth too ; though, according to the whole tenor of the lying book, which the Scotch call our history, this was, at the time I am now speaking of, a poor, beggarly, scarcely-inhabited country. The city of Canterbury does not now contain men, women, and children, all counted and well puffed out, more than twelve thousand seven hundred and twenty souls ! Poor souls ! How could they find lodging and entertainment for a hundred thousand grown persons ? And this, too, observe, at one corner of the island. None but persons of some substance could have performed such a journey. Here is a fact that just slips out sideways, which is of itself much more than enough to make us reflect and inquire, before we swallow down what the Scotch philosophers are now presenting to us on the subjects of national wealth and population. And,

then, as to the craft and superstition which HUME says produced this concourse of pilgrims. Just as if either were necessary to produce unbounded veneration for the name of a man, of whom it was undeniably true, that he had sacrificed his life, and that, too, in the most signal manner, for the rights and liberties and religion of his country. Was it 'folly and superstition,' or was it wisdom and gratitude and real piety, to show, by overt acts, veneration for such a man? The bloody tyrant, who had sent MORE and FISHER to the block, and who, of course, hated the name of BECKER, caused his ashes to be dug up and scattered in the air, and forbade the future insertion of his name in the CALENDAR. We do not, therefore, find it in the Calendar in the Common Prayer Book; but, and it is a most curious fact, we find it in MOORE'S ALMANACK; in that almanack it is for this very year 1825; and thus, in spite of the ruthless tyrant, and in spite of all the liars of the 'Reformation,' the English nation has always continued to be just and grateful to the memory of this celebrated man."

You write of Christianity like one who knows nothing about it. Christianity is neither "English" nor Irish, French nor Italian; it is heavenly, divine in its origin, holy in its influence, and framed for all people, all ages, and all nations. *Canterbury* was the cradle of Popery in England. It was once the royal city of the kings of Kent; and was given by King Ethelbert, when he was converted to young Popery (then in embryo), to Augustin, the first archbishop, about the year 598. But the ancient Britons are believed to have had at least one archiepiscopal see before this time.—See *Burn's Ecc. Law.* vol. i. p. 175.

The false things you have written about *Thomas a Becket* at once contradict all history, and shock common sense. He appears, by the most impartial judgment that can be formed, to have been a *wicked man*; yet the Apostate Church has made him a saint! There would have been as much piety in making the devil a saint, canonizing him as SAINT LUCIFER, as in making this protector of murderers a saint.*

* To such a pitch of power and wickedness had the clergy of the *Apostate Church* arisen, in the reign of Henry II., that one hundred murders had been perpetrated by them, without ever having been called to account. This Becket was a protector of murderers. A clerk in Worcestershire, having debauched a gentleman's daughter, had proceeded to murder her father, and the King required the clerk to be delivered up to punishment before the magistrates, but Becket insisted on the privileges of the Church, and confined the criminal in the bishops' prison, lest he should be seized by the King's officers; maintaining that no greater punishment could be inflicted on him than degradation.—*Fitz-Steph.* p. 33, and *Hist. Quad.* p. 32.

I will here present you with the unvarnished account which *Burnet* gives of this *saint* and his rich shrine at Canterbury.

“The richest shrine in England,” says *Burnet*, vol. i. part i. page 317, “was that of Thomas Becket, called Saint Thomas of Canterbury, the Martyr; who, being raised up by King Henry II. to the archbishopric of Canterbury, did afterwards give that king much trouble, by opposing his authority, and exalting the Pope’s. And, though he once consented to the articles agreed on at *Clarendon*, for bearing down the papal, and securing the regal power; yet he soon after repented of that only piece of loyalty of which he was guilty all the while he was archbishop. He fled to the Pope, who received him as a CONFESSOR, *not for Christ, or for his truth*, but for the dearest article of the Roman belief. The King and kingdoms were excommunicated, and put under an interdict, upon his account. But afterwards, upon the intercession of the French king, King Henry and he were reconciled, and the interdict was taken off. Yet his unquiet spirit could take no rest; for he was no sooner at Canterbury than he began to embroil the kingdom again; and was proceeding by censures against the Archbishop of York, and some other bishops, for crowning the king’s son in his absence. Upon the news of that, the King, being then in Normandy, said, ‘If he had faithful servants, he would not be so troubled with such a priest:’ whereupon some zealous or officious courtiers came over and killed him; for which, as the king was made to undergo a severe penance, so the monks were not wanting, in their ordinary arts, to give out many miraculous stories concerning his blood. This soon drew canonization from Rome; and he, being *a martyr for the Papacy* (not for Christ, mind), was more extolled than all the apostles or primitive saints had ever been: so that, for three hundred years, he was accounted one of the greatest saints in heaven, as may appear from the accounts of the *ledger-books* of the offerings made to the three greatest altars in Christ’s Church, in Canterbury. The one was to Christ, the other to the Virgin, and the third to St. Thomas. In one year there was offered

“At Christ’s altar	£3	2s.	6d.
At the Virgin’s altar	63	5	6
At St. Thomas’s altar	832	12	3

“But the next year the odds were greater, for

“At Christ’s altar was offered	£0	0s.	0d.
At the Virgin’s only	4	1	8
But at St. Thomas’s	954	6	3

“By such offering it came that his shrine was of inestimable value. There was one precious stone, offered there by Louis VII. of France, who came over to visit it in a pilgrimage, that was believed to be the richest in Europe.

“Nor did they think it enough to give him *one day* in the Calendar, the 29th of December; but unusual honours were devised for this martyr (of Popery), greater than any that had been given to the martyrs of Christianity. The day of raising his body, or, as they called it, of his translation, being the 7th of July, was not only a holy-day, but every fifteenth year there was a jubilee for fifteen days together, and indulgence was granted to all that came to visit his shrine. By such arts they drew an incredible deal of wealth to his shrine. The riches of it, together with his disloyal practices, made King Henry VIII. resolve both to unshrine and unsaint him at once. And then his skull, which had been much worshipped, was found an imposture; for the true skull was found lying with the rest of his bones in his grave. The shrine was broken down and carried away; the gold that was about it filling two chests, which were so heavy that they were a load to eight strong men to carry them out of the church. The King ordered his name to be struck out of the Calendar, and the office for his festivity to be dashed out of all breviaries. And thus was the superstition of England to images and relics extirpated.”

180. Such is the infatuating and degrading tendency of Popery! The priests having got the people to believe that this traitorous man was a saint of the first order, the poor superstitious dupes came from far and near to visit his tomb. They bowed, they crossed, they revered, they adored this dead man—the priests got their money. Miracles were believed to be performed at his tomb; relics were exhibited; and such was the infatuation of the people, that 100,000 pilgrims have been assembled at one time in Canterbury! The genius of Popery is pretty fairly illustrated, in the weakness, wickedness, and madness to which it gave rise in the SAINTSHIP of Thomas a Becket.⁵³

⁵³ Such was the superstition and ignorance of Papists in England, that they dedicated churches, colleges, and monasteries to *this* monstrous saint. In the reign of Edward I., A. D. 1307, Sir Robert de Holland built and dedicated a collegiate church to Saint Thomas, the Martyr, as he was then called, at UP-HOLLAND, in Lancashire; and in 1319 it was changed into a Benedictine priory, on the petition of Sir Robert Holland,

Knight Patron, by Walter, Bishop of Lichfield. Sir Robert, the founder, endowed it with lands in Holland, Orrell, and Dalton. At the Suppression, the priory contained five monks and twenty-six servants. It was given by Henry VIII. to John Holcroft. The land in Up-Holland, and in some other places, granted to the monastery, is exempt from payment of tithe.

At BURSCOUGH, near Latham, was a priory of Austin, or black canons, founded by Robert Fitz-Henry, Lord of Latham, in the reign of Richard I. St. Nicholas was the tutelary saint of this house. It had a prior, five monks, and forty servants. This priory was, at the time of its visitation, endowed with an annual revenue of £129 1s. 10d. or about £2580 per annum of our present money; and the prior, Hugh Woodhewer, was living with a woman in a state of incontinency at that time.

Near the road leading from Ormskirk to Newburgh, on the left-hand side, not far from Blythe Hall, in the midst of a meadow, or pasture, are to be seen (1838) two rugged walls, formerly connected by an arch. They stand, in summer and winter, in naked desolation, just marking the spot of its ancient grandeur, and preaching a pathetic, if not an eloquent sermon to passers by, on the changeableness of all human things, and especially on the mutability of all religious institutions which are hostile to, or not built upon, the immutable truth of God.

These meagre ruins are mouldering over the ashes of many of the ancient Earls of Derby, who chose this abbey for their burial-place of yore, but who have, for some generations past, been sepulchred in the church at Ormskirk. A dark and rapid stream, called the *Taud*, which, in old English *oak*, runs within a field's breadth from the ruin; and many of the "rude forefathers of the hamlet" sleep, in the dust of death, hard by the spot.

The abbey at WINDESHAW, two miles from *St. Helens*, was, it is supposed, dedicated to this same rebellious and sin-patronizing SAINT. It is an old, ruined Popish structure, of great antiquity, not easily known by whom founded; but it is the burial-place of Papists to this day, and is held in great veneration by the people of the neighbourhood.

My quarrel is not with any of these ruins, but with the superstition to which we trace their origin; and it is better to see the country garnished with these remnants of monachism, than garrisoned by the black army of the monks of the *Apostate Church*.

181. You come now to your last wailing note over these fallen temples of superstition. Yet I cannot regret, with you, their utter ruin—yea, their extermination. Reared by superstition, and dedicated to dead men and women, they were more like heathen temples than Christian houses of prayer: they too plainly indicated the low and carnal ideas which their builders entertained of the worship required by the great *Jehovah*. Modern places of worship, which are now happily raised in every part of this country, are much superior, in comfort and convenience to the worshippers, to those ancient demi-heathen temples. I would especially adduce, as an

instance, the neat and simple meeting-houses of "the Society of Friends." The building has nothing at all to do with the worship offered up in it. Even the magnificent temple of Solomon became an occasion of sin and superstition to the Jews; for, having lost the true spirit of devotion, they gloried more in their glorious temple than in Jehovah, "their living strength." During the long period that elapsed between their exodus from Egypt to the reign of David, they had no such thing as a temple, from one end of the land to the other; neither does it appear that David was first commanded to build one,—and that, perhaps, because of the proneness of the nation to superstition. Let the following passages of Scripture be well considered, and I think they will justify the foregoing views. 2 *Samuel* vii. 7.:—"In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?" compared with *Acts* vii. 48, 49, 50.:—"Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"

Whether these views are just or not, we know that the splendour of their "glorious house," before which the Popish gothic temples sink, divested of their grandeur, did not save it from utter destruction, when they polluted it, and made it a "den of thieves": much less could it be expected that those worse than dens of thieves should escape the wrath of heaven.

Now, when these things are considered, and especially when we know that the leprosy of Popery cleaved to them, who can wonder or regret that they were swept from the face of the land with the besom of destruction?

"So Moses, by divine command,*
Forbad the leprous house to stand;
When once the fatal spot had grown,
Pull down the timbers, and dig up the stone." 51

⁵⁴ Is it too much to say that many of these sumptuous buildings were erected with the price of blood? and that their decorations were made with the money procured by the pronouncing the pardon of sin, and the sale of indulgences? *Du Pin* allows that the erection of St. Peter's Church, at Rome, was the occasion of the sale of indulgences.—Book ii. chap. i.

John Tetzels, "the frontless monk," who was the Pope's wholesale and retail agent for the sale of indulgences, boasted that he had saved more

* *Leviticus* xiv. 33.

souls from hell by his indulgences, than St. Peter had converted to Christianity by his preaching. He assured the purchasers of them, that their crimes, however enormous, would be forgiven : whence it became almost needless for him to dismiss all fears concerning their salvation ; for, remission of sins being fully obtained, what doubt could there be of salvation ? In the usual form of absolution, written by his own hand, he said, " May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion ! And I, by his authority, that of his most holy apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred ; and then from all sins, transgressions, and excesses, how enormous soever they be, even for such as are reserved for the cognizance of the holy see : and as far as the keys of the holy Church extend, I remit to thee all the punishment which thou hast deserved in purgatory on their account ; and I restore thee to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou didst possess at baptism : so that when thou diest, the gates of punishment shall be shut, and the gates of paradise of delight shall be opened ; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."—*Seckendorf*, vol. i. p. 14, quoted in *Milner's Church History*, vol. iv. p. 316.

132. "The whole country," you say, "was thus disfigured ; it had the appearance of a land recently invaded by the most brutal barbarians : and this appearance, if we look well into it, it has even to this day. Nothing has ever yet come to supply the place of what was then destroyed. This is the view for us to take of the matter. It is not a mere matter of religion ; but a matter of rights, liberties, real wealth, happiness, and national greatness. If all these have been strengthened, or augmented, by the ' REFORMATION,' even then we must not approve of the horrible means ; but, if they have all been weakened, or lessened, by that ' Reformation,' what an outrageous abuse of words is it to call the event by that name ! And, if I do not prove that this latter has been the case ; if I do not prove, clear as the day-light, that, before the ' Reformation,' England was greater, more wealthy, more moral, and more happy, than she has ever been since ; if I do not make this appear as clearly as any fact ever was made to appear, I will be content to pass, for the rest of my life, for a vain pretender."

Suppose I grant that these buildings did adorn the country, yet, what is the external beauty or adorning of a country, compared with the moral and spiritual beauty and advantages which sprang up and blessed the

nation on the downfall of the monasteries? Besides, the whole country was not so much disfigured by the destruction of these places, as the beautiful plains of Sodom were by the fire and brimstone which were rained down from heaven upon their cities.

You can risk very little by saying you will be content to pass, for the rest of your life, for a vain pretender, if you do not prove that which you have so often promised, and never performed. The man who so often forfeits his word may *venture* to say any thing that may suit his purpose.

183. It is one amongst numerous other benefits which the Reformation has conferred upon the people of England, that, instead of strolling about in beggary and idleness, they are employed in gaining an honest and independent living by some trade or manufacture; and if travellers are on business in any part of the kingdom now, they can enter an inn, call for what they want, pay for it, and not remain under obligation to any one; while the real poor, sick, and afflicted are better provided for now than at any former period of our nation's history, and, I believe, than in any other nation in the world.

In speaking of these monasteries and their inmates, you refer to the "weight of their *example*," as being beneficial. To their immediate neighbourhoods I believe "their example" was very far indeed from being beneficial; on the contrary, it proved often greatly injurious.⁵⁵

⁵⁵ I am reminded, by Cobbett speaking of the "weight of example," of a *fact* which occurred in the "goode ould dayse" of the monks and friars. It may serve to illustrate the *kind of example* which they set the people in those times. It is related as follows, by the laborious and accurate STRYPE, in his *Ecclesiastical Memorials*, vol. i. chap. xlv. :—

"The unchaste behaviour of these religious men (the monks), and their abominable, dissolute courses with the wives and daughters of the laity; and, withal, their imperious carriage towards the gentry, begot them hatred, and hastened their fall. And here allow me to set down a story to illustrate this matter, happening between the monks of Sawtry, in Huntingdonshire, and one Mr. Edmond Loud, a gentleman of good quality, living near their monastery; being set down and attested by one Loud, living in these times, and, as it seems, of the same family; which Edmond was murdered by the said monks and priests of Sawtry Abbey, about the 13th of Henry the VIII.'s reign, anno 1522.

"Edmond, the son and heir of Mr. Thomas Loud, of Hunningham Castle, Creetingham and Sawtry, a mile from Sawtre Abbey; descended of noble parentage. The said Edmond was an enemy to the wanton monks of the abbey, and to two lewd *parsons* of Sawtre; for they haunted,

most shamefully, the wives of Mr. Thomas Loud's tenants in the town. Whereat both Mr. Loud, the father, and the said Edmond, the son, especially, found fault with this misrule of the monks and priests. And sometimes, when the houses by them were watched, and the monks with the tenants' wives, the monks would beat down the walls of the house, and slip away to the abbey. And sometimes there were hot skirmishes among them.

"At one time they caused the peace to be taken of the said Edmond; and for breaking of it, got him in Cambridge Castle. Unto him there resorted one Richard Wine, an abbey lubber of Ramsey and Sawtre, he was an attorney, who said to Mr. Loud, then the King's prisoner, 'O! Mr. Loud, had it not been better for you to have lived quietly at Sawtre, and to have hunted and hawked at your pleasure, than here to remain a prisoner against your will?' 'No,' said Mr. Loud, 'I am here but for striking a lecherous knave; and I count it better to be here for so small a cause, than to be set in the stocks, as thou wert, for stealing silver spoons at Ramsey Abbey;' and with that Mr. Loud reached Wine a blow with his fist, and dashed out all his fore-teeth; by which blow he lipped as long as he lived.

"This blow was declared to the chaste clergymen in the country, and by them to the mighty clergy at the Court, and by them, in the most grievous manner, aggravated to the King (Henry VIII.); thinking this had been enough to rid him out of their way at Sawtre. But the King laughed heartily at the petty lawyer's deformity, and thought it a condign reward for such a saucy fellow; saying, 'Do you think it was well done of him to upbraid a prisoner, being imprisoned by his means? He was served well enough. I perceive Loud is a tall gentleman. We do pardon him of his fault and imprisonment.' So Edmond Loud came home again, after he had been there awhile.

"In short time, the monks and priests of Sawtre, like swine, turning again to their dirty puddles and former stinking life; and Edmond bearing himself bold with the King's late saying, and of his friends at the Court, by reason of his blood, warned, and threatened them beating, if they would not forbear to resort to his father's tenants and his.

"And see the chance: one of these persons, the parson of St. Andrew's, had been at Walsingham; he was a notable whore-master; and coming home, kissed many wives, and, among them, Katharine Loud, daughter of the said Edmond, openly in the church-yard of Allhallows. (For then it was thought an holiness for maids and women to be kissed by persons coming from thence.) And the lecherous Catholic had opinion that Mr. Edmond Loud would not be offended at his doings. But it came no sooner to Mr. Loud's ears, but he, after his wont, took his mole-spade in his hand, and by chance quickly met with the priest. The good parson, liking not his looks, down he fell upon his knees, off went his cap, praying him not to beat him, for he was within holy orders. 'O thou bawdy knave!' said Mr. Loud, darest thou kiss my daughter? Wilt thou not leave this women's company? And seeing his new broad-shaven crown, he took up the cow's dung with his spade, and clapped it upon his crown, adding these words, 'You, said he, all the sort of you, will, ere it be long, be glad to hide your shaven pates, rather than they should be seen.'

"Besides this, the said Edmond conceived such an hate against that religion, and that holy priest, that he came once into the church, and plucked the fellow from the altar, as he was about to make his god.

"Shortly after, the clean-fingered clergy, having encouragement enough both above in the Court, and in the country, contrived how he should be made away. He used to walk a quarter of a mile to a great pasture he had, called *Woodfield Close*, containing six hundred acres within an hedge, assigned him for his wife's jointure, who was Edith, the daughter of John Stukley, Lord of Stukley, nigh Huntingdon; and he had with him, in his arms, John Loud, his youngest son, of the age of three years and more. Suddenly rushed out behind the hedges and bushes the two Skeltons, father and son, tenants to the abbey, and four more, well weaponed. Mr. Loud knew they came to dispatch him, and they said no less. 'Yet,' said he, 'do no harm to my little boy.' With that they fearlessly laid at him, and he at them. At last cometh the good Catholic priest, with holy water, in his surplice (an unspeakable hypocrite). And the constable heard of this tragical murder prepensed (contrived beforehand), and thought to show himself not too slack in doing his duty, and came to the finding Mr. Loud nothing hurt. But he had basted the Catholic men so, that they prayed peace of him; and he, to take breath, was contented to hold his hand. The constable commanded the peace, in the King's name, to be kept. They all agreed to obey, so that Mr. Loud would deliver his forest-bill (cudgel) to the constable, which he was loath to do, but for the constable's fair promises. They gave place to Mr. Loud to go afore them, and the constable next. But when he was upon the stile to go over, Skelton, the father, caught him by the arms, and Skelton, the son, struck him on the head; and so he fell off the stile. The club was gotten in Monk's Wood, half a mile from Sawtre. So the priest came too soon with his holy water; for Mr. Loud was alive at his coming, yet he was carried home and was speechless. For the film, called *pia mater*, was perished with the blow.

"He lived about seven days after, and making all things straight in the world, forgave all his enemies. His wife sued an appeal of murder; but many delays were made, and nothing done. Her husband was taken for an heretic, and the clergy were mighty. But see the vengeance of God: Skelton, with his son, ran away; and the father was afterwards hanged, and the son drowned; and the priests could never get their pardon of the King."

And now, reader, what think you of these priests and monks of the Apostate Church of Rome? what think you of their *holy example* in the neighbourhood of their monasteries? Be assured, that these men would do the same to thee and to me *now*, that they did to Loud, if public opinion, created by Protestantism, did not prevent them; for their unholy religion is the same now that it was then.

184. If I were asked why the *thirteen* monks of WAVERLEY had £196 13s. 11d. a year to spend, I could give a better answer than by evading the question, as you do. I should say that the reason was,

because they, like the rest of their fraternity, took advantage of the ignorance and superstition of the times in which they lived, to receive the lands and other property of the priest-ridden people, under the belief that, after their death, their souls would be prayed for by these holy cheats, and got out of *purgatory*, into which they never went,—and for this plain reason, because there *never was, is not, and never will be* such a place.

“They never worked”! Oh yes, they worked hard enough to deceive the people, and to enrich themselves. What folly are you capable of writing, when you have a subject which you do not understand! The remainder of the paragraph is too miserable to read, much less to reply to.

185. I will quote this paragraph, for the sake of what you say of *Alfred the Great*:—“That which took place in Surrey, took place in every other county, only to a greater extent in proportion to the greater wealth and resources of the spot. Defacing followed closely upon the heels of confiscation and plunder. If buildings could have been murdered, the tyrant and his plunderers would have made short work of it. As it was, they did all they could: they knocked down, they blowed up, they annihilated as far as they could. Nothing, indeed, short of diabolical malice was to be expected from such men; but, there were two abbeys in England, which one might have hoped that even these monsters would spare; that which contained the tomb of ST. AUSTIN, and that which had been founded by, and contained the remains of ALFRED. We have seen how they rifled the tomb of ST. AUSTIN at Canterbury. They tore down the church and the abbey, and with the materials built a menagerie for wild beasts, and a palace for the tyrant himself. The tomb of ALFRED was in an abbey, at Winchester, founded by that king himself. The abbey and its estates were given by the tyrant to WRIOTHESLEY, who was afterwards made Earl of Southampton, and who got a pretty good share of the confiscations in Hampshire. One almost sickens at the thought of a man capable of a deed like the destruction of this abbey. Where is there one amongst us, who has read any thing at all, who has not read of the fame of ALFRED? What book can we open, even for our boyish days, that does not sound his praise? Poets, moralists, divines, historians, philosophers, lawyers, legislators, not only of our own country, but of all Europe, have cited him, and still cite him, as a model of virtue, piety, wisdom, valour, and patriotism; as possessing every excellence, without a single fault. He, in spite of difficulties such as no other human

being on record ever encountered, cleared his harassed and half-barbarized country of horde after horde of cruel invaders, who, at one time, had wholly subdued it, and compelled him, in order to escape destruction, to resort to the habit and the life of a herdsman. From this state of depression he, during a not long life, raised himself and his people to the highest point of happiness and of fame. He fought, with his armies and fleets, more than fifty battles against the enemies of England. He taught his people, by his example as well as by his precepts, to be sober, industrious, brave, and just. He promoted learning in all the sciences; he planted the University of Oxford; to him, and not to a late Scotch lawyer, belongs 'Trial by Jury'; Blackstone calls him the founder of the Common Law; the counties, the hundreds, the tithings, the courts of justice, were the work of ALFRED; he, in fact, was the founder of all those rights, liberties, and laws, which made England to be what England has been, which gave her a character above that of other nations, which made her rich, and great, and happy beyond all her neighbours, and which still give her whatever she possesses of that pre-eminence. If there be a name under heaven, to which Englishmen ought to bow with reverence approaching towards adoration, it is the name of ALFRED. And we are not unjust and ungrateful in this respect, at any rate; for, whether Catholics or Protestants, where is there an Englishman to be found, who would not gladly make a pilgrimage of a thousand miles to take off his hat at the tomb of this maker of the English name? Alas! that tomb is no where to be found. The barbarians spared not even that. It was in the abbey before mentioned, called HYDE ABBEY, which had been founded by ALFRED himself, and intended as the place of his burial. Besides the remains of ALFRED, this abbey contained those of ST. GRIMBALD, the Benedictine monk, whom ALFRED brought into England to begin the teaching at Oxford. But, what cared the plunderers for remains of public benefactors? The abbey was knocked down, or blowed up; the tombs were demolished; the very lead of the coffins was sold; and, which fills one with more indignation than all the rest, the estates were so disposed of as to make the loan-makers, the BARINGS, at this day, the successors of Alfred the Great!"

This is about one of the least objectionable paragraphs you have written in this letter. I am pleased with your fine and spirited eulogy of ALFRED THE GREAT. Yet it is to be lamented that what you have written about him seems only intended to give greater effect to an assertion which turns

out to be false—namely, that the reformers of Popery “*spared not* even the tomb of *Alfred the Great*.” Now, if this had been the case, *Doctor Milner* (whose authority you seem to follow, without acknowledging it, in his *History of Winchester*, vol. i. p. 332) would have proved it, if it could have been proved. But, as he finds that he cannot prove it, he *conjectures* that to be done by the reformers, which you have directly fathered upon them. I will quote the whole passage from *Leland*, upon which his conjecture is built, when I have told you what *Rapin* (vol. i. p. 84) says of his place of burial:—“His (King Alfred’s) body was buried first at Winchester; next removed into the church of the new monastery; and, lastly, his body, monument, church, and monastery were all removed (about 200 years after) without the north gate of the city, since called *HIDE*.”

The following is the passage from *Leland*:—“In this suburbe stooode the great Abbey at Hyde. This Abbey was ons caullid Newanminstre. The bones of Alfredus, King of the West Saxons, and of Edward, his sunne and King, were translated from Newanminstre, and laid in a Tumbe before the high alter at Hyde; in the which Tumbe was a late found two little Tables of Leade, inscribed with their names.”—*Leland’s Itinerary*, vol. 3, p. 102.

What proof, now, is there that the tomb of Alfred was rifled, or that his remains were disturbed? The hand of time hath mouldered into dust his monument, the exposure of which to the rude elements, by the suppression of the abbey which protected it, has hastened its decay. Therefore, it is to the unhappy necessity of suppressing the monasteries that we are to attribute the destruction of *Alfred’s tomb*, and not to any want of respect to the memory of the immortal ALFRED: for he has an imperishable monument erected in the heart of every right-minded English Protestant, who can and does value true greatness of character as highly as Papists do. No doubt but his tomb had now been standing entire, had it not been for the superstition with which it stood connected.

186. So you have, at last, *formally* taken leave of history and facts, and entered fully into the region of conjecture. I wish, for the sake of historical truth, that you had done this long before; because it is less prejudicial to truth to renounce it altogether, than artfully or ignorantly to mix truth and falsehood together. However, here is a fair and honest divorce, and supposition and hypothesis come in its place.

You gravely inform us, that “*if the Reformation had not been, then there would have been no paupers, no national debt, no bridewell, no tread-mill*”!!! Certainly you are a prophet, William,—that is, one who foretells *what is to take place*. But there are two kinds of prophets, the *true* and the *false*: to which class you belong, let the readers of your *Gridiron* Political Registers determine. But here you are more than a prophet, for you boldly venture to predict what *never would have been*. Now, as you have adventurously broken the ice in this new hypothetical prophetic region, will you permit me to follow you, though with unequal steps, thus?—

If Popery had continued, and the Reformation had not been, there would have been no political, civil, or religious liberty in England—NO FREE PRESS—no liberty of speech or thought—no foreign commerce—no competing manufactories—no machinery—no progressing arts, science, and literature. If the Reformation had not been, we and the world should have been priest-ridden—the Bible sealed up—the nation impoverished, beggared, and bankrupt—yea, invaded, enslaved, and the tributary of some foreign power—superstition would have spread her raven wing over us, from shore to shore—our energies would have been withered—our national spirit lost—our cities solitary—our highways deserted—our homes comfortless—our public institutions extinct—our navy rotted—our army destroyed—our palaces and public buildings crumbled into dust—our civilization reduced to barbarism—and our glorious island in the sea would have become a spot visited by curious strangers, to view the relics of Britain’s fallen greatness, or to pick up some of her remaining fragments, to illustrate some history of her decline and fall!

Whether my prophecy is not more rational and probable than yours, I leave the reader to determine.

By retailing the story of King Alfred’s hanging the *bracelets* by the wayside, you would have your readers believe, that in Popish times in England people were more honest than in these dreggy days of Protestantism. Now you must excuse me if I entirely differ with you on this point; because such an opinion is not supported either by reason or by fact.⁵⁶

⁵⁶ Even admitting the story of the bracelets not to be a fiction, it will not prove that the people were more honest then than they are now; for it may be accounted for by the just severity of Alfred against open crime and injustice, at so critical a period of the history of this country, which

had just emerged from the lawless ravages of the *Danes*. It is said, that in the course of one year he executed forty judges : so that the fear of punishment may have had a greater influence in making the people honest than religious principle.

But I will produce two indisputable facts,—the first to show that in the days of Popery the people were not quite immaculate, and the other to prove that there are some honest people left in Protestant England, in the nineteenth century, although it has cast off Popery for three hundred years !

FIRST FACT.—In the reign of Edward III. the King of Cyprus, who paid a visit to England, with his whole retinue, was robbed and stripped on the highway.—*Hume*, p. 335.

SECOND FACT.—On Tuesday morning, the 6th December, 1836, a parcel, containing £96,000 in good bills, £5000 in Bank of England notes, £400 in notes of country bankers, and £10,000 in American and other securities, was accidentally left in a hackney coach in London, by a gentleman from Manchester. The parcel was first discovered by the horse-keeper in the stable-yard where the coach was put up. When the driver went to take his coach out next morning, the horse-keeper told him of his booty, and they determined to keep the property the three days allowed by law, and then, if not advertised, to take it to Somerset House. Bills were in the mean time issued, and within *thirteen* hours the parcel was returned, and the sum of ten pounds apiece given to the coachman and to the stable-man for its recovery.—*Liverpool Mercury*, Dec. 23, 1836.

187. “ Thus, then,” say you, “ was the country devastated, sacked, and defaced ; and I should now proceed to give an account of the commencement of that poverty and degradation, which were, as I have pledged myself to show, the consequences of this devastation ; and which I shall show, not by bare assertion, nor from what are called ‘ histories of England ;’ but from acts of parliament, and from other sources, which every one can refer to, and the correctness of which is beyond all dispute. But, before we come to this important matter, we must see the end of the ruffian ‘ Vice-gerent,’ and also the end of the tyrant himself, who was, during the events that we have been speaking of, going on marrying, and divorcing, or killing, his wives ; but whose career was, after all, not very long.”

Have you, at length, come to the conclusion of your account of monasteries ? Assertion, without proof, and abuse, without measure, are all that we have received for the trouble we have had in reading your pretended history. I am glad that your alarum has run down to the bottom, and can go no further ; for, instead of furnishing proof, or any thing like authority, for what you advance, we have had only *your bare assertion*.

188. I think your opinion of Henry is too strongly expressed ; but he was the perfect model of a tyrant, and such a tyrant as could not have been formed without the degrading influence of the Popish religion.

189. I have already showed you the general similarity between CROMWEL and yourself. He would have been a much better man, if he had always acted according to the principles of the Reformation. Your account of him, in this paragraph, is not worth a single moment's regard. That which follows is a more just and impartial estimate of his character :

"CROMWEL was a man of prudence, industry, and abilities ; worthy of a better master, and of a better fate. Though raised to the summit of power from a low origin, he betrayed no insolence or contempt towards his inferiors ; and was careful to remember all the obligations which, during his more humble fortune, he had owed to any one. He had served as a private sentinel in the Italian wars, when he received some good offices from a Lucquese merchant, who had entirely forgotten his person, as well as the service which he had rendered him. CROMWEL, in his grandeur, happened, at London, to cast his eye on his benefactor, now reduced to poverty by misfortunes. He immediately sent for him, reminded him of their ancient friendship, and by his grateful assistance reinstated him in his former prosperity and opulence."—*Hume's History, Henry VIII.*

190. Having to relate the death of Henry, you purposely pass over, without any mention, the principal scene in that tragedy. When every one was afraid to tell him of his danger, lest death to the intimator should be the consequence, Sir Anthony Denny had the honesty and courage to do it, desiring him to prepare for death, to remember his former life, and to call upon God for mercy, through Jesus Christ. Upon which, the King expressed his grief for the sins of his past life ; yet, he said, he trusted in the mercies of Christ, which were greater than were his sins. Then Denny asked him if any churchman should be sent for ; and he said, if any, it should be Archbishop Cranmer, whom he ordered to be sent for ; but, before he arrived, the King was speechless. Cranmer, however, desired him to give some sign of his dying in the faith of Christ, upon which he squeezed his hand, and soon after died. He was in the *fifty-sixth* year of his age, and had reigned thirty-seven years and nine months.*

* On the 15th of Feb., 1547, the body of King Henry VIII. was interred, with all the pomp of a royal funeral, in St. George's Chapel, Windsor. He left to that

191. The chief end of this work being to show, that the Church of Rome is NOT THE CHURCH OF CHRIST, I can afford to give up the character of Henry VIII. for those to speculate with, who, like you, look no higher than to second causes. I regard him as an instrument, in God's hand, freely doing his own perverse actions, yet accomplishing, by those very actions, the will and pleasure of Almighty God. In Henry, Popery forged an instrument for its own destruction. Such a character as that of Henry could not have been formed under the mild genius of Protestantism. We have had no such sovereign on the throne of England for three hundred years, except his daughter Mary, who unhappily inherited the persecuting spirit of her father.

He was like a storm, sweeping the length and breadth of the land, —terrible in its progress, but salutary in its consequences. By the long reign of Popery, the pure, life-giving, and life-preserving truth of the Gospel of Jesus Christ had been corrupted—yea, poisoned, until souls were perishing by thousands; but, by the rude blast of Henry's reign, the noxious and pestilential vapours of error were dispersed, and salubrious and wholesome doctrines of scripture were restored.

church £600 a year, for ever, for the truly Popish purpose of paying two priests to say mass at his tomb every day, for four obits yearly (that is, for performing his funeral obsequies four times every year, for ever), and a sermon at every obit. He also left £10 to the poor, and provided for a sermon every Sunday, and left maintenance for thirteen poor knights. If this does not prove Henry to have been a Papist, in life and at death, I know not what will.

To what a miserable state does the religion of the Apostate Church of Rome reduce her deluded votaries at the hour of death! It robs them of the only true source of comfort (the free grace of God) in life, and abandons them at death. I pity, from the bottom of my heart, the poor Papist whose conscience is awakened to feel the evil of sin. His soul is the theatre of perpetual conflict. Ask him how he expects to be justified before God, and to go to heaven. He answers (taught by his erring church and creed), "By works." Ask if he can keep the law. The answer is, Yes, and give it an obedience that exceeds the command, even works of supererogation—that is, more than the law requires. Yet, ask the *conscience* of this Papist, and let her answer honestly what she thinks of justification and acceptance with God by superabounding good works, and she will answer, in the name of all the rest, If we thought that our good works would justify us, and bring in God himself a debtor to us (as we are taught), we should not be at the pains of praying to *thirty or forty mediators and intercessors*; nor should we buy *pardons* and *absolutions*, nor give such large sums to *trading priests* to pray us out of hell when we are dead. You would not hear any thing of all this, *if all were right within*. Thus are they agitated between their conscience and their creed, and are like the troubled sea, which cannot rest. All is doubt and uncertainty respecting their salvation while they live, and at death the poor, unsatisfied soul hovers, in cruel suspense, between two worlds, mocking the vain attempt of the juggling priest, with his spiritual witchcraft, his holy unction, and his conjured wafer, to quell her well-grounded fears. Let such Papists, therefore, as are in this troubled state of mind, fly from their spiritual tormentors, the priests, and obey the voice of love and mercy, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye partake not of her plagues" (Rev. xviii. 4.); and, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Matt. xi. 28.

I cannot close this letter without thanking the reader for his patience, and apologising for not performing the promise which I made, to set down the number of falsehoods I detected in each letter. I found they increased so fast as I proceeded, that I was compelled to relinquish the task as quite hopeless. They at first appeared like small-pox on the human body, which may be counted as they rise on the skin, one after another ; but, as the disease increases, they break out and spread over the whole body so thickly, that you can no longer particularize, but only painfully regard the whole covered with a disgusting mass of corruption. So it was with Cobbett's History ; and this is my apology.

Before I enter upon the examination of the next letter, I shall please myself, and perhaps my reader too, by the relation of

AN EASTERN STORY

which, I think, will be found not inapposite to the preceding letter on monastic institutions, and the moral of which is, that

NO LIFE IS PLEASING TO GOD THAT IS NOT USEFUL TO MAN.

"It pleased the mighty sovereign Abbas Carascan, from whom the kings of the earth derive honour and dominion, to set Mirza, his servant, over the province of Tauris. In the hand of Mirza, the balance of distribution was splendid with impartiality ; and under his administration the weak were protected, the learned received honour, and the diligent became rich : Mirza, therefore, was beheld by every eye with complacency, and every tongue pronounced blessings on his head. But it was observed that he derived no joys from the benefits which he diffused ; he became pensive and melancholy ; he spent his leisure in solitude ; in his palace he sat motionless upon a sofa ; and when he went out, his walk was slow, and his eyes were fixed upon the ground. He applied to the business of state with reluctance ; and resolved to relinquish the toils of government, of which he could no longer enjoy the reward.

"He therefore obtained permission to approach the throne of his sovereign ; and being asked what was his request, he made this reply, 'May the lord of the world forgive the slave whom he has honoured, if Mirza presume again to lay the bounty of Abbas at his feet. Thou hast given me the dominion of a country, fruitful as the gardens of Damascus ; and of a city, glorious above all others, except that only which reflects the splendour of thy presence. But the longest life is a period scarce sufficient to prepare for death : all other business is vain and trivial as the toil of emmets in the path of the traveller, under whose foot they perish for ever ; and all enjoyment is unsubstantial and evanescent as the colours of the rainbow that appear in the interval of a storm. Suffer me, therefore, to prepare for the approach of eternity ; let me give up my soul to meditation ; let solitude and silence acquaint me with the mysteries of devotion ; let me forget the world, and by the world be forgotten, till the moment

arrives in which the veil of eternity shall fall, and I shall be found at the bar of the Almighty.' Mirza then bowed himself to the earth, and stood silent.

"By the command of Abbas it is recorded, that at these words he trembled on that throne, at the footstool of which the world pays homage. He looked round upon his nobles; but every countenance was pale, and every eye was upon the earth. No man opened his mouth; and the King first broke silence, after it had continued an hour.—

"'Mirza, terror and doubt are come upon me: I am alarmed, as a man who suddenly perceives that he is near the brink of a precipice, and is urged forward by an irresistible force; but yet I know not whether my danger is a reality or a dream. I am, as thou art, a reptile on the earth; my life is a moment; and eternity, in which days, and years, and ages, are nothing—eternity is before me, for which I also should prepare: but by whom then must the faithful be governed? By those only who have no fear of judgment? By those alone whose life is brutal, because, like brutes, they do not consider that they shall die? Or who, indeed, are the faithful? Are the busy multitudes that crowd the city in a state of perdition? And is the cell of the dervise alone the gate of paradise? To all, the life of a dervise is not possible: to all, therefore, it cannot be a duty. Depart to the house which has in the city been prepared for thy residence: I shall meditate the reason of thy request; and may He who illumines the mind of the humble enable me to determine with wisdom!'

"Mirza departed; and on the third day, having received no commands, he again requested an audience, and it was granted. When he entered the royal presence, his countenance appeared more cheerful; he drew a letter from his bosom, and having kissed it, he presented it with his right-hand.

"'My Lord,' said he, 'I have learned by this letter, which I received from Cosrou, the Iman, who now stands before thee, in what manner life may be best improved. I am enabled to look back with pleasure, and forward with hope; and I shall now rejoice still to be the shadow of thy power at Tauris, and to keep those honours which I so lately wished to resign.' The King, who had listened to Mirza with a mixture of surprise and curiosity, immediately gave the letter to Cosrou, and commanded that it should be read. The eyes of the court were at once turned on the hoary sage, whose countenance was suffused with an honest blush; and it was not without some hesitation that he read these words:—

"To Mirza, whom the wisdom of Abbas, our mighty Lord, has honoured with dominion, be everlasting health! When I heard thy purpose to withdraw the blessings of thy government from the thousands of Tauris, my heart was wounded with the arrow of affliction, and my eyes became dim with sorrow. But who shall speak before the King, when he is troubled? And who shall boast of knowledge, when he is distressed by doubt? To thee I will relate the events of my youth, which thou hast renewed before me; and those truths which they taught me, may the Prophet multiply to thee.

"Under the instruction of the physician Aluazer, I obtained an early knowledge of his art. To those who were smitten with diseases, I could administer plants, which the sun had impregnated with the spirit of health. But the scenes of pain, languor, and mortality, which were perpetually

rising before me, made me often tremble for myself. I saw the grave open at my feet : I determined, therefore, to contemplate only the regions beyond it, and to despise every acquisition which I could not keep. I conceived an opinion, that as there was no merit but a voluntary poverty, and silent meditation, those who desired money were not proper objects of bounty ; therefore money was despised. I buried mine in the earth ; and, renouncing society, I wandered into a wild and sequestered part of the country : my dwelling was a cave by the side of a hill ; I drank the running water from the spring, and ate such fruits and herbs as I could find. To increase the austerity of my life, I frequently watched all night, sitting at the entrance of the cave, with my face to the east, resigning myself to the secret influences of the Prophet, and expecting illumination from above. One morning, after my nocturnal vigil, just as I perceived the horizon glow at the approach of the sun, the power of sleep became irresistible, and I sank under it. I imagined myself still sitting at the entrance of my cell ; that the dawn increased, and that as I looked earnestly for the first beam of day, a dark spot appeared to intercept it. I perceived that it was in motion ; it increased in size as it drew near, and at length I discovered it to be an eagle. I still kept my eye fixed steadfastly upon it, and saw it alight at a small distance, where I now descried a fox, whose two fore-legs appeared to be broken. Before this fox the eagle laid part of a kid, which it had brought in its talons, and then disappeared. When I awaked, I laid my forehead upon the ground, and blessed the prophet for the instruction of the morning. I reviewed my dream, and said thus to myself, ‘ Cosrou, thou hast done well to renounce the tumult, the business, and the vanities of life ; but thou hast as yet only done it in part : thou art still every day busied in the search of food ; thy mind is not wholly at rest, neither is thy trust in Providence complete. What art thou taught by this vision ? If thou hast seen an eagle commissioned by heaven to feed a fox that is lame, shall not the hand of heaven also supply thee with food, when that which prevents thee from procuring it to thyself is not necessity, but devotion ? I was now so confident of a miraculous supply, that I neglected to walk out for my repast, which, after the first day, I expected with an impatience that left me little power of attending to any other object. This impatience, however, I laboured to suppress, and persisted in my resolution ; but my eyes at length began to fail me, and my knees smote each other. I threw myself backward, and hoped my weakness would soon increase to insensibility. But I was suddenly roused by the voice of an invisible being, who pronounced these words :—

“ ‘ Cosrou, I am the angel who, by the command of the Almighty, have registered the thoughts of thy heart, which I am now commissioned to reprove. Whilst thou wast attempting to become wise above that which is revealed, thy folly has perverted the instructions which were vouchsafed to thee. Art thou disabled as the fox ? Hast thou not rather the powers of the eagle ? Arise ! let the eagle be the object of thy emulation. To pain and sickness be thou again the messenger of ease and health. Virtue is not rest, but action. If thou dost good to man, as an evidence of thy love to God, thy virtue will be exalted from moral to divine ; and that happiness, which is the pledge of Paradise, will be thy reward upon earth.’ ”

“At these words I was not less astonished than if a mountain had been overturned at my feet. I humbled myself in the dust ; I returned to the city ; I dug up my treasure ; I was liberal, yet I became rich. My skill in restoring health to the body, gave me frequent opportunities of curing the diseases of the soul. I put on the sacred vestments ; I grew eminent beyond my merit ; and it was the pleasure of the King that I should stand before him. Now, therefore, be not offended ; I boast of no knowledge that I have not received : as the sands of the desert drink up the drops of rain, or the dew of the morning ; so do I also, who am but dust, imbibe the instructions of the Prophet. Believe, then, that it is he who tells thee, all knowledge is profane which terminates in thyself ; and by a life wasted in speculation, little even of this can be gained. When the gates of Paradise are thrown open before thee, thy mind shall be irradiated in a moment : here thou canst little more than pile error upon error ; there thou shalt build truth upon truth. Wait, therefore, for the glorious vision ; and in the mean time emulate the eagle. Much is in thy power ; and, therefore, much is expected of thee. Though the Almighty only can give virtue, yet, as a prince, thou mayst stimulate those to beneficence, who act from no higher motive than immediate interest : thou canst not produce the principle, but mayst enforce the practice. The relief of the poor is equal, whether they receive it from ostentation or charity ; and the effect of example is the same, whether it be intended to obtain the favour of God or man. Let thy virtue be thus diffused ; and if thou believest with reverence, thou shalt be accepted above. Farewell. May the smile of Him who resides in the heaven of heavens be upon thee ! And against thy name in the volume of His will, may happiness be written !”

“The King, whose doubts, like those of Mirza, were now removed, looked up with a smile that communicated the joy of his mind. He dismissed the prince to his government ; and commanded those events to be recorded, to the end that posterity may know, ‘That no life is pleasing to God, but that which is useful to mankind.’”

EDWARD VI.

“SWEET is the holiness of youth”—so felt
Time-honoured Chaucer, when he framed the lay
By which the Prioress beguiled the way,
And many a pilgrim’s rugged heart did melt.
Hadst thou, loved bard! whose spirit often dwelt
In the clear land of vision, but foreseen
King, child, and seraph, blended in the mien
Of pious Edward, kneeling, as he knelt,
In meek and simple infancy, what joy
For universal Christendom had thrilled
Thy heart! what hopes inspired thy genius, skilled
(O great precursor, genuine morning star)
The lucid shafts of reason to employ,
Piercing the papal darkness from afar!”

WORDSWORTH.

LETTER VII.

COBBETT'S SEVENTH LETTER NOT AN ACCOUNT OF THE REFORMATION.

THE POSITION OF THE REFORMERS LIKE THAT OF THE JEWS, ON THEIR RETURN FROM BABYLON UNDER EZRA.

HAPPY FOR ENGLAND THAT HERTFORD, AND NOT WRIOTHESLEY, WAS PROTECTOR.—CHARACTER OF THE PROTECTOR.

POPISH MASS ALTARS REMOVED.—CATECHISM, HOMILIES, AND BOOK OF COMMON PRAYER.—THE ADORATION OF THE VIRGIN.

DEFENCE OF LUTHER, ZUINGLIUS, AND CALVIN.

THE HIRE OF THE HARLOT OF ROME, AND THE REVENUES OF THE ESTABLISHED CHURCH OF ENGLAND.

COBBETT'S CALCULATION OF THE COMPARATIVE NUMBERS OF PAPISTS AND PROTESTANTS CORRECTED.

THE REASON WHY POPERY HAS NOT BEEN EXTIRPATED.

COBBETT'S DEATH NOTICED.

THE HISTORY AND MYSTERY OF THE POPISH MASS.

THE BIBLE DEFENDED.—SOMERSET'S DEATH.

HUME AND ADAM SMITH.

WARWICK MADE PROTECTOR, AND CREATED DUKE OF NORTHUMBERLAND.—HE IS A COVERT PAPIST.—PERSUADES KING EDWARD TO CHANGE THE SUCCESSION.—HIS PROJECT OF GETTING THE CROWN INTO HIS OWN FAMILY.

KING EDWARD SICKENS AND DIES.—HIS GREAT CHARACTER.

NORTHUMBERLAND RUINS HIMSELF AND MANY OTHERS BY HIS CRIMINAL AMBITION.

SUM OF THE GOOD DONE IN THIS REIGN.

WILLIAM,

Your opposition to the Reformation is like the viper biting the file. The following fable will illustrate my meaning :—

THE VIPER AND THE FILE.

A viper entering a smith's shop, looked up and down for something to eat; and seeing a file, fell to knawing it as greedily as could be. The file told him, very gruffly, that he had best be quiet, and let him alone; for he would get very little by nibbling at one who, upon occasion, could bite iron and steel.

APPLICATION.

By this fable we are cautioned to consider what any subject or person is, before we make an attack upon either; particularly how we let our tongues slip, in censuring the actions of those who are, in the opinion of the world, not only of an unquestionable reputation, so that nobody will believe what we insinuate against them, but who are of such influence, on account of their own veracity, that the least word from them would ruin our credit to all intents and purposes. If wit be the case, and we have a satirical vein, which at certain periods must have a flow, let us be cautious at *what* and at whom we level it; for if the person's understanding be of better proof than our own, all our ingenious sallies, like liquor squirted against the wall, will recoil back upon our own faces, and make us the ridicule of every spectator. This fable, besides, is not an improper emblem of envy, which, rather than not bite at all, will fall foul where it can hurt nothing but itself.

192. In this letter, which ought to contain an impartial account of the Reformation in the reign of Edward VI., you have done little else but repeat, with unblushing impudence, your former falsehoods, and misrepresent the actions and abuse the characters of the chief actors in that glorious work. No person can possibly have any correct idea of that event by reading your account of it, any more than he could have a just idea of St. Peter's at Rome by reading the history of the house that Jack built, or of Solomon's temple by looking at the scenery of a puppet-show.

193. Having reviewed the former portion of your "History," with that vanity and self-complacency which no modest man can read without blushing for you; and having asserted that you have shown that "the Reformation was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished by plunder, devastation, and by rivers of innocent English and Irish blood;" you, in this paragraph, promise to complete your work in TEN NUMBERS. But, it appears, in nothing is

your word to be depended upon ; for instead of TEN, I have now FOURTEEN NUMBERS before me. This, however, is not of much consequence, if it had contained any thing like facts or arguments ; but it is so destitute of both, that none but bigotted and blinded Papists can tolerate it. Indeed, this seventh letter contains so little of true history, is so void of proofs, so copious in calumny, and so redundant in ugly names and spiteful epithets, that I might pass over it altogether, and begin at the eighth letter, but that I have promised to notice every paragraph of your “ History,” and that it will give me an opportunity to pour a flood of light upon some of the abominations of the *Apostate Church*.

194. What has Protestantism to do with the unjust deeds of Henry VIII., who was born, bred, lived, and died a Papist ? How, then, can you, the apologist of Popery, find fault with its own child, or wish to father him upon the Reformation ? His tyranny, bigotry, cruelty, and jealousy mark him as the very son of the *Apostate Church*, at the head of which is “ HIS HOLINESS THE POPE.”

“ *His Holiness the Pope*,” is one of the most common titles which the Pope *assumes*, and by which he is addressed by his flatterers and slaves. I wonder that any Christian can hear this title given to a creature without righteous indignation. I beg leave to draw the reader aside, for a few minutes, from the thread of the history, to remark upon this blasphemous title.

When it is considered, that holiness is essential in God, but not in creatures (for holiness is a quality separable from creatures, but not from God) ; that the lustre of God’s holiness is too bright for angels to look at (see Isaiah vi.) ; that what little holiness creatures have is derived from him,—and that, compared with him, they deserve not to be called holy, much less *holiness* in the abstract ; when we further think, that this is that especial attribute of his character by which he will be known,—“ The Holy One of Israel,” and also by which he swears, (Psalm lxxxix. 35.)—“ Once have I sworn by my *holiness*, that I will not lie unto David ;” when, I say, we reflect upon these things, what are we to think of the Pope of Rome, who wears it as his common title ?—Is not this blasphemous ? And who, or what kind of men, are they who carry this lofty title of immaculate purity—surely they must be the most pure and holy of mortals ? No !—It fills us with awe to know that some of the men who have worn this incommunicable title of Deity have been the vilest of

human beings. I shall give a few samples of the characters of those popes who have worn this uncreaturely title.

Character of his HOLINESS Pope John XII.

He was a bastard, the son of Marozina, a prostitute, whose son, grandson, and great-grandson were seated in the chair of St. Peter. His youth and manhood were of a suitable complexion ; and the nations of pilgrims could bear testimony to the charges that were urged against him in a Roman synod, and in the presence of Otho the Great. As John XII. had renounced the dress and decencies of his profession, the *soldier* may not, perhaps, be dishonoured by the wine which he drank, the blood that he spilt, the flames that he kindled, or the licentious pursuits of gaming and hunting. His open simony might be the consequence of his distress ; and his blasphemous invocation of Jupiter and Venus, if it be true, could not possibly be serious. But we read with some surprise, that the worthy son of Marozina, the harlot, lived in public adultery with the matrons of Rome,—that the Lateran palace was turned into a school for prostitution,—and that his rapes of virgins and widows had deterred the female pilgrims from visiting the tomb of St. Peter, lest, in the devout act, they should be violated by his successor. This Pope John was son, as some say, of Pope *Sergius*. He died after he had been Pope four years, ten months, and fifteen days.—See *Platina's Lives of the Popes*, *Gibbon's Decline and Fall*, and *Bower's History of the Popes*.

Character of His HOLINESS Pope Alexander VI.

“This Pope, after having held the See of Rome eleven years and sixteen days, died by poison, 18th August, 1503. His body, all swelled, black, and shockingly disfigured, was carried to *St. Peter's*, in order to be there interred ; the people crowding, with incredible joy, about it, and congratulating each other upon their being, at last, delivered from one, who, with his immoderate ambition, and unexampled treachery, with innumerable instances of horrid cruelty, of monstrous lust, and unheard of avarice, exposing all things to sale, both sacred and profane, had, like a venomous serpent, intoxicated the whole world.”

Such is the portrait *Guicciardin* has left us of this Pope.

His *Holiness*, says *Burchardus*, was a great lover of women, and in his time the Apostolic Palace was turned into a brothel — a more infa-

mous brothel than any of the public stews. He tells us of an entertainment, given by Valentine, in the Apostolic Palace, to fifty of the most noted harlots then in Rome, and describes, perhaps too minutely, the obscenities practised on that occasion, in the presence of this Pope, and his daughter *Lucretia*. It was his known practice to despatch with poison, not only those whom he had resolved to sacrifice to his revenge or jealousy, but all other persons whose wealth tempted his unhallowed avarice.”—*Bower’s History*, vol. 7, p. 328, and *Rycaut’s* continuation of *Platina*, folio, p. 12.

Character of his HOLINESS Pope John XXIII.

There is a list of accusations against this Pope, consisting of six volumes, brought by the Papists themselves against their own Pope. They may be reduced to the following heads, namely—“That Pope John XXIII. had been of a wicked disposition from his childhood, lewd, dissolute, a liar, disobedient to his father and his mother, and addicted to almost every vice; that he had raised himself to the Pontificate by causing his predecessor to be poisoned; that he had committed fornication with maids, adultery with wives, incest with his brother’s wife; and with nuns had been guilty of those abominations, that drew down the indignation of Heaven upon the children of rebellion; that he had agreed to sell the head of St. John the Baptist to the Florentines for 50,000 ducats; that he absolutely maintained that there is no life after this, and that the soul dies with the body.”—*Bower’s Lives*, vol. vii., p. 166.

“The vacant seat of Alexander V. was soon filled by John XXIII., the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed: three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory XII.; and Benedict XVI., himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the Council of Constance; and the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states-general of Europe. Of the three Popes, John XXIII. was the first victim; he fled, and was brought back a prisoner: the most scandalous charges were suppressed; the *Vicar of Christ* was only accused of piracy, murder, rape,

sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps.” — *Gibbon*, vol. xii., p. 370, chap. 70.

These be your Gods, O Papists! These are men before whom ye bow the knee! These are they whom ye address as “*Your Holiness*,” and “O Lord our God the Pope”!! When will you act with the sense and with the spirit of men, and have done with such superstitious folly and impiety? You act with sense and decision enough in other matters; you know how to assert your civil and political rights, — why then do you not cast away the bonds of spiritual slavery, which you have worn for so many centuries? We Protestants have set you the example, — why do you not follow it? *Why do you not read the Epistles of St. Peter*, whose successors, these men, or rather monsters, called Popes, profess to be? If you would read, you would find, in his *second epistle* and *second chapter*, such a description of the character of these, his pretended successors, as would convince you that they are only “wolves in sheep’s clothing.” — Matthew vii. 14.

I hope the reader will excuse me for extending this paragraph to so unusual a length; when I began it, I had no intention of entering upon the following observations, but as they naturally grow out of the subject, I trust they will be read with interest by every lover of truth.

SAINT PETER’S
 PROPHETIC DESCRIPTION OF FALSE TEACHERS,
 TOGETHER WITH ITS HISTORICAL FULFILMENT IN THE ACTUAL
 CHARACTER OF BAD MEN,
 OF EVERY DENOMINATION, IN EVERY AGE,
 BUT MORE ESPECIALLY IN THE CHARACTER OF THE
 POPES, CARDINALS, BISHOPS, PRIESTS, AND MONKS
 OF THE
 APOSTATE CHURCH OF ROME.

II. EPISTLE AND II. CHAPTER.

Prophetical Description

Verse 1.—“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in

damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

Historical Fulfilment.

Many false teachers arose up in the primitive churches,* and especially in the Apostate Church of Rome, who brought in the heresies of saints' worship, purgatory, the worship of the Virgin, praying for the dead, celibacy, monkery, mass, transubstantiation, &c. ; and many of these false teachers, like the Popes above mentioned, denied, by their ungodly lives, “the Lord that bought them.—See *Mosheim's Eccles. Hist.*, and *Priestley's Corruptions of Christianity*, vol. 1, p. 359.

Prophetical Description.

Verses 2, 3.—“And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

Historical Fulfilment.

So many, of all classes of society throughout Christendom, *did* follow their “pernicious ways,” that the whole Popish hierarchy, and the laity (as a consequence), at the period of the *Reformation*, were so corrupt, that they became scandalous in the estimation of Mahometans and the heathen. (See both Popish and Protestant writers on ecclesiastical history.) The covetousness of the ecclesiastics was so gross and abominable, that dispensations for sins were commonly bought and sold, and a regulated list of prices set down for sins of every shade. Sick and dying persons were persuaded to make donations to the Church (that is, to the priesthood), as a kind of atonement for their sins ; and vast sums were constantly paid for praying souls out of purgatory.—*Roscoe's Life of Leo X.*, *Mosheim*, and *The Protestant*, by *McGavin*. There is, even at this day, a society at Wigan, in Lancashire, for the purpose of praying the souls of the poor out of purgatory ; the subscription to which is one penny per week.

On the subject of the COVETOUSNESS of the Papal Church, by which she makes merchandise of the flock, I think the following facts cannot be

* Peter Gnapheus, Bishop of Antioch, in the 5th century, introduced the worship of the Virgin, and it was afterwards adopted by the Apostate Church of Rome.—*Priestley's Hist. Cor. Christ.*, vol. 1, 360.

too often repeated. The book from which the following extracts are given was printed 150 years ago, by the authority of the then Pope: it has been translated into English, under the title of *Rome a great Custom-house for Sin*.

ABSOLUTIONS.

	£.	s.	d.
For him that stole holy or consecrated things out of a holy place	0	10	6
For him who lies with a woman in the church	0	9	0
For a layman murdering a layman	0	7	6
For laying violent hands on a clergyman, so it be without effusion of blood	0	10	6
For a priest that keeps a concubine, as also for being irregular	0	10	0
For him that lieth, &c. * * * * *	0	7	6
For him that forgeth the Pope's hand	1	7	0
For him that takes two holy orders in one day	1	7	0
For him that forgeth letters apostolical	1	7	0
For a king, for going to the holy sepulchre without licence	7	10	0

DISPENSATIONS.

For a bastard to enter all holy orders	0	18	0
For a man or woman that is found hanged, that they may have Christian burial	1	7	6

LICENCES.

For a layman to change his vow of going to Rome to visit the apostolic churches	0	18	0
To eat flesh and white meats in Lent and other fasting days	0	10	6
That a king or queen shall enjoy such indulgences as if they went to Rome	15	0	0
For a queen to adopt a child	300	0	0
To marry in times prohibited	2	5	0
Not to be tied to fasting days	1	4	0
For a town to take out of church them (murderers) that have taken sanctuary therein	4	10	0

FACULTIES.

To absolve all delinquents	3	0	0
To dispense with irregularities	3	0	0

Prophetical Description.

Verse 10 (from the end of the 3rd verse to the 10th being an elegant illustrative digression, notwithstanding the seeming want of consequence. —See *Blackwall's Sacred Classics*, vol. i. p. 68).—"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time."

Historical Fulfilment.

From the Pope upon the usurped throne of Christ, down to the meanest begging friar, as a body, the unmarried priesthood of Popery did “walk in the lust of uncleanness.”—See par. 57 of this work. They also “despised government,” were “presumptuous,” &c.; for one *pope* deposed *King John* of England, and another excommunicated *Queen Elizabeth*.

Prophetical Description.

Verse 13.—“Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness.”

Historical Fulfilment.

“Pass now from the walls of the eternal city to the beautiful waters of Constance, and down the stream of time to the early part of the fifteenth century. The scene that presented itself at the head of the lake was animated and imposing, when the council that assembled within its gates commenced its long and celebrated sessions. Princes, potentates, and powers were there, whose kingdom was of this world; cardinals, archbishops, bishops, and abbots; with goldsmiths, bankers, and confectioners; the bakers of the Papal court, the vintners of the wine of Italy, the money-changers of Florence, and seven hundred common women, according to Pacher’s list, or fifteen hundred, according to that of Vienna. On the 28th of October, 1414, the Pope, John XXIII., entered Constance. The clergy, in solemn procession, preceded him, bearing the relics of saints; four chief magistrates rode by his side, supporting a canopy of cloth of gold; the Counts Rudolph de Montfort and Berthold des Ursins held the bridle of his horse; while after him came the cardinals, in cloaks and red hats. When the episcopal palace was reached, Henry of Ulm, the burgomaster, presented the offerings of the city to the head of all Christendom, the viceroy of the King of kings: these consisted of a cap of silver, four casks of Italian wine, four vessels of the wine of Alsace, eight vessels of the country wine, and forty measures of oats. And who was the august personage thus honoured? It was Bal-
thasar Cassa, who, in the twelfth session of the council, was charged and convicted of being immodest, lascivious, a liar, a rebel to his father and

mother; the poisoner of his predecessor, Alexander V.; the poisoner of his physician, Daniel de St. Sophia; guilty of fornication with maids, adultery with wives, incest with his brother's wife, and libertine freedom with nuns."—*Congregational Magazine*, Nov. 1838.

Like corrupting and purifying sores upon the human body, which, growing black, bespeak mortification, and forewarn of approaching death; so the wicked and corrupt clergy of the Apostate Church of Rome were blemishes, and causes of stumbling to every man and woman in Christendom who had not run to the same excess of riot with them. Their *adulteries*, and their *subtlety* in beguiling unstable souls, and their "*covetous practices*," are written as with a sunbeam on every page of authentic history. That they had "forsaken the right way" is proved at once by referring to the *Acts of the Apostles*, where the holy lives and characters of the teachers in the primitive Church are preserved, as though by a special design, to contrast with and to condemn these "false prophets" of the Apostacy to the end of time.

Prophetical Description.

Verses 17, 18, 19.—"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

Historical Fulfilment.

This description is true to the life; and the imagery of the apostolical prophet is as beautiful as the fulfilment is striking. It is here foretold, that these false teachers should be "wells without water." The proper use of a well is to contain water for refreshment and comfort. A well ought to be ever springing and ever full. Christian teachers ought to resemble them; and so do the *true* teachers of Christ's true Church. The flock of Christ are refreshed and comforted of these wells, full and overflowing with pure water—that is, with the pure doctrine of Christ, which is all derived from Christ, the underived and unfathomable fountain of living water. But the *false* teachers are wells *without* water—mock wells, out of which the flock can get no water of consolation.

These false teachers are described also under the notion of "clouds that

are carried with a tempest." Clouds, those cisterns of the skies, are intended to carry the fertilizing showers to the expecting valleys and plains, and to discharge their golden stores on the parched places of the earth.

So are *true* teachers, sent with a commission from Christ to water his inheritance—that is, his Church; and this service they do continually, being first filled themselves with the unction of the Holy Ghost. But *false* teachers are not so; they have nothing of good but its appearance. They profess, but they do not possess, the divine treasure; and being empty of the grace of God, they are carried away with the "tempests" of their own and this world's lusts and passions, and so are lost in the general destruction which will overwhelm the wicked in eternal darkness and despair.

The clergy in general of the Apostate Church of Rome have, in every age and nation, answered to this pointed description. Destitute of the grace of God, and of true ministerial qualifications, they have been as empty wells and unimpregnated clouds to the people. Their pretensions to apostolical succession and valid ordination,—their assumed sanctity,—their crosiers, mitres, robes, oils, and other carnal inventions,—all prove their emptiness, rather than their fulness, of spiritual gifts. These might amuse or deceive, but they never did, and never can, edify or comfort the poor soul that is hungering and thirsting for righteousness.

It would be easy to trace historically the introduction of these empty baubles into the service of religion, from a less corrupt to a more corrupt period of Popery; but it would require more space than could be given to it. Do not these false teachers of the Apostate Church "speak great swelling words of vanity," when they call themselves "Christ's vicar upon earth," assume power to "pluck up kingdoms," "loose souls from purgatory," to "open and to shut the kingdom of heaven," and to *grant liberty to sin*? How keen is this homely reproof of their sin and folly, in the 19th verse!—"While they promise them (*i. e.*, their people) liberty, they themselves (the false teachers—popes and priests) are the servants of corruption."

Nothing could more exactly describe the general state of the Popish clergy in Europe, for ages before the Reformation, than verses 20, 21, and 22, and especially these words, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." Notwithstanding their solemn vows of continence, self-denial, and sanctity, at their ordinations, professions, and inaugurations, the clergy soon forgot

all, and rushed greedily into all manner of iniquity, so that the common people could not help being shocked with the difference between their *white* profession and their *black* lives.—See *Morney's Mystery of Iniquity*, *Clarkson's Practical Divinity of Papists*, *Bennet's View of Popery*, *M'Gowan's Spirit of Popery*, *Mosheim's Church Histories*, *History of Popery*, *Modern Universal History*, vol. xxv. and xxvi., and *Dupin's Ecclesiastical History*.

I shall close with the following account, which *Baronius*, a Popish writer, gives of the state of the Apostate Romish Church :—

“ Oh what was then the face of the holy Roman Church ! How filthy, when the vilest and most powerful harlots ruled in the court of Rome, by whose arbitrary sway dioceses were made and unmade, bishops were consecrated, and, which is inexpressibly horrible to be mentioned, false popes, their paramours, were thrust into the chair of Peter, who, in being numbered as popes, serve no purpose, except to fill up the catalogues of the popes of Rome ! In this manner, lust, supported by secular power, excited to frenzy in the rage for domination, ruled in all things.”

195. In this paragraph there is truth, but not the whole truth ; and there is something more than the truth. That the reader may judge for himself, I shall first give him your whole paragraph, and then add some observations of my own.

You say, “ To carry this will (Henry VIII.'s) into execution, and to govern the kingdom, until Edward, who was then ten years of age, should be eighteen years of age, there were sixteen executors appointed, amongst whom was SEYMOUR, Earl of Hertford, and the ‘ honest CRANMER.’ These sixteen worthies began by taking, in the most solemn manner, an *oath* to stand to and maintain the last will of their master. Their second act was to break that oath, by making HERTFORD, who was a brother of JANE SEYMOUR, the King's mother, ‘ Protector,’ though the will gave equal power to all the executors. Their next step was to give new peerages to some of themselves. The fourth, to award to the new peers grants of the public money. The fifth was to lay aside, at the Coronation, the ancient English custom of asking the people if they were willing to have and obey the King. The sixth was ‘ to attend at a solemn high mass.’ And the seventh was to begin a series of acts for the total subversion of all that remained of the Catholic religion in England, and for the effecting of all that Old Harry had left uneffected in the way of plunder.”

The holy apostle St. Paul, writing to Timothy, exhorts him to "be gentle unto all men, to be patient, and in meekness to instruct those who oppose themselves." I will now endeavour to follow this divine advice. Know, then, William, that of the *sixteen executors*, part of them were favourable to the Reformation, and part were for the continuance of the Old Superstition, as in all things practised by the Apostate Church. At the head of the former were *Cranmer* and the *Earl of Hertford*; while *Wriothesley*, the Lord Chancellor, and others, were at the head of the latter. It would have been a most disastrous day for England, if the Popish party had made Wriothesley Protector, instead of *Hertford*; for the Reformation was not mature enough, as yet, to make head against the formidable opposition which would have been arrayed against it. But here we cannot but admire and praise the wisdom and tenderness of our blessed Saviour Christ—who is "Head over all things to his Church," and who has promised to be with her till the world's end—that he chained the lions of Popery during the reign of Edward VI., giving his infant Church in England time to grow strong, and to prepare herself for the bloody conflicts in the next reign. Thus did our God and Saviour—that great Shepherd of the sheep—attemper the wind to the shorn lamb. Indeed, the Lord so moved the minds of the executors, that they all agreed to make the Earl of Hertford, the young King's uncle, Protector; even the Popish party assenting to it.

On the day after the Proclamation, all the lords, and most part of the nobility, as well spiritual as temporal, assembled in the King's chamber of presence; and after the Earl of Hertford, the Lord Admiral, and other of the King's executors had brought the King's Majesty from his privy chamber to his chair of state, prepared in the chamber, his Highness there standing; all the lords, according to their degree, proceeded in order, one after another, and there kneeling, kissed his Majesty's hand, saying every one of them, "God save your Grace." And after they had so done, the Lord Chancellor, Wriothesley, in most eloquent wise, declared unto them the effect of the late noble King's last will and testament, with the names of the executors therein contained, being sixteen in number; adding, that it was condescended and agreed, with the whole assent and consent of them all, that the Earl of Hertford should be governor of the young King during his nonage. Whereupon all the lords made answer in one voice, that there was none so meet for the same in all the realm as he; and said also that they were all content withal. Then the Earl gave

them hearty thanks, and said, he trusted in God so to use himself, that it should be to their contentation ; and required them in general to afford him their aid and help in the right of the realm ; who made answer all in one voice, that they would be ready at all times, with all their might and power, both for the defence of the realm and of the King. This ended, they cried all together, with a loud voice, “ God save the noble King Edward ! ” Then the King’s Majesty put off his cap, and said, “ We heartily thank you, my lords all ; and hereafter in all that ye shall have to do with us, for any suit or causes, ye shall be heartily welcome to us.”

When this high dignity and trust was devolved upon the Earl of Hertford, he, like a considerate man, began to think well what a weighty and ticklish office lay upon him ; and how much wisdom and conduct it required to govern this great people ; and therefore, first of all, like a good Christian, he solemnly implored the assistance of the King of kings, in a very proper, devout prayer* (which, I suppose, was his constant form), therein

* This prayer, which no Christian can read without edification and delight, I insert here, from *Strype’s Ecclesiastical Memorials*, vol. 2, part 2, p. 311.

“ Lord God of hosts ! in whose only hand is life and death, victory and confusion, rule and subjection ; receive me, thy humble creature, into thy mercy, and direct me in my requests, that I offend not thy high Majesty. O my Lord and my God, I am the work of thy hands : thy goodness cannot reject me. I am the price of thy Son’s death, Jesus Christ ; for thy Son’s sake thou wilt not lese me. I am a vessel for thy mercy ; thy justice will not condemn me. I [am recorded in] the book of life : I am written with the very blood of Jesus ; thy inestimable love will not cancel then my name. For this cause, Lord God, I am bold to speak to thy Majesty. Thou, Lord, by thy providence, has called me to rule ; make me, therefore, able to follow thy calling. Thou, Lord, by thine order, hast committed an anointed king to my governance ; direct me, therefore, with thy hand, that I err not from thy good pleasure. Finish in me, Lord, thy beginning ; and begin in me that thou wilt finish. By thee do kings reign ; and from thee all power is derived. Govern me, Lord, as I shall govern : rule me, as I shall rule. I am ready for thy governance : make thy people ready for mine. I seek thy only honour in my vocation ; amplify it, Lord, with thy might. If it be thy will I shall rule, make thy congregation subject to my rule. Give me power, Lord, to suppress whom thou wilt have obey.

“ I am, by appointment, thy minister for thy king, a shepherd for thy people, a sword-bearer for thy justice : prosper the king, save thy people, direct thy justice. I am ready, Lord, to do that thou commandest ; command that thou wilt. Remember, O God, thine old mercies : remember thy benefits shewed heretofore. Remember, Lord, me thy servant, and make me worthy to ask. Teach me what to ask, and then give me that I ask. None other I seek to, Lord, but thee ; because none other can give it me. And that I seek is thine honour and glory. I ask victory, but to shew thy power upon the wicked. I ask prosperity, but to rule in peace thy congregation. I ask wisdom, but by my counsel to set forth thy cause. And as I ask for myself, so, Lord, pour thy knowledge upon all them which shall counsel me. And forgive them, that in their offence I suffer not the reward of their evil. If I erred, Lord, forgive me : for so thou hast promised me. If I shall not err, direct me : for that only is thy property. Great things, O my God, hast thou begun in my hand ; let me then, Lord, be thy minister to defend them. Thus I conclude, Lord, by the name of thy Son Jesus Christ. Faithfully I commit all my cause to thy high providence ; and so rest to advance all human strength under the standard of thy omnipotency.”

professing to God how holy and sincere his intentions were, and that his endeavours should be to promote the divine glory and the good of God's Church; and for that end beseeching the Almighty to inspire him with all suitable qualifications, to grant him wisdom, and by his counsel to set forth his cause, and to give knowledge to all that should counsel him; and that as God had begun great things by his hand, so to let him be his minister to defend them.

On the 17th Feb., 1546, the Earl was created Duke of Somerset, which honour was, it is said, intended him by the late King. The Duke, if not a man of great parts and strong judgment, was a very generous and good man, and a sincere favourer of the Gospel. He was much beloved by those who professed it, and, for the most part, by the people generally; and therefore was commonly called *The Good Duke*. He died, at last, the people's martyr.

I have been purposely particular in the foregoing account, in which I have followed the authority of *Strype*, rather than that of any modern historian, in order that I might clear away the mists which you have thrown around the proceedings of the *executors*, and the character of the Duke of Somerset.

196. Here you say, "The monasteries were gone, &c.; but there remained altars, &c." True, and good as it was true, the monasteries were gone; and good had it been for old England if those nuisances had been removed long before; but there were many pieces of superstition yet remaining, and among these were things which Papists call "*altars*," which were placed in parish churches. These *altars* were of Popish origin, having no connexion whatever with the religion of Jesus Christ, and great and manifest evils were associated with them. *Altars* gave rise to *altarage*, which was an imposition comprehending not only the offerings made upon the altar, but also of all the profit which accrued to the priest by reason of the *altar*. It is probable that the greatest annual revenue by *altars*, if not by *altarages*, in any one church within this realm, was in that of St. Paul's, London; for when the chantries* were granted to

* *Chantry* was commonly a little chapel, or particular altar, in some cathedral or parochial church, placed in a corner, or in some private place, endowed with lands or revenues, for the maintenance of a popish priest, to pray for the souls of the founder and his friends. The main use and intent of those chantries was, for prayer for souls departed, on a supposition of purgatory, and of being released from thence by masses satisfactory, or *rather unsatisfactory*. Thus we see how one error begets another, and that the Apostate Church of Rome is the parent of innumerable follies and delusions. Praise God for the reformation! These chantries were dissolved by statute of the 1st Edward VI.

King Henry VIII., whereof there were *forty-seven* belonging to St. Paul's : there were in the same church at that time no fewer than *fourteen altars*.—*Burns's Eccles. Law*, vol. i. p. 46.

Now, these *altars*, without which Popery could not exist, were stone tables, placed at the *east* end of their churches, under which were buried the bones or relics of some of *their saints*, and upon which was placed an image of Christ upon the cross ; and upon which, also, the priest was supposed by the people (and perhaps he believed it himself) to turn bread and wine into the real body and blood of our Lord Jesus Christ. I shall have more to say about these *altars* further on at par. 207, where I intend to show the connexion they have with the Popish mass and transubstantiation ; though they have no more to do with the Christian religion, than the Christian religion has to do with the car of Juggernaut.

197. If the reformers intended to retain the old churches for Protestant worship (and I see no reason why they should not), and not to build new ones, it was as necessary to remove those crosses, images, pictures, relics, &c., before the true Christian worship could be restored, as it was for Manasseh to take away the “carved image and the idol which he had made, and all the *altars* which he had built in the house of the Lord,” before the true Jewish worship could be restored.*—See 2 Chron. xxxiii. 7 to 15.

* Surely it is unnecessary to apologise for the acts of those holy men, our venerable reformers, in removing *pictures*, images, crosses, &c. from the churches : they deserve our warmest commendations, and the gratitude of posterity. Yet they are taxed, at no very moderate rate, by modern artists, as the cause of the decline of the art of painting in England ; which art, we are informed, was, at or before the period of the Reformation, at its greatest perfection with us. Suppose this were so, the reformers were justified in removing those stumbling-blocks, or occasions of sinning, to the common people, though it had been at the risk of the total extinction of this elegant art. But I see *no necessary connexion* between the removal of paintings on Scripture subjects from churches, and the decline of the art. Are there no other subjects, except sacred ones, on which the artist might exhibit his skill ? Do not the histories of Greece, Rome, and our own country teem with interesting subjects ? Do not the ancient and modern poets present a redundancy of vivid pictures, almost in every page ? Let modern artists learn to cultivate their minds generally with literature, and they will never be at a loss for appropriate subjects. Yet, if the British artist must draw from the sacred page, let him exhibit his breathing originals in some more appropriate place than that which is devoted to the worship of Him who requires the worship of the heart, and who seeks those to worship him who worship in *spirit* and in *truth*.—John iv. 23. Are there not galleries, saloons, and rooms appropriated to the exhibition of works of art ?—in them let them be seen and admired, and not in the house of prayer. When we go to church, we go, not to see paintings, to hear music, nor to be awed by majestic architecture, but to worship the Father of our spirits, through Christ, the only mediator ; therefore, the fewer outward attractions in a place of worship the better.

That the things taught for religion by the Apostate Church of Rome were false and wicked, has been fully proved already. That there ought not to be any such things as *altars* in the true Church of Christ, is most evident; for neither Christ nor any of his apostles ever hinted such a thing: the invention is altogether one of Satan's, or of some of his agents, to corrupt and obscure the true religion.

You are quite mistaken in supposing, and much to blame for asserting without proof, that the principal authors of this great change in religious matters, in the reign of Edward VI., had plunder, and that only, in view in all they did in the reformation of religion. Archbishop Cranmer was one of the principal agents in that blessed work, yet he had not, and he never was accused before of having, plunder in view: his noble soul was bent on higher views. And let me tell you, that you cannot serve Popery much by such rash and unproved assertions.

198. Here you inform us, with a view to reflect upon the Reformation, that "CRANMER prepared a book of *homilies* (sermons) and a *catechism*, in order to pave the way for a system of Protestant worship." But you have in this, unthinkingly, paid CRANMER and the Protestant Reformation the very highest compliment that could be given them. Happy would it have been for mankind, if such a rational and scriptural method had always been used in order to turn the people from false religion. This was the way our blessed Saviour took, and which he commanded his

Our wise reformers, however, did not strip our churches to utter nakedness: they regarded both the times and the circumstances of the people; they did not forget that the people had eyes; but they judged they would be better employed in reading portions of God's holy word, than in gazing on fine paintings, or on images fastened upon crucifixes; therefore they ordered portions of Scripture to be written or engraved on some part of the walls of churches; and this was the occasion of the Lord's Prayer, &c. being written legibly near the communion in our churches.

This is confirmed by what *Weever* says:—"Organs, pulpits, portals, crosses, candlesticks, roods, crucifixes, and what else of the like kind, which were inscribed with foolish or blasphemous words (of which he gives some curious specimens), all were erased, scraped, cut out, or taken away by the commissioners, and instead of them certain sentences of holy Scripture appointed to be painted or dispencilled in every church.

"Thus, judicious reader, thou mayst by this chapter understand how, by God's divine providence, and the depth of state policy, first of all, the authority of the Pope, here in England, was abrogated, the supremacy of the Church in our King's invested abbeys, and all other such like religious houses subverted, superstition and idolatry rooted out and suppressed; and how this kingdom, from all Papal infection cleared, and with the sunshine of the Gospel enlightened, the true worship of the ever-living God was established. Which only true worship, that it may continue in our Church without schisms, rents, and divisions, unto the end of the world, let us all, with unanimous consent both of heart and voice, pray unto Him who is Truth itself, and the Author of all unity, peace, and concord."—*Weever's Funeral Monuments*, chap. xv. p. 123.

apostles and his disciples, in all ages, to take, to convert mankind. He did not use fire and faggot, like the *Apostate Church of Rome*, but sermons and catechisings, to enlighten the minds of ignorant and erring men.

The next thing that grieves you is, that “there was a law made to *allow the clergy to have wives*.” How preposterous this law makes the *Apostacy* and you, its advocate, look! The *law of God* never forbade them to have wives; and therefore this was nothing else but a coming back to the pure state in which this matter stood in the primitive and apostolic times, before the *Apostate Church* had corrupted the law of Christ by her traditions.

“Then came,” say you, “the *BOOK OF COMMON PRAYER* and administration of the sacraments”! Pray where was the sincere and enlightened Christian in England who did not rejoice at this? This is the book out of which you have all your life prayed, either sincerely or hypocritically, and it stands at this day a splendid monument of the piety of our reformers, and an imperishable bulwark against the *Apostate Church of Rome*.

Here I might leave the subject, and pass on to the next paragraph; but as you take frequent opportunities, with malicious delight, to revile the *Book of Common Prayer*, and Cranmer, whom you ignorantly suppose to be its author, I will give you a short and true account of it, and then compare it with the Pope’s prayer-books which were used in England before the glorious Reformation.

On the accession of Edward VI., 1547, the King and his council commissioned Archbishop Cranmer and Bishop Ridley, with eleven other eminent divines, martyrs, and confessors, whose names may be seen in *Strype’s Ecclesiastical Memorials*, to compose “An uniform order of communion, according to the rules of Scripture and the use of the primitive Church.” They met in May, 1548; and in the prosecution of their work they endeavoured to bring every thing back to the standard of the purer ages and usages of the Church of Christ, by abolishing the erroneous doctrines, and in particular the superstitious ceremonies, which the *Apostate Church* had introduced into religion, as found in her breviaries, missals, rituals—that is, in the different prayer-books then in use. Whatever they found agreeable with Scripture and the mode of worship adopted by the primitive churches, they retained; but they rejected the numerous corruptions and superstitions which had been gradually brought forth by the *Apostate Church of Rome*.

At the close of the year 1548 they finished their work. It was revised and approved by the Convocation, and was established under the title of "The Book of the Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, after the use of the Church of England." But some exceptions having been taken to this book, it underwent a severe revision, and was confirmed by Parliament in 1552. During the reign of Queen Mary, the two acts of Parliament which authorized its use were repealed, and the Latin liturgies were restored, according to the Roman form of worship. On the accession of Queen Elizabeth, this repeal was reversed, and the second prayer-book of Edward VI., with several alterations and additions, was re-established. Some alterations and additions were afterwards made in the reigns of James I. and Charles I.

In 1661, the year after the restoration of Charles II., various other alterations were proposed and adopted. The book, with the improvements then made, passed both houses of Convocation, was subscribed by the bishops and clergy, ratified by act of Parliament, and received the royal assent, May 19, 1662. This was the last revisal of the Book of Common Prayer in which any alteration was made by public authority.

Such is the history of the Book of Common Prayer. I will now show you in what respects it is superior to the prayer-books of the *Apostate Church of Rome*.

There are many respects in which the Book of Common Prayer was incomparably superior to the Pope's prayer-books; I will instance a few of them.

First, it was composed in the vernacular tongue—that is, in the English language. The Pope's was composed in the Latin tongue, which the people did not understand, and which was contrary both to Scripture and common sense.—1 Cor. xiv. I know of but one advantage which attended it—namely, that it kept the people in ignorance of the contents of a book which it were better for them to be ignorant of than to know.

Secondly, it was a book of COMMON PRAYER—that is, it was public and general—easy to be got at; it was as much for the poor as for the rich, and for the common and unlettered people as for the high and learned; it was like the rain which God sends from heaven—it was intended as a *common* blessing to the whole nation. The Pope's was, in nearly all these respects, the very contrary. Besides the above advantages, the Book of COMMON PRAYER had this great one, which completely

justified its title of COMMON,—that no other besides it was used in any church in the kingdom ; but in Popish times there were many Popish prayer-books used—as, for instance, those of *York, Sarum, Hereford, Bangor, Lincoln, and Aberdeen.*

Thirdly, it contained no idolatrous prayers offered up to creatures. This is a most important point, for our God is a jealous God, and his glory he will not give unto another ; and therefore it must be peculiarly offensive in his sight to offer up prayers to creatures and to himself at the same time and in the same place. From this awful sin the Book of COMMON PRAYER is perfectly free ; not so the Popish prayer-books, as is proved by the following samples.—

A Prayer to the Wise Men of the East, whom the Papists have made into Three Kings of Colen.

“ O King Jaspar, King Melchior, King Balthasar, I intreat you by every of your names, I intreat you by the Holy Trinity, I intreat you by the King of Kings, whom you merited to see crying in his cradle, that you would compassionate this day my tribulations, and intercede with the Lord for me, for the desire of seeing whom you were made exiles ; and as he delivered you by the angel’s message from returning to HEROD, so he may vouchsafe to deliver me this day from all mine enemies, visible and invisible, and from sudden and unforeseen death, and from all evil confusion, and from all danger of body and soul.”—*Horæ Sec. usum. Romanum, 1570.*

To S. ROCCH, in time of Plague.

“ O blessed Rocch, how magnificent is thy name, who by thy intercession knowest how to save a multitude of languishing people, and to show thyself propitious to all that commemorate thy glorious name ; come and save us from the plague, and grant us a good temperature of the air.”—*Horæ B. Virgin Sec. us. Sarum.*

A Prayer to the Virgin Mary, the great Idol of the Apostate Church of Rome.

“ Most sweet Lady, for the great joy you had when your sweet Son fed five thousand people, with five barley loaves and two fishes ; sweet Lady, pray that he would govern my five senses (which answer to the five loaves), and direct my thoughts and actions (answering to the two fishes) unto him.”—*Paris, 1615 ; Les Quinze Joyes de Notre Dame.*

“ Let Papists trust what names they please,
 Their saints and angels boast ;
 We’ve no such advocates as these,
 Nor pray to th’ heavenly host.
 Jesus alone shall bear my cries
 Up to his Father’s throne :
 He, dearest Lord, perfumes my sighs,
 And sweetens every groan.”

Watts.

As this paragraph has become so lengthy, I shall close it by observing that the book of Common Prayer contains few things not contained in the Holy Scriptures, and that in it the "supper of the Lord" is restored nearly to its primitive simplicity, in opposition to the idolatrous and ridiculous Popish mass. Happy was it for the Lord's people at that time in England to have such a sound and scriptural form of prayer, instead of the Pope's missals; but happier they who, like the apostolical and primitive churches, worship their God and Saviour in spirit, in liberty, and in truth, without any written *form* whatever! *

199. You write generally in an intelligible manner, so that your readers can understand your meaning, however false or foolish it is; but here you have lost your usual perspicuity of style. The subjects of this paragraph seem to have no connexion with either the preceding or the following one. You rave about plunder, robbery, &c. &c., without stating particulars. I confess this kind of writing is perfectly unanswerable.

It is clear, however, that you intended to say something contemptuously against the subjects of your dislike. I suppose you mean the reformers of the Continent; but they brought no "new light"—no new doctrine into the world; they only restored the primitive light of the Gospel, which had been obscured and almost extinguished by Popery. So Christ, in John xii. 46., says, "I am come a light into the world;" the scribes and pharisees having corrupted the light of the revelation originally given by God to Moses and the prophets, just as the Pope and his doctors have done by the light of Christ and his apostles. What wonder, then, that the Pope and his apologists hate, ridicule, and fight against the "light" of God's truth; for they are like a band of thieves and murderers, who are compelled to hide their heads and creep into corners, when the daylight breaks upon them.

For a reply to your ravings about robbery and plunder of altars, see paragraphs 207 and 208.

* Let not the dissenter despise with proud disdain the *form* of worship set forth in the Book of Common Prayer,—let him remember the circumstances under which the holy reformers composed it. They had just emerged from the darkness of Popery, where they had seen nothing but *forms* before their eyes all their lives; and it was very natural for them rather to purge, to correct, and to amend the old forms than to cast them off altogether. Let him remember that his own holy forefathers worshipped God in this form, before they conscientiously refused *compelled* conformity to it. Let him know that it is incomparably the best form of christian prayer and worship extant in the whole world; and let him lovingly allow to his episcopalian brother in Christ, the same liberty to judge of the manner in which he shall worship his Saviour, as he (the dissenter) claims for himself.

200. You say, "That prince of hypocrites, CRANMER, who, during the reign of Henry, had condemned people to the flames for not believing *transubstantiation*, was now ready to condemn them for believing it." Here you are mistaken : Cranmer was not the prince of hypocrites, but the Pope of Rome was, and is, the prince and the patron of hypocrites ; for he first, with pretended sorrow, judges and condemns heretics to be burnt alive, and then delivers them, in his tender mercies, to the civil magistrate, with a recommendation that he will deal gently with them ; while the old villain, who is the devil's representative on earth, knows very well that no magistrate dare show the poor condemned heretic any mercy at all, lest he himself should suffer the same fate.

I attempt no apology for Cranmer, or for any other reformer, in any point wherein they have done wrong ; but I invite you to behold, in Cranmer's sanctioning persecution, the dreadful effect of the accursed system of Popery on a mind naturally humane and kind. How pernicious must that superstition be, that could pervert the judgment of such a man as Cranmer ! But persecution was the vice of the times in which he lived, and the times were made by the Apostate Church of Rome, which is essentially, continually, and incurably persecuting. If Cranmer's hands had not been tied by Henry VIII., he would have repealed all the sanguinary laws against heretics ; but now, in the reign of Edward VI., he did effect their repeal, and they were not re-enacted until the bloody reign of Queen Mary.* William Cobbett, I tell you that you would be far better employed, if you would go down upon your knees and thank God for what he enabled Cranmer to effect in a way of Reformation, and for what you enjoy in consequence, than in writing so spitefully against him.

I now come to the examination of the last part of this paragraph, which I take the trouble of transcribing only to give it a complete refutation.—It is as follows :

* "The bloody reign of Queen Mary." I have endeavoured to be just to the character of every individual of whom I have written in this little work, and I have not willingly or knowingly written one falsehood of any ; I therefore cannot call Queen Mary, bloody Mary. This princess had some good qualities, but it was her unhappiness to be nurtured in the Apostate Church, to have such a stern and tyrannical father as Henry VIII., and to reign in England at so peculiar a period in its history. She was superstitious and bigotted by education, she was melancholy by constitution, she was persecuting, both from the pressure of Popish influence without, and from the intolerant spirit of the Apostacy within her ; but she appears not to have been naturally cruel.

“Perhaps the world has never, in any age, seen a nest of such atrocious miscreants as Luther, Zuinglius, Calvin, Beza, and the rest of the distinguished reformers of the Catholic religion. Every one of them was notorious for the most scandalous vices, even according to the full confession of his own followers. They agreed in nothing but in the doctrine, that good works were useless; and their lives proved the sincerity of their teaching; for there was not a man of them whose acts did not merit a halter.”⁵⁷

⁵⁷ I shall here attempt to refute two falsehoods advanced by Mr. C. in the above paragraph; and I throw this refutation into a note, with a view to arrest attention, knowing that truth triumphs in publicity.

FIRST FALSEHOOD.

It is a falsehood, that “*Luther, Zuinglius, Calvin, Beza*, and the rest of the distinguished reformers, were notorious for the most scandalous vices. The lives of these great men, written and published by contemporaries of indisputable veracity, prove at once the falsehood of this accusation; and to such memoirs I with confidence refer the reader.

Middleton says of LUTHER (and of Luther only can I speak here), “In private life *he was an example of the strictest virtue*. At dinner or supper he would often dictate matter of preaching to others, or correct the press; and sometimes amuse himself with music, in which he took great delight. Though a large man, he was a very moderate eater and drinker, and not at all delicate in his appetite, for he usually fed upon the simplest diet. He much delighted in his garden, and was very fond of cultivating it with all kinds of plants. In short, he was never idle.

“Though he had not much himself, he very freely bestowed of what he had upon others. A poor student asking money of him, he desired his wife to give some, who excusing herself on account of their poverty, he took up a silver cup and gave it to the scholar, bidding him sell it to the goldsmith, and keep the money for his occasions. When a friend sent him 200 pieces of gold, he bestowed them all on poor scholars; and when the Elector gave him a new gown, he wrote in answer, ‘that too much was done; for if we receive all in this life, we shall have nothing to hope for in the next.’ He took nothing of printers, for his works, to his own use, saying, ‘Tis true I have no money, but am indeed poor; yet I deal in this moderate manner with printers, and take nothing from them for my variety of labours, except sometimes a copy or two. This, I believe, may be due to me, when other authors, even translators, for every sheet have their stipulated price.’ When he had some money sent him, he wrote thus to a friend, ‘I have received by Taubenheim an hundred pieces of gold; and at the same time Schart has sent me *fifty*; so that I begin to fear lest God should give me my portion here. But I solemnly protest that I would not be so satisfied from HIM. I will either presently return or get rid of them; for what is so much money to me? I have given half of it to Prior, and made him very happy.”

Papists accuse Luther of having confessed, that after struggling for ten years together with his conscience, he at last became a perfect master of it, and fell into atheism; and add, that he frequently said he would renounce his portion in heaven, provided God would allow him a pleasant life for a hundred years upon earth. These and many more such scandalous imputations *Mr. Bayle* has been at the pains to collect, under the article of LUTHER, in his dictionary, and has treated them with all the contempt and just indignation they deserve. But let us leave these impotent railers, and attend a little to more equitable judges. Luther, says *Mr. Warton*, in his appendix to *Dr. Cave's Historia Literaria*, was "a man of prodigious sagacity and acuteness, very warm, and forward in great undertakings; being a man, if ever there was one, whom nothing could daunt or intimidate. When the cause of religion was concerned, he never regarded whose love he was likely to gain, or whose displeasure to incur. He treated the Pope's bulls and the Emperor's edicts just alike—that is, he heartily despised both."—*Middleton's Life of Martin Luther*, p. 72.

Who can be surprised that Papists should hate and calumniate such a man as *Luther*, who pulled down their infallible church about their ears? If they tried both open and secret means to murder him when in this world, how should they spare his character when he left it?

There were many plots laid against his life, which the bloody Papists sought after by all means. Poison, daggers, pistols, were intended, when fire and faggot could not be used, through the Elector's protection. A Polish jew was hired, for 2000 crowns, to poison him. "The plot," says Luther, "was discovered to me by letters of my friends. He is a doctor of physic, and dares to attempt any thing: he would go about this business with incredible craft and agility. He is just now apprehended."

Yet, though he had so many and such powerful enemies, God—who raised him up, qualified him with such gifts, and filled him with that heroic spirit and invincible courage—still preserved him, until his work was finished; and then he died in peace and holy triumph, on the 18th of February, 1546, in the 64th year of his age.

Let the Papists and Cobbett read the following translation of *Beza's* epigram upon Luther, and bite their lips and gnaw their tongues for vexation:—

Rome tam'd the world, yet Rome the Pope hath aw'd;
She rose by force, but he by holy fraud.
Greater than both how much was Luther, when
He vanquish'd both with nothing but a pen!
Go, fabling Greece, and bid Alcides know,
His club, as *Luther's* pen, gave no such blow.

SECOND FALSEHOOD.

It is a falsehood, that "*Luther, Zuinglius, Calvin, Beza*, and the rest of the distinguished reformers agreed in nothing but in the doctrine, that *good works were useless*." Extracts from the works of these great and good men, every line almost of which inculcates *good works*, would at once refute this groundless calumny; but space will not admit of many; a few, therefore, shall suffice.

Luther, in the *Argument of his Commentary on the Epistle to the Galatians*, p. 100, says, "When I have this righteousness (the righteousness of Christ) reigning in my heart, I descend from heaven as the rain making fruitful the earth—that is to say, I come forth into another kingdom, and do '*good works*,' how and whenever occasion is offered. If I be a minister of the word, I preach, I comfort the broken-hearted, I administer the sacraments; if I be an householder, I govern my house and my family, I bring up my children in the knowledge and fear of God; if I be a magistrate, the charge that is given me from above I diligently execute; if I be a servant, I do my master's business faithfully. To conclude: whosoever he be that is assuredly persuaded that Christ is his righteousness, doth not only cheerfully and gladly work well in his vocation, but also submitteſh himself, through love, to the magistrates and to their laws—yea, though they be severe, sharp, and cruel—and (if necessity do so require) to all manner of burdens, and to all dangers of this present life; because he knoweth that this is the will of God, and that this obedience pleaseth him."

Can *Ulricus Zuinglius*, the reformer of Switzerland—a prodigy of parts, grace, and usefulness—one of the most illustrious ornaments of the 16th century—can he require vindicating from the calumnies of such a man as Cobbett? Go, then, and read his life and writings!

I may say to Cobbett, as the venerable *John Foxe* said to *Osorius*, in 1694, who had basely calumniated *Luther's* character, "The writings and sermons of *Luther* are publicly known. There are also extant the public Confessions of the Saxon Church, first presented to *Carolus Cæsar*, in the assembly of *Augusta*, in the year 1530, and afterwards in 1551. They were showed and offered to the Council of *Trent*; in which, what they teach concerning the true way of justification, according to the word of God, what they judge and preach of repentance, and the *holy fruits of good works*; by all which they do sufficiently defend themselves (and *Luther*) against your frivolous calumnies, and most vain accusations, that there is no need of any other defence besides."—*Foxe's Treatise of Free Justification by Christ, against Usorius*, p. 85.

Many passages I could produce from *Calvin's* works, to prove the falsehood of this bold assertion; take only this short one,—"*Faith saves no man without works; for it is it which worketh by love, not a reprobate faith,*" &c.—*Institutes of the Christian Religion*, lib. iii. chap. xviii. sec. 5.

Let me assure the reader that all the reformers were the most zealous promoters of good works, both by their example, sermons, and their works, that the world has ever known, and that they taught good works in the best way and on the highest principles. They taught that a person must be reconciled to God, and received into his favour, before his works can please him. Being reconciled to God, they become, by spiritual regeneration, the *sons* of God. It belongs to servants to be compelled by fear, but to *sons* to be drawn by love; and the obedience of the *son* is both more diligent and willing, because he obeys from a principle of love to his Father. Servants go about their business only for reward, and it is given unto them no otherwise than according to their merits; and when they have done all, they remain nothing but servants, and never do any

thing worthy of an inheritance. On the other hand, they who are *sons* are *heirs* also, and though they show themselves no less obedient, and serve the will of their Father, yet they do not obey that they may be made heirs by good works ; but *because they are heirs*, therefore they obey and do good works. Those who are in a servile condition do not come but when called by their master, and perform his commands by the impulse of the law ; *sons*, who have always access with boldness unto the presence of the Father, cry *Abba*, Father, performing their obedience much more of their own accord, willingly, than by incitement and prescription. Servants have their wages paid them according to their merit ; sons and heirs have an inheritance made sure to them, not according to their obedience, nor by their deeds, nor *after* their works, but by the faith of the promise, and a free gift of eternal life, *before* all obedience ; concerning which faith St. Paul said (Rom. iv.), " It is of faith, that it might be of grace, and the promise might be *sure* to all the seed." Christ himself saith (John viii. 35.), " The servant abideth not in the house for ever ;" but the *son*, to whom the house, or inheritance, is delivered wholly and for ever, is never driven out of the house. So much in reply to Cobbett's calumnies about good works.

201. You gravely inform us in this paragraph, as though you had a mighty zeal for religion and morals, that " the consequences to the *morals* of the people were such as were naturally to be expected," &c. But, as usual, you assert many things, and prove nothing. Indeed, Popery is so malignant a thing, that if morals, in England, in Edward VI.'s reign, were lower than in any former period, which you have not proved, it would not be wonderful. The natural tendency of the system of Popery is from bad to worse. As in an arbitrary and tyrannical government, the longer it is permitted to exercise its usurped power unchecked, the worse it will be ; as the moment a band of patriots lift up their voice against its oppressions, that moment will agitation commence ; and, as that agitation will stir up from its bottom the dregs of its own body-begotten evils, so in England, when a few heaven-born spirits arose to oppose the spiritual tyranny of the Apostate Church, the priests, the Pope, and hell opposed them ; and it was only because approving heaven was on their side, that they succeeded finally in overthrowing that infernal system of falsehood, and in establishing the Protestant Reformation, which is equally the friend of civil and religious liberty. The Man of Sin, however, would not quietly leave his ancient possession, but was like an enraged serpent, rearing his crest, brandishing his sting, hissing, and darting fire from his eyes ; yet was his head so bruised in the reign of the boy-king, that he has been sick unto death ever since. Be assured, that whatever of dis-

order was caused in the nation at that time, is most justly laid at the door of Popery, as the originator of all the evils.

Your oft-repeated notion, that “the love of plunder was the great animating principle of the reformers,” is nearly an unmixed falsehood. I speak thus guardedly, because some low-minded men probably did join the reformers, chiefly with a view to enrich themselves; but, generally speaking, it would be as preposterous to say that the object of *Thrasylulus*, in expelling the thirty tyrants of Athens, was plunder,—that the love of plunder was the great animating principle of the apostles, in destroying the idolatrous worship of the Gentiles,—as to say so of the English reformers.

202. There are some things in this paragraph which deserve particular notice—chiefly what you say respecting “the property of the *Catholic Church*,” and “the Established Church of England now possessing that property.” To both of these points I shall briefly reply.

Christ never endowed his Church with worldly riches, as tithe, glebe lands, &c., but with himself, the unction of the Holy Ghost, and with spiritual riches; and by these marks she may always be known in every age, though, like himself, she has been despised, and rejected, and persecuted, by the great ones of the earth. Her poverty and humility have prevented her being known and honoured by the world. Not so is it with the Apostate Church of Rome (which you call the Catholic Church): she is not the chaste spouse of Christ, but the whore—the kept mistress of the kings (or kingdoms) of this world; and they have kept her well, and caused her to live deliciously; and that which you foolishly call “the property of the Church,” is nothing else but the hire of her whoredoms, on which she and her bastards, the priesthood of Rome, have always fattened; and there is just the same unlawfulness in taking away her living, and kicking her out of a kingdom, as there is in stopping the allowance of a kept mistress, and turning her out of doors: for the Apostate Church of Rome is emphatically the *Great Harlot, with whom the kings of the earth* have committed fornication.—Rev. xviii. 3.

To justify and to prove what I have asserted above, I would show the different kinds of property which this Apostate possessed at the period of the Reformation,—the immense value, in our present currency, of each kind of property,—and then show *how* she came particularly into possession of it; but as this would detain the reader too long on this paragraph, I will only just glance at these topics.

THE PROPERTY OF THE APOSTATE CHURCH

then consisted,

I. Of donations of lands, such as Ethelbert, King of Kent, made to Augustin and his monks, who first brought Popery into England; and as Kinegils, King of Wessex, who gave the city of Dorchester to his teacher, Birinus; and from his son and successor, Coinwalch, the church of Winchester received a grant of all the lands within the distance of seven miles from the walls of that capital.*

II. Superstitious donations of money, to build and found monasteries, and of estates to endow them. The Apostacy in England became so rich in this kind of property, that, at the Reformation, a great portion of all the land in the kingdom was thus misappropriated.

III. Tithes, of which I have spoken at large in par. 49.

Thus the Apostacy was made rich with the goods of this world, of which she impudently pretended no power on earth had a right to deprive her.

But I must say a word or two on the Established Church of England taking and now possessing this property, which was once the hire of the Romish Harlot.† I confess, William, you seem to be right on this point: I do not see how it can be denied; and as I do not write this book to serve a party, or for money, I feel myself perfectly free to express my opinion on this subject. It shall, however, be brief; for my theme is not the constitution or revenue of the Church of England, but the exposure of the unfounded pretensions and the wicked impostures of the Apostate Church of Rome.

Observe, then, the church property, as it is called, *did exist*, and had existed, as I have showed, long before the Reformation. The greedy Apostacy had acquired one fourth of the property of England, by unscriptural and fraudulent means; and in return for this property, she enslaved the people, and kept them in profound ignorance of the Gospel of Christ.

The Protestant Church of England, by law established, appropriated about *one twentieth* of the property of the kingdom,‡ and used it for sup-

* Dr. Lingard's Anglo-Saxon Church, vol. i. p. 112.

† It is written in the law, "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are abomination unto the Lord thy God." Deut. xxiii. 18.

‡ I have been at great pains to examine the most authentic sources of information, on the subject of the revenue of the Church of England; and the following.

porting her ministers, who, at first, zealously and faithfully preached and administered the sacraments, but at length the higher clergy—the archbishops, bishops, rectors, &c.—forged for themselves silver chains and golden fetters, out of the church property, which to this hour they continue to wear, as unconscious of their luxurious bondage, as the King of Babylon was of his degradation, when he grazed the plain, “eating grass like an ox.”—Daniel iv. 33.

which is already before the public, is, I believe, below the true amount. I exhibit this statement, not to serve any political view, but to show that this amount, so unequally distributed and possessed, in many instances, by characters so unworthy the sacred office, is enough to corrupt any set of clergymen under heaven; yea, to corrupt one of the hierarchies of heaven itself, if they were made of flesh and blood, and dwelt upon earth.

REVENUES OF THE ESTABLISHED CLERGY OF ENGLAND AND WALES.

Church Tithe	£6,884,800
Incomes of the Bishoprics	297,115
Estates of the Deans and Chapters	494,000
Glebes and Parsonage-houses	250,000
Perpetual Curacies, £75 each	75,000
Benefices not Parochial, £250 each	32,450
Church Fees, on Burials, Marriages, &c.	500,000
Oblations, Offerings, Compositions, &c.	80,000
College and School Foundations	682,150
Lectureships, in towns and populous places	60,000
Chaplainships and Offices, in public institutions	10,000
New Churches and Chapels	94,000

Total Revenues of the Established Clergy £9,459,565

I consider this revenue, great as it is, to be only one part, and that by far the least, of the evil of a compulsory system of supporting the ministers of the Gospel. The Apostate Church of Rome drew more than *five times* as great a sum from the people, before the Reformation. The second and worst feature in the system is the worldly spirit which it has produced in the minds of the clergy. It transforms them either into “hirelings” (John x. 12 and 13.), or into “Lords over God’s heritage,” (Pet. v. 3.); so that few of them can say, “We are your servants, for Christ’s sake.” The clergy are not “brethren,” nor “fellow-servants,” but lords and masters.

A STATEMENT

Of the Mode in which the Revenues of the Established Church of England are divided among the different orders of the Clergy.

EPISCOPAL CLERGY.

	Each	
2 Archbishops.....	£26,465 ..	£52,930
24 Bishops.....	10,174 ..	244,185

DIGNITARIES, &c. OF THE CHURCH.

	Each	
28 Deans.....	£1,580 ..	£44,250
61 Archdeacons.....	739 ..	45,126
26 Chancellors	494 ..	12,844
514 Prebendaries and Canons ..	545 ..	280,130
330 Precentors, Succentors, Vicars-General, } Minor Canons, &c.....	338 ..	111,650

As it would be lost time to notice the remainder of this paragraph, I pass on to

203. Here you are rather to be reprehended than reasoned with. You must be very far gone indeed in wickedness or insanity, to condemn religious toleration, and to plead for the *punishment* of those who dare to have a creed which differs from the Popish creed.

The *show* of reasoning which you make about “two true religions” and “two true creeds differing from each other,” is weak and childish in the extreme, and is, indeed, unworthy of your better judgment. You surely cannot approve of your own inference, when it is plainly set before you, thus,—that it is better to encourage atheism than not to be a Catholic—*i. e.*, a Papist.

204. There is something false, either in fact or in reasoning, in almost every one of your paragraphs: in this, both of these meet. It is assumed

PAROCHIAL CLERGY.		
2886 Pluralists and Non-Residents holding two or more livings, in all 7037, averaging £764 each	} Each	£1863 .. £5,379,430
4305 Incumbents, holding one living each, and one-half only residents		
4254 Curates, whose average stipends of about £75 per annum, amounting to £319,050, are <i>included</i> in the incomes of the Plu- ralists and other incumbents.		
		Total . . . £9,459,565

O what a curse has this enormous load of wealth been to the Church of England—how has it quenched her piety, and fettered her best sons—how has it checked her upward flight, and chained her to earth! And yet, one of the writers of the OXFORD TRACTS says, (Dr. Pusey, in his Tract addressed to the Clergy,) “Should the government and the country so far forget their God, as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks? Hitherto you have upheld by your birth, your education, your wealth, your connexions; should these secular advantages cease, on what must Christ’s ministers depend? Is not this a serious practical question?”

The unscriptural doctrine, the false Protestantism, and the real Popery of these “Tracts for the Times,” will injure few but the slaves of bigotry in high places—they will work partial evil, but general good—they will, in the end, work a separation of church and state in England, without a sanguinary revolution; and it will then be seen, that the Church of England can exist, as an episcopalian body, with her creeds and forms, &c., without dependence on, or criminal connexion with, the state.

The purer portion of the establishment never can, and never will, unite with the Oxford anti-scriptural portion. As they are already separated in spirit, in faith, and in feeling, so will the alienation continue to increase, until the great *schism* take place, and there be two branches of the Church of England; the purer, divorced from the state, and supporting her ministers on the voluntary and scriptural plan; the other, still leaning on the state, shorn of its ancient and external glory, yet condescending to receive its diminished revenues from the old contaminated sources.

as the basis of the curious reasoning here employed, that the Catholics, as you call them, have always, in all generations, entertained the same belief. But this is notoriously false, as *Bishop Hall* and *Archbishop Usher* have clearly proved; their faith having changed as often as a cameleon changes its colour.⁵⁸ You also assume that Protestants have thirty or forty different "faiths," and then you proceed to reason *beautifully*, that the disagreement amongst Protestants is a strong presumptive proof that Popery is the true religion. The following is a finished reply to your reasoning:—

"This is a new way of proving the truth of a system. If this be admitted, the followers of Mahomet will soon establish the truth of their religion. They have only to prove the great schism between the Greek and Roman churches, and then the Bible must give place to the Koran, the crescent be exalted above the cross, and the prophet of Mecca be preferred before Jesus of Nazareth. I believe these consequences would not stagger Mr. Cobbett; but there are, I hope, few of your readers who would not pause before they admitted a principle in which this is necessarily implied. A. believes that two and three make six; B. believes that they make seven; and C. maintains that they make only four. The disagreement of B. and C. is a strong presumptive proof that A.'s doctrine is true. This is the logic of William Cobbett, approved, I suppose, and applauded by all the Papists in the kingdom! But if they had understanding like other men, they would perceive that the difference of A. and C. would make B.'s doctrine true, and the difference of A. and B. would make C.'s doctrine true also. So that, according to this mode of arguing, the sum of two and three would be proved to be any thing but what it is."

—*McGavin.*

⁵⁸ After all that Cobbett has said about the "creed" and the "faith" of Catholics, I beg to remind them, in charity, that they believe what they do believe because the APOSTATE CHURCH TEACHES it,* while their Protestant neighbours believe the truths of the Christian religion, because the BIBLE TEACHES them. How much superior, then, must the faith of a Protestant be to that of a Papist! How pure the creed, and how solid the basis of the faith of the one!—how adulterated and feeble those of the other!

* How unhappy and degrading a thing is it, that Papists receive all their religion at second hand, from their Priests, instead of getting it directly from the Bible! they would not act in this manner in any of the common affairs of this life. Would they run a mile, every morning, to buy milk let down with water, if they could get it next door, pure, from the cow's udder?

The venerable *Calvin* has treated this subject in so full and clear a manner, that I refer the reader to his *Institution of the Christian Religion*, book i. chap. vii., for more satisfaction than I can give him in this place. The passage to which I have referred begins thus,—“There is grown up amongst the most part of men a most hurtful error, that the *Scripture hath only so much authority as by common consent of the Church (of Rome) is given unto it; as if the eternal and inviolable truth of God did rest upon the pleasure of men.*” &c.

205. Here we have only a continuation of the same kind of argument which has been answered above.

Your calculations respecting the comparative numbers of Papists and Protestants are so original, that I am induced to examine them, and to draw a few conclusions from the *facts* which this investigation will elicit. You assert, with your accustomed positiveness, that “there were not, and there are not, even unto this day, *two parts out of fifty* of all Christendom” that are Protestants. Now, if the reader will turn back to paragraph 13, I will compare what you there assert, with equal confidence, with what you have stated here, and then I will compare both statements with the truth on the subject. In par. 13 you say, “If we look round the world, we shall find that now, even now, about *nine tenths* of all those who profess to be Christians *are Catholics.*” Although it would make nothing for the argument in favour of Popery, were it a fact that of all who profess to be Christians in the world, *nine tenth s,* or even *forty-eight parts out of fifty*, were Papists; yet, as I have taken much trouble to examine this subject, I shall lay the result before the candid reader, reminding him that in doing so I am open to conviction and correction.

The population of the globe, for the last two centuries, was estimated at one thousand millions; but modern calculators reduce it considerably. I shall adopt what I believe to be nearest the truth—namely, Europe, 227,700,000 inhabitants; Asia, 390,000,000; Africa, 60,000,000; America, 39,000,000; islands of the ocean, 20,300,000; amounting in all to 737,000,000.* Out of this number, I find, after a very careful calculation, the *Christian* population of the globe to be 219,522,000, and in the following proportions—namely,

Papists	97,400,000
Protestants	74,701,000
Greek Church	47,421,000
<hr/>	
Christian population of the globe	219,522,000

* I have adopted the theory of *Balbi*, in these calculations, rather than that of *Weimar* or *Vollaire*, the former of whom makes the earth's population 835,578,000, the latter 900,000,000.

Now, if I am tolerably near the truth in the above calculation, what becomes of Mr. Cobbett's assertions, that "if we look round the world, we shall find that about *nine tenths* of all those who *profess* to be Christian are Catholic"? He must be very far indeed from the truth, when he asserts, as he does in this very paragraph, that "there are not, even to this day (1825), two parts out of fifty, in all Christendom, who have protested against the Church of Rome."

Before I close this subject, I will present the reader with another calculation, assuring him that the two are wholly independent of each other; the latter being that first published in America, and re-published in London, in 1812.

"The inhabitants of the world," says the author, "amount to about 800,000,000, and its Christian population to only 200,000,000—namely, in Asia, 2,000,000; Africa, 2,000,000; Europe, 177,000,000; America, 18,000,000; the Greek and Eastern churches, 30,000,000; Papists, 100,000,000; the Protestants, 70,000,000. The Pagans are estimated at 461,000,000; the Mahometans at 130,000,000; the Jews at 9,000,000. What a wide field for exertion is thus presented to Protestants! and how loud the call, especially to the inhabitants of Britain, to disseminate among the dark nations of the world the glad tidings of peace and salvation!"

From the above facts I draw the following inferences:—

I. That if your first calculations be true—viz., that there are *nine* Papists to one Protestant in the world, then there must be 676,000,000 Papists in the world! If your second be true—viz., that *two* parts of the population out of *fifty* only are Protestants, in Christendom, then there must be about 1,750,000,000 Papists in Christendom!

II. If Popery were the only Christian religion known in the world for fifteen hundred years after the death of Christ, it ought to have spread itself over the whole world, and destroyed Paganism long before this time; but it appears that a great portion of the world is still Pagan or Mahometan.

III. If Protestantism, which, according to your own showing, has only been in existence three hundred years, has drawn so many millions of souls (70,000,000) from the *Apostate Church of Rome*, and has also spread itself so extensively among heathen nations, it must be possessed of a *divine energy*—a superhuman power, employing neither sword, nor spear, nor fire, for its propagation, but only the truth of God. And if, in the three hundred years of its existence, it can number almost as many disciples as the Apostate Church, which professes to have existed

eighteen hundred years,—what may be expected in three hundred years more—where will the religion of the *Apostate Church* be in three hundred years hence?

IV. My last inference is this, that if the *Apostate Church* began to decrease, or to *consume*, at the period of the glorious Reformation—and no one can reasonably doubt it—she will continue to consume, until she be utterly wasted away; as she rose, not all at once, but gradually, so it is probable she will disappear from the world by degrees. Christ and his Gospel will increase, but she will decrease: she will doubtless be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming.—2 Thess. ii. 8.

As I have noticed every thing and shunned nothing worthy of a reply in the last five paragraphs, I would now pass on, but that I find the following question put by you, which some may wish to be answered, it is this,—“If the Catholic faith were so false as it is by some pretended to be, how comes it not to have been extirpated before now?” To which I reply, that when once a lie has got into the world, it is no easy matter to get it out. Now Popery is the *greatest lie* against God and his truth that was ever propagated in this world. Again I reply, if idolatry is so false, how comes *it* not to have been extirpated before now?—How is it that six hundred millions of our fellow creatures, out of about eight hundred and fifty millions, continue to be idolaters, as they were four thousand years ago,—and why has not their faith in idols, which is so false, been extirpated before now? Let a Papist tell me, if he can, why the faith of *Mahomet*, which is nearly as false as his own, has not been extirpated before now.

There are a few simple reasons which may in some measure account for these *three* false religions not being extirpated before now, and which I will state for the benefit of my Papist countrymen, hoping they will prove edifying to them.

FIRST REASON.

It may be accounted for by the deep root which all false religion takes in the human heart. This is equally true of Heathenism, Mahometism, and Popery.

SECOND REASON.

It may be accounted for, as it is a judgment of Almighty God, suffering those to continue a long time in error, who have rejected and corrupted His truth: both these things Heathen, Mahometans, and Papists have done.

THIRD REASON.

Another reason why they have not been extirpated before now doubtless is, to show forth, in God's good time, to all the world, and to angels, both good and bad, the power of Christ, by his simple Gospel, in destroying these false religions, and in converting their deluded followers.*

* I shall here pause a few minutes, and I beg the reader to pause with me, to reflect on the death of MR. COBBETT. This page will record his *obituary*, and thus we see that the toils and honours of literature, no less than

"The boast of heraldry, or pomp of power,
Or all that beauty, all that wealth e'er gave,
Await, alike, th' inevitable hour—
The paths of glory lead but to the grave."

"On the 18th of June, 1835, near Farnham, in Surrey, died WILLIAM COBBETT, M.P., aged 73. This extraordinary man, the son of a farmer at Farnham, was born in 1762, and possessed very few advantages of education. In 1783, he enlisted into the army, which he quitted in 1791, having been five years sergeant-major. In 1792, he came to America, and it was here that he first distinguished himself by his pen, by writing under the title of Peter Porcupine. In 1800, he returned to England; and in 1801, he established a paper in London, entitled "The Porcupine," in which he warmly supported Mr. Pitt; but that paper soon failed, and he afterwards established "The Register," which has been continued to the present time. At this time he was powerfully patronized by the ministry; and Mr. Wyndham went so far as to declare, in the House of Commons, "that a statue of gold ought to be erected to him."

"In 1805, from being a zealous Church-and-King man, Cobbett became as eager a radical, and was, for a considerable time, a grievous thorn to the ministry. In 1810, for some remarks on a military flogging, he was sentenced to two years' imprisonment in Newgate. In 1817, he again came to America, and returned in 1817, carrying with him the bones of Thomas Paine. Besides his "Register" and political pamphlets, he published on different subjects a variety of works, some of them voluminous. After the passing of the Reform Act, he was returned to Parliament for the new borough of Oldham; but in this place he did not make a brilliant figure.—The following remarks on the character and career of Mr. Cobbett are extracted from "The Times" newspaper:—

"Take this self-taught peasant for all in all, he was, in some respects, a more extraordinary Englishman than any other of his time. '*Nitor in adversum*,' was a motto to which none could lay equal claim with William Cobbett. Birth, station, employment, ignorance, temper, character, in early life were all against him. But he emerged from, and overcame them all. By masculine force of genius, and the lever of a proud, confident, and determined *will*, he pushed aside a mass of obstacles, of which the least and slightest would have repelled the boldest or most ambitious of ordinary men.

"Cobbett was by far the most voluminous writer that has lived for centuries. He has worked with incessant industry for more than forty years, without, we verily believe, the interruption of so much as a single week from languor of spirit, or even from physical weakness. The general characteristics of his style were perspicuity unequalled and inimitable, a homely, muscular vigour, a purity always simple, and raciness often elegant.

"His argument is an example of acute yet apparently natural, nay, involuntary logic, smoothed in its progress and cemented in its parts by a mingled stream of torturing sarcasm, contemptuous jocularities, and fierce and slaughtering invective. His faults are coarseness, brutality, and tedious repetition. We must add, that the matter of this most forcible of writers rarely shows much inventive faculty, though his active and observing mind supplied abundance of illustration to his argument; and when he happens to present an original view of any subject, it is almost invariably more eccentric and ingenious than just.

206. Mr. Cobbett's (for I shall now speak *of* him, not *to* him) representations respecting the Reformation and Popery are so false, that I should not be far from the truth, if I were to assert, that, in many parts of his "History," the very *opposite* of his statements is the truth. I shall therefore indulge myself, for once, by replying to this paragraph in the form of a parody; but I shall first give the entire 206th paragraph.—

"But, in returning now to the works of the plunderers, we ought to remark, that, in discussions of this sort, it is a common, but a very great error, to keep our eyes so exclusively fixed on mere matters of religion. The Catholic Church included in it a great deal more than the business of teaching religion, and of practising worship, and administering sacraments. It had a great deal to do with the temporal concerns of the people. It provided, and amply provided, for all the wants of the poor and distressed. It received back, in many instances, what the miser and extortioner had taken unfairly, and applied it to works of beneficence. It contained a great body of land proprietors, whose revenues were distributed, in various ways, amongst the people at large, upon terms always singularly advantageous to the latter. It was a great and powerful estate, independent both of the aristocracy and the crown, and naturally siding with the people. But, above all things, it was a provider for the poor,

"But as a political reasoner, considered with reference to a series of publications throughout successive years, if we admit Cobbett to be the most copious and diligent of writers, it is only to pronounce him by far the most inconstant and faithless that ever appeared before his countrymen. He never was, in the proper sense, a party-man; that we acknowledge. His fluctuating praise, therefore, or blame of individuals, being incidental to his support or condemnation of certain doctrines, is not a ground whereon it would be reasonable to reproach him. But for the doctrines themselves, for the principles, the opinions, the measures, which from year to year he alternately wrote up and reprobated—we speak not of men—in this point of view it is, that Cobbett's pretensions to common consistency, or common honesty, or common decency, seem altogether not so much untenable as laughable. The man wrote as if wholly unconscious of ever having written anything before. He not only repeated himself, which was his custom, but repeated, with great contempt for mankind, his contradictions of himself as earnestly and vehemently as he had at first repeated the opinions which he was now busy in abandoning. This, with his strange and solitary perverseness on particular questions, affixed a levity to his character, which long ago destroyed all the influence his unquestionable abilities must otherwise have infallibly procured him; and the same spirit, betraying itself after he had got into Parliament, prevented his acquiring any weight or credit there at all proportionate to the strength and vivacity of his intellect, if he had not so mischievously abused it."

I shall not add any remarks of my own to the above, though I had prepared some, on the literary and intellectual character of the late Mr. Cobbett. Peace be to his ashes. I do not, I never did, entertain any personal ill-feeling towards him. If I have sometimes been too severe in my reproofs, I am sorry for it. We are all fallible and erring creatures (the Pope of Rome only excepted), and are subject to educational prejudices. I may need the same charity ere long, that I am now extending to my late intellectually athletic and untiring antagonist.

and a keeper of hospitality. By its charity, and by its benevolence towards its tenants and dependents, it mitigated the rigour of proprietorship, and held society together by the ties of religion rather than by the trammels and terrors of the law. It was the great cause of that description of tenants called life-holders, who formed a most important link in the chain of society, coming after the proprietors in fee, and before the tenant at will, participating, in some degree, of the proprietorship of the estate, and yet not wholly without dependence on the proprietor. This race of persons, formerly so numerous in England, has, by degrees, become almost wholly extinct, their place having been supplied by a comparatively few rack-renters, and by swarms of miserable paupers. The Catholic Church held the lending of money for interest or gain, to be directly in the face of the Gospel. It considered all such gain as usurious, and, of course, criminal. It taught the making of loans without interest; and thus it prevented the greedy miser from amassing wealth in that way in which wealth is most easily amassed. Usury amongst Christians was wholly unknown, until the wife-killing tyrant had laid his hands on the property of the church and the poor. The principles of the Catholic Church all partook of generosity; it was their great characteristic, as selfishness is the characteristic of that Church which was established in its stead.

The Reply.

But, in returning now to the works of the Apostate Church of Rome, in opposing the Reformation, I ought to remark, that, in operations of this sort, it is a very great error to suppose that she kept her eyes exclusively fixed on mere matters of *religion*. The Apostate Church included in it a great deal more than the business of teaching a false religion, and of practising image-worship, and administering creature-invented sacraments. It had a great deal to do with the temporal concerns of the people. It took away, and unfeelingly took away, by holy frauds, the comforts of the poor and distressed. It received, in very many instances, large sums of ill-gotten money and landed estates from misers, extortioners, and others, whom they frightened on their death-beds with the fires of purgatory and excommunication, and applied them to her own uses in works of superstition. It contained a *great body* (a standing black army) of archbishops, bishops, abbots, priors, monks, and nuns,—the creatures of the Pope, whose revenues, fraudulently obtained, were spent either in idleness,

in Italy, France, and Spain, or in debauchery, effeminacy, and luxury at home, in ways singularly injurious to the people at large. It was a great and powerful estate, (in no respect resembling the church of Christ,) independent both of the aristocracy and the crown—the Pope's kingdom within England's kingdom—and naturally and necessarily oppressive to the people. But, above all things, it was a robber and murderer of the poor of Christ's flock, providing for them dungeons, racks, gibbets, and fires, while it provided for, and kept its clergy in the style of princes. By its hatred, and by its cruelty towards all who refused to comply with its idolatrous rites, it held society together by the trammels and terrors of ecclesiastical law, rather than by the ties of religion. It was the great cause of bringing into existence that description of tenants called life-holders, who farmed those estates of which the monks and clergy had cheated the original proprietors, and who formed a curious link in that chain of slavery by which the Apostate Church held in bondage the bodies and minds of its vassals. This race of persons, formerly so numerous in England, has, happily, become almost wholly extinct, their place having been supplied by yeomen, or substantial land-holders, in the country, and by manufacturers and tradesmen in the towns, who constitute the best and healthiest portion of the life-blood that now flows through the body politic. The Apostate Church held the procuring of money for soul-masses and pardon of sins was lawful, though it is directly in the face of the Gospel. It considered all such money, thus procured, as ecclesiastical perquisites, and, of course, lawful. It taught the making of prayers for the dead, but not without *principal*, and *interest* too, from the living; and thus it enabled the greedy-minded clergy to amass wealth in that way in which wealth is most easily amassed. Praying for the dead, among *Christians*, was wholly unknown until the Christian-killing Pope had usurped the place of Christ in the Church. The principles of the Apostate Church all partook of covetousness; and it was their great characteristic, as generosity and good will to man are the characteristics of the Gospel of Christ, which the Reformation restored in the place of Popery.

207. We have now arrived at that paragraph at which I promised to give an account of the Popish Mass, which I propose to do in the following manner, calling it

THE HISTORY AND MYSTERY OF THE MASS.

Leaving, therefore, for the present, the calumnies of Mr. Cobbett about Calvin and Cranmer opposing each other, I shall first show why it was that the *altars* were ordered to be removed, and *tables* to be put in their stead, and then proceed to examine into the origin of the Popish mass.

The reasons assigned for the removal of altars are given by the venerable *Bishop Ridley*, and were, that a table was more proper than an altar, because altars were erected, under the law, for sacrifices; but the law ceasing, sacrifices and also altars ought to cease; that Christ had instituted the sacrament, not at an altar, but at a table. Altars were, therefore, very properly ordered to be removed from all churches in England, which was done in the year 1550.

No part of the Christian religion has been so much corrupted by the Apostate Church of Rome as the SUPPER OF THE LORD, and on no subject have Papists and Protestants so much controversy. Yet it appears to me that very much trouble might have been spared by Protestants in this controversy, if they had kept their eyes steadily fixed upon the original institution of the *Lord's Supper*, and simply compared the Popish mass with it. What have we to do with a thousand fooleries and absurdities which any man—such as the Pope, or any set of men—such as constitute the Apostate Church of Rome, have invented instead of the original institution of Christ? It is enough for us to know that *it is not the same institution*. We know that there is less resemblance between the “*supper of the Lord*,” (1 Cor. xi. 23.) as described in the New Testament and received by the primitive churches, and the Popish mass, than there is between Lucifer as he stood pure and unspotted before the holy throne of God, and Lucifer as he now is fallen and corrupted in hell. *How* the Apostate Church changed and corrupted the *Last Supper* is one thing, the *fact* that it is changed and corrupted is another. If I find my house wrapped in flames around me, shall I stand questioning, or doubt the blazing fact? How it had been set on fire may be a matter of after inquiry, the fact itself requires no proof. So it is with the thing called the mass by Papists; and here I might leave it; but I think it may be useful to some of the readers of this work, whom I suppose to be plain, sensible men, to enter a little further into the subject; and, first, let us ask ourselves,

WHAT IS THE LORD'S SUPPER?

I call it not the *Eucharist*, nor the *Ordinance*, nor the *Sacrament*, but “the

Lord's Supper." (1 Cor. xi. 20.) It is the Scripture name for it; and the closer we keep to Scripture, in exposing the errors of Popery, the better. Well, then, it is the receiving (*i. e.*, the eating and drinking) of bread and wine, in memory of, or as a commemoration of, the dying love of our Lord Jesus Christ, in obedience to his command.—See Luke xxii. 14 to 21: "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and gave unto them, saying, This is my body which is broken for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Moreover, as if to guard against any corruption of this *supper*, the Holy Ghost has caused the account of its original institution to be again recorded, in 1 Cor. xi. 23—27:—"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

The above is a simple statement of the origin of the "Lord's Supper," taken from the very statute-book of the kingdom of the Lord and Head of the Church himself. Thus we are at the fountain head of authority, and we can get no further. What shall we say, then, of any man, or any set of men, who dared so to take from, to add to, to corrupt, and to alter this institution, as to make it, in its nature and design, another thing altogether?—What shall we say of that pretended Church which hath not only bereaved her own children of the "*Lord's Supper*," but hath perverted it to the basest purposes? Yes, the Apostate Church, and her children too, have prostituted this, which they say is the most sacred rite of *their* religion, to purposes of treason, persecution, and murder. Take a few instances.

In contriving and maturing the Gunpowder Conspiracy, in 1605, when the original plotters enlisted any new conspirator, in order to bind him to secrecy, they always, together with an oath, employed the communion, the most sacred rite of their religion ; the Jesuit priests administered the same.

When the news of the horrid butchery of Saint Bartholomew's Day (24th Aug., 1572) arrived at Rome, the Pope—the vicar of Christ, the pretended successor of St. Peter, the worthy father of the Christian world—received it with exultation. It was immediately decreed, says the great THUANUS, a Popish historian, that the Pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world ; and that, on the Monday after, SOLEMN MASS should be celebrated in the church of Minerva, at which the Pope (Gregory XIII.) and cardinals were present ; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and the Church in France.

“ In 1528, *Dionysius de Rieux*, at Meux, in France, was one of them who was burned for saying that the mass is a plain denial of the death and passion of Christ. He was always wont to have in his mouth the words of Christ,—‘ He that denieth me before men, him will I also deny before my father ;’ and to muse upon the same earnestly. He was burnt with a slow fire.”—*Foxe's Acts and Monuments, Seymour's edit., p. 455.*

“ *Hostius*, otherwise called George, at Ghent, A. D. 1555, had been in the French church in England, during the reign of King Edward. After the coming of Queen Mary, he went to Friesland with his wife and children. From thence he came to Ghent, where he heard that there was a black friar who used to preach good doctrine, and being desirous to hear him, he came to his sermon. The friar, contrary to his expectation, preached in defence of transubstantiation, at which his heart was so full that he could scarcely refrain from speaking until the sermon was finished. As soon as the friar had come down from the pulpit, he burst out and charged him with false doctrine, persuading the people as well as he could be heard, by the Scriptures, that the bread was but a sacrament only of the Lord's body. He had not gone far, when Hesselius, the chamberlain, overtook him, and carried him to prison. Then were doctors and friars brought to reason with him of the sacrament, of the invocation of saints,

and purgatory. He ever stood to the trial only of the Scripture, which they refused. When he was condemned, he was commanded not to speak to the people. The officer made great haste to have him dispatched. Wherefore he, mildly like a lamb, praying for his enemies, gave himself to be bound. First they strangled him, and then consumed his body with fire."—Page 454.

"*Matthew Dimonetus*, at Lyons, A. D. 1553.—This merchant first lived a vicious and detestable life, but being called, notwithstanding, by the grace of God, to the knowledge and favour of his word, he was shortly afterwards taken by the lieutenant and the official, and after a little examination was sent to prison. Being examined by the inquisitor and the official, he refused to yield any answer, knowing no authority they had over him, except to the lieutenant.

"His answers were, that he believed all that the holy universal Church of Christ did truly believe, and all the articles of the creed. To the article of the holy Catholic Church, being bid to add also Roman—that is, the Church of Rome—he refused. Advocates he knew none, but Christ alone. Purgatory he knew none, but the cross and passion of the Lamb, which purgeth the sins of all the world. True confession, he said, ought to be made not to the priest once a year, but every day to God, and to such whom we have offended. The eating of the flesh and blood of Christ he took to be spiritual; and the sacrament of the flesh and blood of Christ to be eaten with the mouth, and that sacrament to be bread and wine, under the name and signification of the body and blood of Christ; the mass not to be instituted by Christ, being a thing contrary to his word and will. For the head of the Church, he knew none but only Christ. Being in prison, he had great conflicts with the infirmity of his flesh, but especially with the temptation of his parents, brethren, and kinsfolks, and the sorrow of his mother; nevertheless, the Lord so assisted him, that he endured to the end. At his burning he spake much to the people, and was heard with great attention. He suffered July 15th, 1553."

"*Stephen Peloquine, Dionysius Peloquine*, at Lyons, 1553.—Stephen Peloquine, brother to Dionysius, was taken, with Ann Audebert, and martyred for the Gospel at the same time, with a small fire. After whom followed Dionysius Peloquine, in the same martyrdom. The articles for which he was condemned were the mass, the sacrament, auricular confession, purgatory, the Virgin Mary, and the Pope's supremacy. He suffered in the year 1553. In his martyrdom, such patience and fortitude

God gave him, that when he was half burned, yet he never ceased holding up his hands to heaven, and calling upon the Lord, to the great admiration of them that looked on.”—Page 461.

“*Lewis Marsacus, Michael Gerard, Stephen Grivot, at Lyons, 1553.*—At Lyons, in the same year, these three also were apprehended and sacrificed. Lewis had served the King in his wars. He was trained up in the knowledge and doctrine of the Lord. He was examined upon several articles, as invocation of saints, and of the Virgin Mary, free will, merits, and good works, auricular confession, fasting, the Lord’s Supper. In his second examination, they inquired of him, and also of the other two, touching vows, the sacraments, the mass, and the vicar of Christ. In all which articles, because their judgment dissented from the doctrine of the Pope’s church, they were condemned.

“When the sentence of condemnation was given against these three, they were so glad, that they went out praising God, and singing psalms.

“When brought out of prison to the stake, the executioner tied a rope about the necks of the other two. Marsac seeing himself spared because of his order and degree, asked that he also might have one of the precious chains about his neck, in honour of his Lord, which being granted, these three blessed martyrs were committed to the fire, where, with meek patience, they gave their lives into the hands of the Lord, in testimony of his Gospel.”—Page 461.

“*George Carpenter, Martyr.*—On the eighth of February, A.D. 1527, George Carpenter, of Emering, was burned in Munchen, in Bavaria. When he came before the council, his offences were read, contained in four articles :—

“First, That he did not believe that a priest could forgive a man’s sins.

“Secondly, That he did not believe that a man could call God out of heaven.

“Thirdly, That he did not believe that God was in the bread which the priest hangs over the altar, but that it was the bread of the Lord.

“Fourthly, That he did not believe that the very element of the water itself in baptism gives grace.

“Which four articles he refused to recant. Then came to him a certain schoolmaster, saying, ‘My friend George, dost thou not fear the death and punishment which thou must suffer? If thou wert let go, wouldst thou return to thy wife and children?’ He answered, ‘If I were at liberty, whither should I rather go, than to my wife and beloved children?’ Then

said the schoolmaster, 'Revoke your former opinion, and you shall be set at liberty.' George answered, 'My wife and my children are so dearly loved by me, that they cannot be bought from me for all the riches and possessions of the Duke of Bavaria; but for the love of the Lord God I will willingly forsake them.' When he was led to the place of execution, the schoolmaster spake to him again, saying, 'Good George, believe in the sacrament of the altar; do not affirm it to be only *a sign*.' He answered, 'I believe this sacrament to be *a sign* of the body of Jesus Christ offered upon the cross for us.' Then said the schoolmaster, 'What dost thou mean, that thou dost so little esteem baptism, knowing that Christ suffered himself to be baptised in Jordan?' He answered, and showed the true use of baptism, and the end why Christ was baptised in Jordan, and how necessary it was that Christ should die and suffer upon the cross. 'The same Christ,' said he, 'will I confess this day before the whole world; for he is my Saviour, and in him I believe.'

"After this came one Master Conrade Scheter, the vicar of the cathedral church, saying, 'George, if thou wilt not believe the sacrament, yet put all thy trust in God, and say, I trust my cause to be good and true, but if I should err, truly I would be sorry and repent.' George Carpenter answered, 'God, suffer me not to err, I beseech thee.' Then Master Conrade began the Lord's prayer:—'Our Father, which art in heaven.' When Carpenter answered, 'Truly thou art our Father, and no other; this day I trust to be with thee.' Then Master Conrade went forward with the prayer, saying, 'Hallowed be thy name.' Carpenter answered, 'O, my God, how little is thy name hallowed in this world!' Then said Conrade, 'Thy kingdom come.' Carpenter answered, 'Let thy kingdom come this day to me, that I also may come to thy kingdom.' Then said Conrade, 'Thy will be done in earth, as it is in heaven.' Carpenter answered, 'For this cause, O Father! am I now here, that thy will might be fulfilled, and not mine.' Then said Conrade, 'Give us this day our daily bread.' Carpenter answered, 'The only living bread, Jesus Christ, shall be my food.' Then said Conrade, 'And forgive us our trespasses, as we forgive them that trespass against us.' Carpenter answered, 'With a willing mind do I forgive all men, both my friends and adversaries.' Then said Master Conrade, 'And lead us not into temptation, but deliver us from all evil.' Carpenter answered, 'O, my Lord! without doubt thou shalt deliver me, for upon thee only have I laid all my hope.' Then he began to rehearse the creed, saying, 'I believe in God

the Father Almighty.' Carpenter answered, 'O, my God ! in thee alone do I trust ; in thee only is all my confidence, and upon no other creature.' In this manner he answered to every word. His answers, if they should be described at length, would be too long. The schoolmaster said, 'Dost thou believe so truly and constantly in thy Lord and God with thy heart, as thou dost cheerfully seem to confess him with thy mouth ?' He answered, 'It were a very hard matter for me, if I, who am ready here to suffer death, should not believe that with my heart, which I openly profess with my mouth ; for I knew before that I must suffer persecution, if I would cleave unto Christ, who saith, 'Where thy treasure is, there will thy heart be also.' ' Then said Master Conrade to him, 'Dost thou think it necessary, after thy death, that any man should pray for thee, or say mass for thee ?' He answered, 'So long as the soul is joined to the body, pray God for me, that he will give me grace and patience, with all humility, to suffer the pains of death with a true Christian faith ; but when the soul is separate from the body, then I have no more need of your prayers.' Then he was desired by certain Christian brethren, that, as soon as he was cast into the fire, he should give some sign or token what his faith was, He answered, 'This shall be my sign and token, that so long as I can open my mouth, I will not cease to call upon the name of Jesus.'

"Behold what an incredible constancy was in this godly man ! ' His face and countenance never changed colour, but he went cheerfully to the fire. 'In the midst of the town this day,' said he, 'will I confess my God before the whole world.' When he was laid upon the ladder, and after the executioner had put a bag of gunpowder about his neck, he said, 'Let it be so, in the name of the Father, and of the Son, and of the Holy Ghost.' When they thrust him into the fire, he with a loud voice cried out, 'Jesus ! Jesus !' Then the executioner turned him over, and again he cried, 'Jesus ! Jesus !' and joyfully yielded up his spirit."—*Foxe*, p. 449.

"*Leonard Keyser*.—Here also is not to be passed over the wonderful constancy of Mr. Leonard Keyser, of Bavaria, who was burned for the Gospel. This man, being at his study in Wittenburg, was sent for by his brethren, who certified to him, that if he ever wished to see his father alive, he should come with speed, which he did. He was scarcely come thither, when, by the command of the Bishop of Passaw, he was taken. The articles upon which he was accused, and for which he was most cruelly put to death, and shed his blood for the testimony of the truth, were these :—

“That faith only justifies.

“That works are the fruits of faith.

“That the mass is no sacrifice or oblation.

“That he rejected confession, satisfaction, the vow of chastity, purgatory, difference of days, and affirmed only two sacraments, and denied invocation of saints.

“Sentence was given against him, that he should be degraded, and put into the hands of the secular power. The good and blessed martyr, early in the morning, being rounded and shaven, and clothed in a short gown, and a black cap set upon his head, all cut and jagged, was delivered to the officer. As he was led out of the town to the place where he was to suffer, he boldly spake, turning his head first on the one side, and then on the other, saying, ‘O Lord Jesus, remain with me, sustain and help me, and give me force and power.’

“Then the wood was made ready, and he began to cry with a loud voice, ‘O Jesus, I am thine, have mercy upon me, and save me!’ And then he felt the fire begin sharply under his feet, his hands, and about his head, and because the fire was not great enough, the executioner plucked the body, half burnt, with a long hook, from under the wood; then he made a great hole in the body, through which he thrust a stake, and cast him again into the fire. This was August 16, A.D. 1526.”—*Foxe*, p. 450.

When that holy martyr, *John Rogers*, who was the first of the glorious train that was burned alive in the bloody reign of Queen Mary, in England—when his condemnation was read, this was the cause—yea, the chief reason assigned for his burning—namely, that he affirmed, “that in the sacrament of the altar there is not substantially nor really the natural body and blood of Christ.”

Thus has the *Apostate Church of Rome* made the Supper of the Lord, which Christ, in love and wisdom, instituted for the spiritual comfort and refreshment of his people to the end of time—thus has this *Apostate Church*, in every age and nation, made this divine institution the cruel instrument of murder, in untold forms of torture, to the people of God, millions of whom have perished by this means. The *guillotine* has slain its thousands, the *MASS* its millions.*

* Should any apology seem necessary for introducing so many instances of the cruelty of the *Apostacy*, it may suffice to reply, that they are cited not only to shew the persecuting spirit of Popery, and the grace of God in the holy fortitude of the

Let us now ask ourselves,

WHAT IS THE POPISH MASS ?

To this question I answer, It is an abominable mass of absurdities, invented by the Apostate Church of Rome, whereby the nature of the Lord's Supper is destroyed, and the gracious design of its Blessed Founder totally frustrated. It is, to use the sound words of the thirty-first article of the Church of England, a bundle of "blasphemous fables and dangerous deceits."

As I intend to go pretty much at length into the examination of the Popish mass, and as I shall not spare any of its absurdities, I will here repeat what has often been said before in this work,—that it is not against Papists, but against their religion, that I write : the former I pity and pray for ; the latter I hate with a perfect hatred.

It is almost incredible that any thing so preposterous as the thing called the mass, should have been palmed upon mankind, for nearly a thousand years, as a divine institution. It is most astonishing, and deeply humiliating, that the depravity and folly of men should have perverted so simple and beautiful a memorial of the death of our Lord into such a chaos of absurdity, blasphemy, and idolatry as the Romish mass.

Let us go, then, to the origin of this institution—let us bring it to the test of truth ; for there is nothing like going to the spring head of truth in such matters.

We shall submit this *mass* to a simple analysis, separating its parts, with a view to ascertain the nature and qualities of each. In this process, Reason, enlightened by the Spirit of God, shall be our crucible, into which we shall throw the *whole Mass*, and the *BIBLE* shall be our *test*.

Observe, then, my friends, the *whole Mass*, under this torturing scrutiny, falling to pieces ! Mark how each part separates from the rest ! Yet there are two grand divisions of the Mass : these we shall call doctrinal and ceremonial. The first consists of *Consecration, Transubstantiation, Oblation, Elevation, Adoration, Real Presence, Communion in*

sufferers, but *chiefly* to prove that the Mass has been made the criterion, or standard of orthodoxy, by which that base church, and her priesthood, have measured the religion of those whom she has presumed to judge. She has not allowed her victims to appeal to the Scriptures, or to their blameless and useful lives. The sounder their creed, the more she hated them ; and the holier their lives, the less was their chance of escape. If they could escape through every toil, they would be certain to be caught in this—the Mass. The murderous question, as Dr. Southey calls it, "What think you of the bread and wine in the Sacrament ?" would be sure to seal their doom.

one kind, *Prayers for the dead*, &c. The second division, *Priests, Altars, Relics, Robes, Holy Water, Sprinklings, Bells*, &c., &c.

But, I shall drop this figure, and proceed to examine, by the light of Scripture and history, the various parts of which the Popish Mass is composed.

I will, however, first pause awhile on

The word Mass,

for I do not find this word, nor the thing which the word is said to signify, so much as once named by our Saviour, nor by any one of his Apostles; nor in any of the writings of the New Testament: in short, the thing itself, not having an existence in the apostolic age, nor in the primitive Church, could not have a name, but is a mere invention of the *Apostate Church*. But for the time it would consume, I would here trace this word up to its very birth in the *Apostacy*, and shew that it is as ignoble a bastard as ever was born; it must suffice to inform the reader, for the present, that this word *Mass* first came from the *dismissal* of the people from the Lord's service, and was never heard of in the world, or in the Church, nor ever read of in any author, *Hebrew, Greek, or Latin*, for the space of nearly 400 years after Christ's ascension.* *Bellarmin*, a Popish writer, confesses that the word in Latin is called *missio*, or *dimissio*, or *missa*, (*De Missa*, lib. i., cap. 1.)

As we do not find the word *Mass*, nor the thing which it signifies, so neither do we read in the New Testament, of

HOLY MYSTERIES,

nor of "*Holy Altars*," or "*August Symbols*," nor of "*the celebration of most awful mysteries*," in connexion with the Lord's supper. The *commemoration* of that most important of all events to us sinners—the death of Christ—has no mysteries in it, that I know of. Mystery and superstition arose together, and together let them expire.

It occurs to me that as so much is said in the Popish Mass about *Priests* and *Altars*, it will be clearing the way a little to inquire *who* and what they are, and what may be the possible use of *Priests* and *Altars*, in a glorious dispensation of spiritual realities, and of which *Priests* and *Altars* were only the shadows (2 Cor. iii. 7—11.)

I shall, therefore, before entering on the examination of *Transubstantiation*, &c., say something about

* *Welche's Popery Anatomised*, pub. 1602, page 172.

The Mass of the Apostate Church of Rome.

We read of Priests appointed and ordained, under the Mosaic dispensation, for the service of God, and we read also of Priests in idol and heathen temples consecrated to the service of the Devil ; but no where in any of the gospels or epistles of the New Testament, nor in the account of the primitive Church in the Acts of the Apostles, do we read of Priests. The creation of the Priesthood, under the Christian dispensation, is a wicked invention of the Apostate Church of Rome. When the Apostle Paul enumerated the orders and ministers in the primitive Church, in the epistle to the Ephesians, 4th chap. and 11th verse, he says, “And he gave some, *Apostles* ; and some, *Prophets* ; and some, *Evangelists* ; and some, *Pastors and Teachers*, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” Not a word here of a Priest, or of the work of a Priest.

In plain common sense, we need no Priest under the Gospel, because there is nothing for a Priest to do. Christ, our only and blessed Priest, has done *once and for ever* all that is necessary to be done for our salvation, and so done it that it cannot be even attempted to be done over again, without great dishonour to his work, and great sin in the presumptuous person who dares to undertake such a work. Besides, the dignity, the purity, and the transcendant merit of our Divine Priest are such as to eclipse all the Priests of the former economy, and any other, to the end of the world. The Apostle to the Hebrews says (Heb. vii., 26, 27, and 28), “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s : for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”

But, as the Apostate Church had certain tricks of *Consecration*, *Transubstantiation*, &c., to be performed, she must, of course, have Priests to act in the farce. If an enchantment is to take place, there must needs be an enchanter. Although there is not the least ground, either in Scripture or in reason, on which to build the Priesthood of the Apostate Church of Rome, yet the pride and pretensions of her Priests have been so extravagant as almost to surpass human belief. The whole history of the Apostacy proves this assertion ; take the following in proof.

Bloody *Bonner*, bishop of London, in the reign of the superstitious Queen Mary, speaks thus, in his oration to the convocation of the Clergy :

“ ‘Wherefore it is to be known,’ said Bonner, ‘that priests and elders are worthy to be worshipped by all men, for the dignity which they have from God ; as in Matthew xvi., ‘Whatsoever ye shall loose upon earth,’ &c.; and ‘whatsoever ye shall bind,’ &c. For a priest by some means is like the Virgin Mary, and this is showed by three points. As the blessed Virgin by five words did conceive Christ, as it is said, *fiat mihi secundum verbum tuum*—that is, ‘Be it unto me according to thy word’ (Luke i.); so the priest by five words doth make the very body of Christ. Even as immediately after the consent of Mary, Christ was all whole in her womb ; so immediately after the speaking of the words of consecration, the bread is transubstantiated into the very body of Christ. Secondly, as the Virgin carried Christ in her arms, and laid him in an ox-stall after his birth ; even so the priest, after the consecration, lifts up the body of Christ, and places it, and carries it, and handles it with his hands. Thirdly, as the blessed Virgin was sanctified before she had conceived ; so the priest, being ordained and anointed before he doth consecrate, because without orders he could consecrate nothing : therefore the layman cannot do that thing, although he be ever so holy, and do speak the self-same words of consecration. Therefore here may be seen, that the dignity of priests by some means passes the dignity of angels, because there is no power given to any of the angels to make the body of Christ ; whereby the least priest on earth may do that which the greatest and highest angel in heaven cannot do ; as St. Bernard saith, ‘O worshipful dignity of priests, in whose hands the Son of God is, as in the womb of the Virgin he was incarnate.’ St. Augustine saith, that angels, in the consecration of the sacred host, do serve him, and the Lord of heaven descendeth to him. Whereupon St. Ambrose upon Luke saith, ‘Doubt thou not the angels to be where Christ is present upon the altar.’ Wherefore priests are to be honoured before all kings of the earth, princes, and nobles. For a priest is higher than a king, happier than an angel, maker of his Creator, &c.”*
—*Foxe’s Acts and Monuments*, book x. p. 689 ; Seymour’s edition.

* If any Papist dare so far assert his liberty as a man and a christian, in spite of the threats of his ghostly tyrant, “the priest,” as to read this work, I wish he would take a New Testament in his hand, and try to find one passage in it, where the word priest is used to denote a CHRISTIAN minister. There is not one. Then turn to Revelations i. 5, 6, where the beloved St. John ascribes “glory and dominion, for ever and ever, to him,” *i. e.* Jesus Christ, “that loved us, and washed us from our

Again; to shew the insolence of the Priesthood, in countries where the Apostacy bears full sway, I quote the answer of the confessor of a late Queen of Spain, who, when rebuked by his Sovereign for impropriety of conduct, addled, "*You ought to reverence the man who has your God in his hand, and your Queen at his feet.*"*

I shall conclude this topic by a quotation from Doctor Fletcher's able and unanswered lectures on the Roman Catholic religion—Ed. 1817, p. 165.

sins in his own blood, and hath made *us* kings and priests unto our God and his Father." Now I ask you, Who are these persons that are made "priests"? Do you suppose it means St. John and his fellow apostles only? Nay, verily; for he includes the "seven churches of Asia" with himself, as partakers of Christ's love, and as having their sins washed away in his blood. Were apostles only thus privileged—is it not the common privilege of all believers, thus to be "loved," and "washed"? Look again at Revelations v. 10—"And hast made us unto our God kings and *priests*." Who are these "priests"? You will find they are the *whole church of God*, "redeemed out of every kindred, and tongue, and people, and nation." Turn back to 1 Peter ii. 5—"Ye also, as lively stones, are built up a spiritual house, an holy *priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Who are the persons that are called here "an holy priest-hood"? Why, *all believers*; those who have "tasted that the Lord is gracious;" verse 3—those who are in simplicity, and like "new-born babes;" not like the crafty, jesuitical priests of the *apostacy*. And they are called to this honour by the special grace of God in their conversion, that they should "offer," not the sacrifice of mass, but "spiritual sacrifices," even their praises, their prayers, their property, their liberty, yea, their bodies too, a spiritual and living sacrifice, "holy, acceptable to God by Jesus Christ."—Rom. xii. 1., Heb. xiii. 16.

These are the only "priests" mentioned in the New Testament. The church of Christ has no other; therefore the order of priesthood in the Apostate Church of Rome is an invention of man, not an ordinance of God. We Protestants have ministers, who lead the devotion of our Christian assemblies, and who read, preach, open, and explain the word of God, as the Holy Ghost enables them; these are our servants for Jesus' sake, not our lords and masters; our pastors, or shepherds, not our task-masters and tyrants; and we esteem them very highly in love, for their work's sake; and support them decently, but not luxuriously, by our *voluntary*, not by compulsory contributions. The mass-priests of the Apostate Church are not so, they are like mountebanks, exalted on a stage above the people, playing antics before the people, sometimes turning his back to them, sometimes his face; standing, sitting, kneeling, bowing, crossing; with lighted candles on his conjuring-table, and instruments before him, that a plain Christian, who had never seen the ceremony of mass before, must conclude that he was witnessing an exhibition of the black art.

What I have said above of "priests" is plain truth, but I will support it by the authority of the holy and learned DR. GEORGE. In his valuable commentary on the epistle to the Hebrews, xiii. 10., he says, "Altars and sacrifice, in reference to the Lord's table, and sacramental bread, have been abominably abused by anti-christians, *i. e.*, papists, even unto plain and palpable idolatry. As they pretend true altars and sacrifice, so also true, real sacrificing priests; which title is not once, no, not metaphorically, attributed to a minister of the gospel, (in the New Testament,) as he is a minister; yet, in a metaphorical and spiritual sense, it is often attributed to believers, in regard of spiritual sacrifice, of prayers and praises, which they offer to God. 1 Pet. ii. 5. Rom. i. 5." Vol. 2. p. 94.

* Roaf's Lectures at Wolverhampton, p. 48.

"On this principle, it would follow that the ministers of the Gospel were, in the strict sense of the term, *priests** (*ιερεῖς*) or *sacrificers*. Now it is singular, if under the new dispensation its ministers were to offer sacrifices, that amidst all the variety of terms applied in the Christian revelation to the sacred office, they should never be described as *priests*. It was the appropriate designation of the Jewish ministry; and it is altogether inexplicable on the principle contended for by our opponents, that Christian pastors, who are called *prophets*, *elders*, *overseers*, *stewards*, *shepherds*, &c. &c., should never be called *priests*. It is still more inexplicable, that in the minute account given us of ministerial duties under the Gospel economy, in the epistles to Timothy and Titus, expressly written on this subject, and in the historical details of the apostolic churches, there should not be one direct or incidental allusion to the office of sacrificing. It would, one should have thought, have amazingly softened the prejudices of an objecting Jew, to have told him that sacrifices had 'not ceased to be offered,' and that *a hierarchy, a priesthood*, still continued. But we never meet with this argument in favour of Christianity; we never find any reference to the practice; and the deduction is supported by all the principles of just reasoning, that the primitive churches, under the apostolic ministry, were altogether unacquainted with 'the sacrifice of the mass.'

"The true state of the fact, my friends, is, that, at an early period, the spirit of Judaism on the one hand, and a 'vain and deceitful philosophy' on the other, corrupted the simplicity of Christian institutions, and the purity of Christian doctrines. It was soon conceived, that the Jewish hierarchy, confessedly of divine appointment, was the model to which the Christian institute should be conformed. The gradations of the ecclesiastical office, the vestments of the priesthood, and the service of the temple, became the archetypes of the Church; and the principle once admitted, its operation would be traced in the revival of Jewish splendour, under the nominally Christian dispensation. The Gospel had most distinctly announced the termination of sacrifices, in the proper sense of the term; but if Christian ministers were *priests*, they 'must have somewhat to offer'! The instructions of the New Testament afforded them no direc-

"*The word *priest* is most probably an abbreviation of the word *presbyter*, and is therefore not the exact equivalent of *ιερεῖς* and *sacerdos*. But whatever be its etymology, it is now equivalent, in the established use of the term, in our translation of the Old and New Testament."

tions; the practices of the apostles exhibited no precedent; no architectural model for the construction of a Christian altar had been preserved amongst the antiquities of the primitive church; and they could not immolate a living animal without a tremendous violation of the principles of the Christian economy. Still they had all that was sacerdotal and pontifical, with the apparatus of incense, ablutions, &c. &c., and nothing was wanting but a 'true and proper sacrifice.' In this dilemma, some ingenious priest thought of an '*unbloody* sacrifice,' though such a thing had never been heard of before. The commemorative emblem of a sacrifice was soon converted into a sacrifice itself; and as bread and wine did not, after all, *look like a sacrifice*, they were conveniently transubstantiated into real flesh and blood! The process was now ended—and the mystery complete! All the while, the proper use of language, the right use of reason, and the true use of Scripture were *sacrificed* too, and laid in prostrate submission before the unhallowed altar of ecclesiastical authority."

The Mass ALTARS of the Apostate Church of Rome

Are just as foreign from the religion of our Lord Jesus Christ, as Mass-priests, or bulls, or calves, or goats. The true Church of Christ knows nothing of material altars, but worships the Father in spirit and in truth, offering the sacrifice of thanksgiving, continually, through Christ, the *only* way in which a sinner's prayer can be accepted of God (Heb. xiii., 15). In the Christian religion there is no altar,* no tabernacles to serve, no sacrifices which can be eaten.

* The poor, blinded Papists, cannot pray without kneeling before a material altar, or before a crucifix, or on consecrated ground; such is the awful bondage in which the priests of the Apostacy keep their minds chained. This accounts for the irmaking the sign of the cross so often upon their foreheads, or upon some other part of their bodies. They have some indistinct notion that their prayers ought to be offered up through the cross of Christ; but they are not taught how to present them, and hence, with very few exceptions, their devotions, both in public and in private, are poor, heartless, superstitious bodily exercises.

It is not so with the true Christian, who has been taught of God; he knows that he cannot offer, with acceptance, the least petition, or spiritual sacrifice, or act of worship, but through faith in the sacrifice of Christ. He always directs the eye of his faith, in every act of private or public devotion, to Christ; and he dares not approach to God without the ALTAR, the PRIEST, and the SACRIFICE, which God himself has appointed, approved, and accepted; *i. e.* CHRIST. If he feels his need of grace to resist temptation, and to bear trials—if he would express his thankfulness to God for any special mercy—if he feel his conscience burdened with sin, desiring to confess it, and to obtain pardon and reconciliation—he does not run to some material ALTAR, to some consecrated church or chapel, to some holy cross, or consecrated relic; he has the TRUE ALTAR (Col. ii. 17.) at all times to flee to, he carries it always in his heart; at home or abroad, in the shop or on the exchange, in the street or in the field, "in the void waste or in the city full;" every time and every place is consecrated to him, and thus are delightfully fulfilled the words of our blessed Saviour, John iv. 21, 22, 23—"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem

Altars had their origin in corruption and superstition. Christ instituted the "Supper" at a table, and not at an altar. No mention is made of an altar by the Apostles, for the purpose of partaking the Supper of the Lord, nor is there any trace of the use of an altar in the primitive Church. On the contrary, the Apostle Paul, writing to the Corinthians, and dissuading them from idolatry, says, "Ye cannot be partakers of the *table* of the Lord, and of the table of devils," (1 Cor. x., 21.)

At the reformation, therefore, for good reasons, the altars were all removed from the Churches, and I hope they will never be again restored.

In the primitive Church, and for some time afterwards, the Lord's Supper was received, according to Scripture and common sense, on tables of wood, which made the infidels, in *Minutius Felix*, demand, "*Wherefore Christians have no Altars?*" and the Christian answers thus, whereby he confesseth they have none, "*Do you think that we hide what we do adore, because we have no Temples nor Altars?*" The philosopher *Celsus* casts the same reproach on Christians, in *Origen* (Orig. contra Cels. lib. viii., p. 389, ult. Edit.) saying, *that they would not erect Altars*, which Origen doth not gainsay, but saith only, "*that every one of them hath his SOUL AND THOUGHT for an ALTAR, from whence do ascend, truly and intelligibly, the perfumes of a sweet smell, that is, prayers from a pure conscience.*" Christians, nevertheless, did not omit to celebrate and participate of the Sacrament; therefore it must needs follow that it was upon a table."*

Again, to the same purpose, *Saint Ambrose*, in *Epist. ad Heb.*, cap. 8 and 10, says, "As our sacrifice, which is no other thing but our prayers and thanksgiving, is not visible, but invisible, so our ALTAR ALSO *is not visible*, but invisible."

But the *Apostate Church*, banishing all regard for the original simplicity and purity of the Lord's Supper, has decreed that no tables shall be used, and altars shall be built of stone. The Council of Paris, in 509, decreed that no altar should be built but of stone. At first, there was but one altar in each church; but the number soon increased; and from the writings of Gregory the Great, who lived in the sixth century, we learn

worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

* L'Arroque's History of the Eucharist, chap. v. p. 44.

that there were sometimes, in the same church, twelve or thirteen. In the cathedral of Magdeberg there are no less than forty-nine altars !*

Yet, this is not the worst of it ; she, the Apostate Church of Rome, became so mad upon altars, and upon idols, that she made a law, that it shall not be lawful to celebrate any Mass, but upon such altars where the relics of some Saints are (*De Consecrat. dist. 1, Cap. Placuit*). And to what purpose is this done ? To make their altars commendable, and their sacrifices acceptable ! What an insult to the one perfect sacrifice of Christ ! I have neither time nor space to go farther into the proof that there were no *visible altars*, as St. Ambrose calls them, in the primitive Church ; nor is there any need to waste our time about a thing so unscriptural and ridiculous ; but if any of the readers of this little work desire to know more on this subject, I refer them to the elaborate *History of the Eucharist*, written by the learned *L'Arroque*.

Not satisfied with removing tables and setting up altars, in imitation of paganism, the *Apostate Church* began to consecrate these altars with oil and chrism, with a sprinkling of water mixed with wine and salt, and by making cyphers of holy water at the four corners and in the middle. She orders, also, that none but a bishop may do this work of consecration, and that if a lay person do it, he must be excommunicated. What folly is this, that a priest hath authority (as they think) to sacrifice the Son

* The excellent Dr. Gouge says, " Among millions of other inventions of Papists that make Christ to be fruitless to the observers of them, Popish Mass-Altars may be reckoned. Papists have in all their chapels, churches, and other places of devotion, material altars of stone, to offer thereon the very body of Christ, as they pretend.

" So blind or impudent are they, that they stick not to produce this text, (Heb. xiii. 10.) ' We have an altar, whereof they have no right to eat who serve the tabernacle,' for a warrant of their Mass-altars ; which they thus express, ' We have an altar, in the proper sense, to sacrifice Christ's body upon.' "—*Rhem. Annot. on Heb. xiii. 10.*, sect. 6.

This they speak of the Altar of the Mass, which can in no way be intended in this place. For,

1. Their Altars of the Mass are many, but this is *one*.
2. Their Altars are visible materials of stone. This Altar is a mystical, spiritual, heavenly Altar.
3. Their Altars, in the outward forms of them, are like the Altar under the law : but this Altar is directly opposed thereto.
4. This Altar is styled a golden Altar before the throne, Rev. viii. 3. Their Altars cannot be imagined to be such.
5. Mass-Altars were not in the Apostles' days ; this was.
6. Their Altars make this Altar of no use, or at least insufficient. For, to use our Apostle's argument, if the Altar here meant be sufficient, what further need is there of other Altars ? Chap. vii. 11., and viii. 7.

On these grounds we may well conclude, that they have no right to eat of this Altar, who sacrifice upon Mass-Altars."—*Dr. Gouge's Comment. on Heb. vol. ii. p. 96.*

of God, and yet he may not pour a little oil upon a stone ! The bishop is to compass the altar seven times, singing the 51st psalm,—“ Wash me with hyssop, and I shall be clean,” &c.,—thus profaning the word and truth of God. There he is to bury the relics of some saints, put into a little shrine, with three grains of incense, that God for their sakes may hear the prayers and accept of the sacrifice offered upon the altar. Then the table of the altar is to be anointed with oil, while they sing, “ *Jacob erected a stone,*” &c. These altars are dedicated to the Virgin Mary, Peter, and other dead men and women. The priests are to kiss the altar often, &c. &c. These things, and many more which might be named, are so absurd and childish, that I wonder the more sensible Papists are not quite ashamed of them. How blinded must they be, not to see that these things are no part of religion ! The reproof of our Lord to the Pharisees is very applicable to them (Mark vii. 6, 7, 8.)—“ This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do.”

We shall now proceed to inquire,

WHAT IS POPISH CONSECRATION ?

I am not going to reason about Popish consecration, but to inquire what it is, for, like other parts and parcels of the mass, it defies all argument, and shocks all common sense. As there is no precedent or warrant in Scripture for such a thing, I shall save myself the trouble of looking there for its origin. It is purely a Popish invention, and the bare description of it ought to brand it with everlasting contempt. It is a solemn farce, in which a Popish priest, acting the part of a conjurer, muttering and mumbling a few Latin words, pretends to turn some bread and wine, which he has before him, into the real body and blood of Christ. This is Popish consecration ; this is the naked thing itself ; but it is preceded, and accompanied, and followed by so many strange antics and gestures, such bowing and bending of the body, so many crossings and other curious tricks, and, besides, the priest himself is so gorgeously dressed, that the whole ceremony resembles some eastern magician performing his enchantments. There is nothing, from the beginning to the end of it, like the simplicity, the quietness, and the dignity of a true Christian ordinance.*

* Consecration is the child of superstition ; it is a weak notion, and seems to

As soon as the words which the priest pronounces, and which I shall not profane by even writing them in this description of Popish pantomime, and which the Papists call the words of consecration,—so soon as these magic words are pronounced by the priest, they convert, or change, *all* the substance of the bread and wine into the substance of the body and blood of our Lord Jesus Christ.* This is DESECRATION,† rather than CONSECRATION. The *Apostate Church* must, I suppose, have borrowed this trick from the ceremonies of Pagan consecrations; for they, the Pagans, had a certain ceremony, which they called consecration, whereby their priests caused the divinity which they adored to be present *in his image*; and this ceremony was nothing but certain precise and formal words, by the pronouncing of which they thought to operate his presence in the images which were made for that purpose. Wherefore *Tertullian* told them, in his *Apology*, chap. xii., “that these images are of the same matter with our pans and kettles, but they *change their fate by consecration*.”

have originated with some persons who were not well instructed in the gospel of our Lord and Saviour Christ: for had they been well instructed, they would not have attempted, by consecration, or any other contrivance, to make the “Supper of the Lord” holier than Christ himself made it. Superstition is not an exotic in the human mind, as infidelity and atheism are. It easily grows, in the minds even of virtuous and good men, and has often been found to flourish in the neighbourhood of the Tree of Life. But it is not the less baneful on this account. Many and great are the evils it has occasioned to the Church of God, in obscuring her glory, corrupting her devotions, and creating hostility, even to blood, against her true children.

“Behold,” says St. James (chap. iii. 5), speaking of that little member, the tongue, “how great a matter a little fire kindleth!” So, I take the liberty to say, Behold, how great a monster of iniquity hath the little egg of superstition brought forth, in the Popish Mass. Some of the good Fathers conceived it, the Monks laid it and sat upon it, the Popes hatched it, and the Councils brought it forth.

This word Consecration, so much in use in the Apostacy, is not in all the New Testament, in English, except twice in the epistle to the Hebrews. Consecrate, in the Old Testament, is very frequent, and the Apostle, in this epistle, has wisely accommodated himself to these to whom he wrote, who understood those words a great deal better than we do, for they well knew whence it was borrowed,—from the temple and the tabernacle, and the Old Testament worship, where consecrating was used in almost every thing; but in the New Testament we are come to the very substance of which the types in the Old were but shadows. Why then should we go back again to the beggarly elements or rudiments of an abrogated dispensation, when Christ, our glorious Saviour, and type fulfiller, hath brought us into a new and glorious dispensation?

The Papists shew, by their manifold consecrations, and washing, and sprinkling, that they are little thankful for the gospel of Christ, or that they do not understand its high and spiritual nature. Let us pity and pray for them, but never leave our liberty, so dearly purchased and so freely given us by our Saviour Christ, and follow them into spiritual bondage.

* See Council of Trent, sess. xiii. chap. iv.

† Pollution of things sacred.

And *Minutius Felix* says to them (*Minut. in Oct.*), "See, it is melted, forged, wrought, and is not yet a God; see, it is polished, built, and erected, and is no God; see here, it is beautified, consecrated, invoked, and—THEN IT IS A GOD! when men would have it so."

Origen, in his books against *Celsus* (lib. vii. p. 378, ult. edit.), observing upon the words of the 95th psalm, verse 5, "All the gods of the nations are but devils," says, "This appears by the (heathen) churches—the more sacred of which are said to be inhabited by some divinity—having received into the churches, or temples, at their first dedication, or consecration, such devils, by *curious incantations and witchcrafts*."

Arnobius (*Advers. Gent.*, lib. vi.) brings in the Pagan answering the Christian in this manner,—“You err, and are deceived; for we do not believe that the brass, nor the mass of gold or silver, nor the other matter of which images are made, are of themselves gods and religious deities; but we serve and worship these gods *in them*, which *holy consecration doth introduce*, and which it makes to inhabit in the images which are caused to be made.”

Finally, *Cyprian* said in his time, "These sort of spirits do lie hid under the statues and consecrated images."—*De Vanitat. Idolor.* More on this subject may be seen in *L'Arroque*, part i. chap. vii.

Thus we see that the Pagan consecration and the Popish consecration are very much alike, and it makes me strongly suspect that they come from the same source—that is, from *below*. It may be, that the priests of the *Apostacy* have learned the art of consecrating, either in some of the heathen temples, or from some of their old treatises on oracles, incantations, and magic.

But with whatever feelings of pity or contempt we may look upon the ceremonies and the priests of Pagan nations, on account of their ignorance of the true God, and his revealed will to mankind in the Scriptures, we cannot but view with indignation the priests and ceremonies of the *Apostate Church of Rome*.

As all systems of imposture—such as Mahometism, Buddhism, and Popery—are based upon falsehood, and as, when their separate parts come to be examined, there will be sure to be some fallacy found lurking in them, so it is with that part of Popery which I am now examining.

Popish consecration supposes two things, either of which, carried out to its true and natural extent, contains absurdities and blasphemies which at once shock the mind. The *first* of these is that which is supposed to

be made, or created, or transubstantiated, by valid consecration*—namely, the body and blood of Christ; the *second* is the failure to make the whole Christ, which is meant by his body and blood.

Let us take the first;—it is an awful power with which the Apostate Church is supposed to invest her priests; it is no less than a power, at any time, and as often as they please, to change (if not to create) common bread and wine into the eternal, uncreated Majesty of heaven and earth. What a stupendous power is this! But, if a Popish priest can,

* How much are the laity of the *Apostate Church* to be pitied, who are taught, with great seeming piety, that as soon as the *words of consecration* are pronounced, could they penetrate through the veil of the sanctuary, they would behold the Son of the Eternal laid upon the altar,—that the Almighty always looks down with complacency upon this immaculate host,—and that God beholds on the altar (the material Popish mass altar) his own Son praying for pardon for them, offering himself a victim for their transgressions, and supplicating every blessing for them! Thus they are to believe, who are under her yoke; and, not satisfied with this, the “Holy Catholic Church,” as she calls herself, says, that all persons who do not deny that the bread and wine continue after *consecration*, and are not changed into the body and blood of Christ, “are accursed.”

Can any apology be necessary for exposing such “blasphemous fables and dangerous deceits”? Is it not time for God’s elect to cry importunately to him for the utter destruction of the *Apostacy*? If the knowledge of the Lord is ever to cover this earth, as the waters cover the sea,—if the elect are to be gathered from the four winds,—if pure and undefiled religion is to be the religion of all heathen nations,—and if mankind generally are to advance in civil, moral, intellectual, and religious improvement,—then must this master-superstition of the Apostacy be chased away from the face of the earth.

Who can wonder that infidels are made and confirmed in their infidelity, both in England and on the Continent, when such absurdities are taught for religion? Popery has made more infidels and wicked men than all other things put together; and she has, in her own priesthood and more intelligent laity, not a few who treat her creeds, rites, doctrines, and popes with covert scorn and contempt,—and who pity or despise the hood-winked laity for their easy, superstitious credulity. Superstition is a double robbery,—it robs God of his glorious character, and man of his true dignity. Lord Bacon, profound and clear as he ever is, is no where more so than in his Essay on Superstition, which I beg here to present to the reader, both to justify my own views, and exhibit the true genius of Popery.

OF SUPERSTITION.

“It were better to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely: and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose;—‘Surely,’ saith he, ‘I had rather a great deal men should say there was no such man at all as Plutarch, than that they should say that there was one Plutarch, who would eat his children as soon as they were born;’—as the poets speak of Saturn: and as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation,—all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men. Therefore atheism did never perturb states; for it makes men wary of themselves, as looking no farther, and we see the times inclined to atheism (as the time of Augustus Cæsar) were civil times: but superstition hath been the confusion of many states, and bringeth in a new ‘*primum mobile*,’ that ravisheth all the spheres of government. The master of superstition is the people, and in all superstition wise men follow fools; and arguments are fitted to practice in a

by consecration, make the bread and wine into God, he *cannot* unconsecrate what has been consecrated,—he *cannot* uncreate or unmake what he has made ; in plain English, the priest cannot undo what he has done, —he can neither annihilate the body and blood of Christ, nor turn them back again into bread and wine.

I shall deduce a few consequences from this obvious fact :—

I. The first consequence is, that the incorruptible body of our Lord Jesus Christ sees corruption ; for the priest putting the body, blood, soul, and divinity into the mouth of every person present, is chewed, swallowed, and digested, contrary to that passage of Scripture, “Thou wilt not suffer thine HOLY ONE (*i. e.*, Christ) to see corruption.”—Ps. xvi. 10.

II. The next consequence which I think is deducible from the supposed consecrating power is, that many gods are made ; and this directly contrary to the express testimony of God’s word, 1 Cor. viii. 5, 6., “For though there be that are *called gods*, whether in heaven or in earth (as there be *gods many*, and lords many), but to us (Protestants) there is but ONE GOD, the Father, of whom are all things, and we in him ; and ONE LORD JESUS CHRIST, by whom are all things, and we by him.”

III. Another consequence is, that it, the body, or whole person of Christ, is liable, by exposure to the elements, to decomposition and *change* ; which never can take place in the true and real body of our Lord ; and is quite contrary to Scripture, which asserts, “*They* (*i. e.*, the heavens and the earth) shall perish ; but thou remaineth : and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them

reversed order. It was gravely said by some of the prelates in the Council of Trent, where the doctrine of the schoolmen bare great sway, that the schoolmen were like astronomers, which did feign eccentrics and epicycles, and such engines of orbs to save the phenomena, though they knew there were no such things ; and in like manner, that the schoolmen had framed a number of subtle and intricate axioms and theorems, to save the practice of the Church. The causes of superstition are pleasing and sensual rites and ceremonies ; excess of outward and pharisaical holiness ; over-great reverence of traditions, which cannot but load the Church ; the stratagems of prelates for their own ambition and lucre ; the favouring too much of good intentions, which openeth the gate to conceits and novelties ; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations ; and, lastly, barbarous times, especially joined with calamities and disasters. Superstition without a veil is a deformed thing ; for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed : and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, when men think to do best if they go farthest from the superstition formerly received ; therefore care should be had that (as it fareth in ill purgings) the good be not taken away with the bad, which commonly is done when the people is the reformer.”

up, and they shall be changed : but thou art the same, and thy years shall not fail.”—Heb. i. 11, 12.

IV. It—*i. e.*, the body of our Lord Jesus Christ—may become part of a beast, a mouse, rat, or cow ; a thing too horrible to reflect upon, but which I shall instance a little further on.

V. It may be burned in the flame, sunk in the flood, or be buried in the earth, so as to say to corruption, “Thou art my father ; to the worm, thou art my brother and my sister.”—Job xvii. 14.

VI. It may be made the medium of poison, and the means of death, as I shall presently prove.

VII. It may be turned into ice by frost, and it may be melted by heat.

VIII. It may be eaten and vomited again, as shall be seen.

These are some of the consequences which may follow, and probably all of them have often followed, the awful perversion of the original institution of the Lord’s Supper.

How much more scriptural, decent, and decorous is the Protestant faith and practice in this matter ! The bread and wine, being regarded by us as figures or signs of the body and blood of our Blessed Lord, are no more at the conclusion of the solemn service than they were at the beginning of it. We cannot, therefore, commit any indignity upon the body of our ascended and glorified Lord.

The *Apostate Church*, being aware that such things as I have described above might occur, has ordered the following directions to be printed in her *missal*, or *mass-book*, to be observed by her priests :—

*How the Priests are to deal, in certain circumstances, with the
Consecrated Host.*

“Should the consecrated Host disappear, either by accident, or by wind, or miracle, or be devoured by some animal, and cannot be found, then let another be consecrated. If, after consecration, a gnat, or spider, or any such thing fall into the chalice, let the priest swallow it with the blood, if he can ; but if he fear danger, and have a loathing, let him take it out, and wash it with wine, and when Mass is ended, burn it, and cast it and the washing into holy ground. If poison fall into the chalice, or what might cause vomiting, let the consecrated wine be put into another cup, and other wine and water be again placed to be consecrated ; and when Mass is finished, let the blood be poured on linen cloth, or tow, remain till it be dry, and then be burned, and the ashes be

cast into holy ground. If the Host be poisoned, let another be consecrated and used, and that be kept in a tabernacle, or a separate place, until it be corrupted, and after that be thrown into holy ground. If in winter the blood be frozen in the cup, put warm cloths about the cup; if that will not do, let it be put into boiling water near the altar, till it be melted, taking care it does not get into the cup. If any of the blood of Christ fall on the ground by negligence, it must be licked up with the tongue, the place be sufficiently scraped, and the scrapings burned; but the ashes must be buried in holy ground. If the priest vomit the Eucharist, and the species appear entire, he must piously swallow it again; but if a nausea prevent him, then let the consecrated species be cautiously separated, and put by in some holy place, till they be corrupted, and after, let them be cast into holy ground; but if the species do not appear, the vomit must be burned, and the ashes thrown into holy ground."

Who is not pained, scandalized, disgusted, and indignant at this blasphemous passage from the *mass-book* of the *Apostate Church*? To what awful expedients is she driven, to try to maintain (though unsuccessfully) her consistency! Is it not clear, that Christ being once made, by consecration, he must remain what he is? No "putting him into a tabernacle," no "burying him in holy ground," will meet the case. It is all downright impiety, to say the least of it; and every Christian mind, whether Papist or Protestant, must revolt from the idea of his Saviour being *eaten, vomited, re-eaten, scraped, burned, and buried*. The thing is impossible; it is a glaring absurdity. The Mass is a fable and a falsehood.

At once to prove what I have before asserted, and to show that the *Apostate Church*, in her head and members, has not very much reverence for the Mass, I shall produce the following facts:—

"Pope Gregory VII. used the Mass for conjuration, and sought a response (or answer) of it; and because it would give him none, he cast it into the fire, and burnt it, and so burnt his Creator.

"Papists use it to revenge their wrongs, hatred, and malice by it; and therefore Pope Victor the third,* in the year 1088, was poisoned in the chalice by his sub-deacon.

"The Archbishop of York was also poisoned in the chalice. So, likewise, was the Emperor Henry VII. poisoned by a Dominican friar in the Sacrament.

* See Dr. Willet's *Synopsis Papismi*, p. 457.

“The Dominican friars of the town of Auxena, in France, in the year 1536, did burn it, being vomited by a friar that said Mass.

“The Fransiscans *de alia Villa*, burnt the cow which had eaten up the Sacrament out of the hand of a priest ; and so, in burning her, did burn their Creator with her.

“*Molon*, one of the Spanish Inquisition, thirty-five years since, being to go into procession upon the day of *Corpus Christi*, and the Host that was to be put into the box being so great that it could not be placed in the same,—he being impatient to await while another Host was to be consecrated, demanded a pair of shears, and clipped his God and Creator, and so went on forward to their procession.

“Thus we see that the Pope and his whole ecclesiastical rabble are without God and religion, for they make so light of their God as to clip and burn it, and use it as an instrument of their malice and revenge ; and that this consecrated bread of theirs, which they sell to the people, to be worshipped and adored, is abominable idolatry, whereof one day they shall give a reckoning to God.”*

I have thus proved how absurd and shocking is the bare idea of first making God, and then burying, burning, and eating him. Of course the thing is not done ; but the *Apostate Church* teaches and commands her children to believe that it is done ; and I am reasoning on their own supposition. The thing itself is too absurd to be admitted by the human mind for a moment ; and we know that hundreds of the priests and thousands of the laity of the Apostacy do not and never did believe it.

I should now proceed to point out the second and more serious evil which flows from supposed consecration—namely, the worshipping and adoring of mere bread—when the priest happens to miss the making of the bread (which is very possible to happen, as I shall show) into the real body and soul of Jesus Christ ; but I shall leave this point until I come to examine the doctrine of the *Adoration* of the Host, and pass on to

THE DOCTRINE OF TRANSUBSTANTIATION AND THE REAL PRESENCE.†

As this is not a doctrine of Scripture, nothing at all in the least resembling it, either in sense or sound, being to be found there,—and as it

* *Welche's Popery Anatomized*, p. 203.

† I have classed these together, and traced their history together, because they are twin-errors, born at one birth, their monstrous form and aspect at once indicating the father who begat them, (the Devil,) and the mother who brought them

is quite useless to look for a thing where we know it is not to be found,—I shall abandon the search for its origin in the word of God. Had it been a doctrine of divine revelation, I should certainly have discovered it by its own light ; but as it is a doctrine of human invention, and that a very clumsy one too, I must try to trace its origin among weak, or presumptuous, erring mortals.

To come, therefore, at once to the point :—In the year 637, *Anastatius*, a friar of Mount Sinai, was the first in the world or in the Church of any note* who began to broach, though cautiously, the heresy of the Real Presence. Several of the fathers, as they are called, had, before this time, opened the door a little to this and the like errors, by their mysterious (rather, their indefinite) manner of speaking of the plain bread and wine in the Lord's Supper,—regarding them with superstition, yet still considering them as figures only of Christ's body and blood.†

Anastatius, however, rejected the expressions of figure and sign, which were commonly used until his time, and deviated from the language and belief of the true Church of Christ, both before and after him.

But Satan, who was the real author of the doctrine of transubstantiation, did not stop here, for he found another friar (still honouring the monks with his revelations), one *John Damascene*, in the eighth century, about 754, to carry his scheme a little further. This monk was extraordinarily given to the worshipping of images, and was actually anathematised by 338 bishops, assembled together at the Council of Constantinople, in the year 754, who maintained, that “ Christ chose no other shape or type under heaven to represent his incarnation by, but the Sacrament, which he delivered to his ministers for a type, and a most effectual commemoration thereof ; commanding the substance of bread to be offered,

forth (the Apostate Church of Rome). These are not measured terms, and may give offence to over delicate ears. I am not careful to offer any apology for them, but rather to beg the reader to consider, that if the *Apostacy* (the Church of Rome) be what she assumes to be, the *very church of Christ*, then the reader, if he be a protestant, and all other protestants, ought immediately, at their peril of salvation, to join her communion ; but if she is the *Apostate Church*, as I have represented her, then she is the greatest enemy to God, to Christ, to his truth and people, that God ever permitted to exist in this world. There is no middle ground—she is either from *above* or from *beneath*.

* Archbishop Usher mentions one *Marcus*, who had attempted to introduce this heresy at an earlier period, but without much success. See Answer to a Challenge, p. 47.

† Dr. Mosheim mentions *Anastatius* among the fanciful expositors of the sixth century, who, setting up *Origen* as their great model, neglect or overlook entirely

which did not any way resemble the form of a man, that so no occasion might be given of bringing in idolatry." The Pope's name, in whose days this fell out, was *Gregory the third*.

Let us now inquire what advance *Damascene* made, in the heresy of transubstantiation, on the embryo heresy of his predecessor, *Anastatius*. Why, he says, "The Bread offered, the Wine, and the Water, are *super-naturally* changed, by the Invocation and coming of the Holy Ghost, into the Body and Blood of Jesus Christ; and are not two, but one and the same thing."* And a little after he says, "The Bread and the Wine

the sense of the words employed by the sacred writers, lose themselves in spiritual refinements and allegorical digressions, and, by the succour of a lively and luxuriant imagination, draw from the scriptures arguments in favour of every whim they have thought proper to adopt. Such was Anastasius the Sinaite, whose mysterious Contemplations upon the Six Days' Creation betray the levity and ignorance of the author; and Gregory the Great, whose Moral observations upon the Book of Job, have formerly met with unmerited commendation."

The Doctor's observations, at the beginning of this chapter, concerning the doctrine of the church during this century, are so judicious, and so much to the purpose of supporting the facts which I am now stating, that I beg to present them entire to the reader.

"When once the ministers of the church had departed from the ancient simplicity of religious worship, and sullied the native purity of divine truth by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption. Abuses were daily multiplied, and superstition drew from its horrid fecundity an incredible number of absurdities, which were added to the doctrine of Christ and his apostles. The controversial writers in the eastern provinces continued to render perplexed and obscure some of the principal doctrines of Christianity, by the subtle distinctions which they borrowed from a vain and chimerical philosophy. The public teachers and instructors of the people degenerated sadly from the apostolic character. They seemed to aim at nothing else, than to sink the multitude into the most opprobrious ignorance and superstition, to efface in their minds all sense of the beauty and excellence of genuine piety, and to substitute, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous rites and ceremonies. This, perhaps, will appear less surprising, when we consider, that *the blind led the blind*; for the public ministers and teachers of religion were, for the most part, grossly ignorant, nay, almost as much so as the multitude whom they were appointed to instruct.

"To be convinced of the truth of the dismal representation we have here given of the state of religion at this time, nothing more is necessary, than to cast an eye upon the doctrines now taught concerning the worship of images and saints, the fire of purgatory, the efficacy of good works, *i. e.* the observance of human rites and institutions, towards the attainment of salvation, the power of relics to heal the diseases of body and mind; and such like sordid and miserable fancies, which are inculcated in many of the superstitious productions of this century, and particularly in the epistles and other writings of Gregory the Great. Nothing more ridiculous, on the one hand, than the solemnity and liberality with which this good, but silly pontiff distributed the wonder-working relics; and nothing more lamentable, on the other, than the stupid eagerness and devotion with which the deluded multitude received them, and suffered themselves to be persuaded, that a portion of stinking oil, taken from the lamps which burned at the tombs of the martyrs, had a supernatural efficacy to sanctify its possessors, and to defend them from all dangers, both of a temporal and spiritual nature. †

† See the list of sacred oils which Gregory the Great sent to Queen Theudelinda, in the work of Ruinartus, entitled, *Acta Martyrum sincera et selecta*, p. 619.

* *Damasc. de Fide Orthod.*, lib. iv. chap. 14.

are not the Type, or the Figure, of the Body and Blood of Jesus Christ—Ah ! God forbid—but the Body itself of our Lord Deified : our Lord himself saying, *This is*, not the Figure of my Body, but *my Body* ; not the Figure of my Blood, but *my Blood*.” And again,—“ If some have called the Bread and the Wine Figures, or Signs, of the Body and Blood, as Saint Basil, they spake not after Consecration, but they called them so before the Oblation was Consecrated.”—*Ibid*.

This was a bold stride towards the perfection of the Popish doctrine of the Real Presence ; yet *Damascene* did not attain to the guilty distinction of some of his successors. Satan is too crafty a workman to make any heresy stand out in all its proportions, and in its full growth, at once ; this might defeat his purpose ; therefore *Damascene* did not assert that the substances of the bread and wine were quite destroyed, and that they had passed into the substance of the body and blood of Jesus Christ, so that there remained no part of the bread and wine, but the bare *accidents* only, which subsisted miraculously without their subject. This crowning absurdity and blasphemy was reserved to be disclosed when the air and the sun of the Church had become a little more darkened with the smoke which issued out of the bottomless pit.—Rev. ix. 1, 2.

Thus it was from idol-makers and image-worshippers, as Archbishop Usher* says, that this gross opinion of the animal eating and drinking of Christ in the Sacrament drew its first breath ; God having, for their idolatry, justly given them up unto a *reprobate mind*, that they might “ *receive that recompence of their error which was meet*.”—Rom. i.

But to proceed : In the days of Pope Gregory III., who assumed his ghostly reign over the *Apostate Church* of Rome, in the eighth century, one *Amalarius*,† who was Bishop of Lyons, wrote, that “ the simple nature of bread and wine mixed, is turned into a reasonable nature—to wit, the body and blood of Christ.” But what should become of this body, after it was chewed and digested, was a matter which greatly puzzled him ; therefore he said, “ When the body of Christ is taken with a good

* Usher’s “ Answer to the Challenge of a Jesuite,” p. 52, ed. 1686.

† This *Amalarius Fortunatus* seems to have been an upright and sincere man, but like most of the clergy of that age, his mind was beclouded with the growing superstition of the Apostacy. It is evident that his understanding was bewildered between the traditions of men, respecting the Lord’s Supper, on the one hand, and the plain dictates of Christ, on the other.

Those who desire to know more of his opinions and character, may consult Mosheim, Dupin, L’Arroque, or Usher.

intention, it is not for me to dispute whether it be taken invisibly up into heaven, or kept in our body until the day of our burial, or exhaled into the air; or whether it go out of the body with the blood (at the opening of a vein), or be sent out by the mouth; our Lord saying, that every thing which entereth into the mouth goeth into the belly, and is sent forth into the drought." For this, and other like foolery, he was censured in a synod held at Carisiacum, or Cressy; wherein it was declared by the bishops of France, that "the bread and wine are spiritually made the body of Christ, which being a meat of the mind, and not of the belly, is not corrupted, but remaineth unto everlasting life."*

As the light of day is extinguished by darkness, gradually spreading itself over all the hemisphere, so the true nature and design of the Supper of the Lord were lost, for a time, by the heresies of "Transubstantiation" and the "Real Presence." *Anastatius* had changed the ancient expressions relating to the bread and wine used in the Supper: *Damascene* had gone further, and asserted that by the coming of the Holy Ghost, the bread and wine were changed into the body and blood of Christ: *Amalarius* declared that they were turned into a *reasonable nature*; but all these were opinions of individuals, and were neither very extensively received by the Christian world, nor as yet adopted by the *Apostate Church of Rome*, as articles of faith. With whatever superstition they regarded the bread and the wine in the Supper, and however they wrapped them up in unmeaning mysteries, no law was as yet promulgated to make all men think alike on this subject.

Early, however, in the ninth century, a friar of Corby, near Amiens, in France, named *Paschus Radbert*,† boldly attacked the scriptural and

* Archbishop Usher's "Answer," p. 52.

† Mosheim speaks thus of him: "Paschasius Radbert, (a) a name famous in the contests concerning the real presence of Christ's body in the eucharist; and who, to pass in silence his other writings, composed a book upon this very subject, which furnished abundant matter of dispute throughout this century."—*Mosheim*, cent. ix. part ii. chap. ii. sec. 14.

Again, speaking of the internal history and disputes of the church, during the ninth century, Mosheim says; "To these disputes of ancient origin were added controversies entirely new, and particularly that famous one concerning the manner in which the body and blood of Christ were present in the eucharist. It had been hitherto the unanimous opinion of the church, that the body and blood of Christ were administered to those who received the sacrament of the Lord's Supper, and that they were consequently *present* at that holy institution; but the sentiments of Christians concerning the *nature* and *manner* of this *presence* were various and contradictory, nor had any council determined with precision that important point, or prescribed the manner in which this pretended presence was to be understood. Both reason and folly were hitherto left free in this matter, nor had any imperious

apostolical belief of the Supper, in a treatise which he wrote in the year 818. And here it may be observed, says *Monsieur L'Arroque*, that the providence of God permitted these innovations to take their beginning from friars, who, being inclosed in their cloisters, departed in their meditations from the belief of their ancestors.

What he taught in his writing was, "that what was received in the Sacrament, is the same flesh as that which was born of the Virgin Mary, and which suffered death for us, and through the figure of bread and wine doth remain, yet you must absolutely believe," saith he, "that after consecration, *it is nothing* but the flesh and blood of Jesus Christ; for which reason the Truth itself said unto his disciples, 'It is my flesh, for the life of the world;'—and to say something more admirable, it is no other flesh but that which was born of the Virgin Mary, that suffered upon the cross, and which was raised out of the sepulchre."* (*Pasch. de Corp. et Sang. Dom., cap. 1.*)

mode of faith suspended the exercise of the one, or restrained the extravagance of the other. But in this century Paschasius Radbert, a monk, and afterwards abbot of Corbey, pretended to explain with precision, and determine with certainty, the doctrine of the church on this head, for which purpose he composed, in the year 831, a treatise concerning the sacrament of the body and blood of Christ (*b*). A second edition of this treatise, revised with care, and considerably augmented, was presented, in the year 845, to Charles the Bald, and gave, principally, occasion to the warm and important controversy that ensued. The doctrine of Paschasius amounted in general to the two following propositions: 1st, That, after the consecration of the bread and wine in the Lord's supper, nothing remained of these symbols but the *outward figure*, under which the body and blood of Christ were really and locally present: and, 2d, That the body of Christ, thus present in the eucharist, was the *same body that was born of the Virgin, that suffered upon the cross, and was raised from the dead*. This new doctrine, and more especially the second proposition, now mentioned, excited, as might well be expected, the astonishment of many. Accordingly, it was opposed by Rabanus Maurus, Heribald, and others, though they did not all refute it in the same method, nor upon the same principles. Charles the Bald, upon this occasion, ordered the famous Ratramn and Johannes Scotus to draw up a clear and rational explication of that important doctrine, which Radbert seemed to have so egregiously corrupted (*c*). These learned divines executed, with zeal and diligence, the order of the emperor. The treatise of Scotus perished in the ruins of time, but that of Ratramn is still extant (*d*), and furnished ample matter of dispute, both in the last and present century (*e*).

* *a* For an account of Radbert, see the *Histoire Litter. de la France*, tom. v. p. 287.

b See *Mabillon, Annales Benedict.* ii. p. 539. An accurate edition of Radbert's book is published by Martene, in tome ix. of his *Ampliss. Collect. veter. scriptor.* p. 378. The life and actions of this wrong-headed divine are treated of at large by *Mabillon*, in his *Acta Sanctor. Ord. Benedict. Sæc. iv.* part ii. p. 126.; and by the Jesuits, in the *Acta SS. Antwerp, ad d. xxvi. Aprilis*.

c For an account of *Ratramn*, or *Bertramm*, and his famous book which has made so much noise in the world, see *Fabricius Biblioth. Lat. mediæ ævi*, tom. i. p. 1661.

d A new English translation of the book of *Bertramm*, priest and monk of *Corbey*, *Concerning the Body and Blood of Jesus Christ in the Sacrament*, was published in *Dublin* in the year 1753: to which is prefixed a very learned and judicious Historical Dissertation concerning this famous author and his works, in which both are ably defended against the calumnies and fictions of the Roman Catholic writers.

e There is an account, but a partial one, of this controversy in *Mabillon's Præf. ad Sæc. iv.* part ii., *Benedict.* p. viii., which the curious reader will do well to compare with *Basnage's Histoire de l'Eglise*, tom. i. p. 909.

* *L'Arroque*, *Hist. of the Eucharist*, p. 386.

I might cite many more passages from his work, to prove that these were his views of the Supper, but the above contain the substance of what he taught. This doctrine was not well received by all, as I shall shew shortly, and therefore *Paschus* had recourse to visions to confirm his new doctrine, and pretended that he had seen Jesus Christ himself, during the celebration of the Sacrament. (See *Pasch. de Corp. et Sang. Dom. c. 14.*)

Now that this doctrine of *Paschus* was a novelty in the year 818, and neither the true doctrine of the Scripture, nor of the purer ages of the church, has been proved often by reference to the Scriptures, and to the writings of the Fathers; but I will attempt to prove the same by showing the opposition it met with when first it was broached by *Paschus*. Let us hear, before I enter upon this task, what two popish writers of great note say of him and of his writings.—*Bellarmino* says, “This author, *Paschus*, was *the first* that wrote seriously and amply of the truth of the body and blood of our Saviour in the Eucharist.”—*Bellarm. de Script. Eccles.* *Sirmond*, a Jesuit, says, “He was *the first* that did so explicate the true sense of the Catholic Church (*the Apostate Church of Rome*,) that he opened the way to those many others who wrote afterwards on the same argument.”—*Jac. Sirmond, in Vitâ Radberti.*

I shall now inquire whether this new doctrine was universally received, and by whom it was opposed. *Paschus* himself says, “*There are many*, that in these mystical things are of another opinion; (they did not agree with him) and there are many that are blind, and cannot see, when they think this bread and this cup is nothing else but what is seen with the eyes, and what is tasted with the mouth.”—*Paschus, in Matt., lib. 12, p. 1094.*

Paschus had a friend named *Frudegard*, who embraced his opinion, after reading his book on the body and blood of Christ; but having afterwards read the *third book of Saint Augustine's de Doctrinâ Christianâ*, and finding there, that the eating of the flesh, and drinking of the blood of Christ, was a *figurative manner of speech*, began somewhat to doubt of the truth of that which he had read in the treatise of his friend *Paschus*; which induced *Paschus* to write again to him on the same subject; which he did in these words:—

“But you say that you have since read in St. Austin's third book of *Christian Doctrine*, that where it is said, it is the body and blood of Christ, it is a *figurative manner of expression*; and if it is a figurative

speech, and a figure rather than the truth, I cannot tell, say you, how it should be understood. And you say afterwards, ‘And if I believe that it is the same body as that which he took from the holy Virgin his mother, this excellent Doctor, (that is, St. Austin,) declares, on the contrary, that it is a great crime; to wit, to believe that it is the real body of Jesus Christ.’—*Paschus Ep. ad Frudeg.*, p. 1620.

It is time now to inquire who they were who opposed the new heresy of *Paschus*, what was their quality, and with what arguments they prevailed against him.

The first is *Rabanus*, very illustrious for his dignity, and for his merit. Historians contend with each other to declare his praises, as one of the greatest men of that age, and unto whom none was to be compared.* This illustrious prelate openly opposed *Paschus* touching the Sacrament, arguing against his opinion as a doctrine new and strange to him, and contrary to the ancient belief of the church.

Thus he writes:—“It is not long since some persons, holding erroneous opinions touching the Eucharist of the body and blood of Jesus Christ, have said, that it is the body itself, and the blood of Jesus Christ, which was born of the Virgin Mary, and wherein our Saviour suffered upon the cross, and rose again from the dead: which error we have opposed as much as we could, and now signify in writing unto the *Abbot Egilon*, what ought to be believed of the body itself.”—*Raban. Maur. in Pœnitent.*, cap. 33, *de Eucharist*, published by Peter Stuart, Professor of Divinity in the College of Ingolstat.

* This great man, who is called “The Light of France and Germany,” was first a friar in the Abbey of Fulda, then abbot of the same monastery, and at last Archbishop of *Mayence*, or *Mentz*. This illustrious prelate was also the most famous disciple of the great *Alcuin*. Of him *Mosheim* gives the following great character:—

“It must, however, be confessed, that several examples of learned men, whose zeal for the sciences was kindled by the encouragement and munificence of *Charlemagne*, shone forth with a distinguished lustre through the darkness of this barbarous age. Among these, the first rank is due to *Rabanus Maurus*, whose fame was great through all Germany and France, and to whom the youth resorted, in prodigious numbers, from all parts, to receive his instructions in the liberal arts and sciences. The writers of history, whose works have deservedly preserved their names from oblivion, are *Eginhard*, *Freculph*, *Thegan*, *Haymo*, *Anastasius*, *Ado*, and others of less note. *Florus*, *Walafridus Strabo*, *Bertharius*, and *Rabanus* excelled in poetry. *Smaragdus* and *Bertharius* were eminent for their skill in grammar and languages, as was also the celebrated *Rabanus* already mentioned, who acquired a very high degree of reputation by a learned and subtle treatise concerning the causes and the rise of languages. The Greek and Hebrew erudition was cultivated with considerable success by *William*, *Servatus Lupus*, *Scotus*, and others. *Eginhard*, *Agobard*, *Hincmar*, and *Servatus Lupus* were much celebrated for the eloquence which appeared both in their discourses and in their writings.”—*Mosheim*, cent. ix. part ii. ch. i. sec. 6.

Rabanus taught two things of the Supper of the Lord ; *one*, that by reason of its substance and matter, it was subject to the meanest accidents of our ordinary food ; and in so saying, he followed the opinion of *Origen*, who said so positively, 600 years before him ; the *other* was, that the bread in the Supper doth feed our body, and turns itself into our substance, which he learned from *St. Irenæus*, *St. Justin Martyr*, *St. Austin*, *St. Isidore of Sevil*, and others.

Take another quotation from what *Rabanus* wrote : — Our Saviour chose, rather than believers should receive with the mouth, the Sacraments of his body and blood, and that it should be converted into their nourishment — into part of themselves ; to the end that by the visible thing, the invisible effect should be shown ; for as material food doth nourish the body, and preserve it outwardly, so in like manner the Word doth inwardly strengthen and preserve the soul.” — *Raban. Maur. de Instit. Cleric.*, lib. i., c. 31.

There is more to the same effect, in the preface to the *Epitome of Amalarius on Divine Offices*, which *William of Malmesbury* wrote to his brother Robert, (now to be seen in a manuscript at Oxford, in All-Saint’s College,*) but what is here given is enough to shew that *Rabanus* soundly and scripturally opposed the new heresy of *Paschus*.

I cannot stop to examine minutely the opinions of some others who took the side of *Rabanus* against *Paschus*—as *Wallafridus Strabo*, who wrote between the years 840 and 849, nor of *Loup*, Abbot of *Ferriers*, in *Gastinais*—but proceed to the more decided testimonies of two of the most learned and eminent writers of the ninth century ; these were *Retramnus* and *Erigenius*.

The occasion of these great men being brought out to write was this,—the Emperor *Charles*, surnamed *the Bold*, who was then Emperor of Germany, and King of France, finding his subjects divided into opposite parties, and contending against each other, with much warmth, on the subject of the Lord’s Supper, resolved to consult the most learned men he had in his dominions upon the question in debate. He therefore made choice, amongst others, of the two above named, as persons particularly qualified to write on the point.

I shall speak of *Retramnus* and his performance first. He was a priest of the monastery of *Corby*, and afterwards Abbot of *Orbais*.† In the

* L’Arroque, p. 395.

† This good man, who was much esteemed in his time, is better known by the

book which he wrote "*Of the Body and Blood of our Saviour*," he aims to prove two things—*first*, "that the mystery of the Eucharist is a figure, and not the thing itself;" and, *secondly*, "that it is not the same body which was born of the Virgin Mary, as Paschus did teach it was."—*Retram. de Corp. et Sangin. Dom.*

In prosecuting this argument, he says, "I demand of those who will not here admit of a figure, to what purpose was the change made, that it should be no longer bread and wine, as before, but the body and blood of Jesus Christ? for, according to the bodily appearance and the visible form of things, the bread and wine have no change in them; and if they have suffered no change, then they be nothing else but what they were before."—*Ibid.*

Further on in the same treatise he says, "These creatures, in regard of their substance, are after consecration the same they were before; they were bread and wine, and it is visible that they remain the same in kind, although they be consecrated." And again: "The flesh of Jesus Christ, which was crucified, was made of the flesh of the Virgin Mary, composed of bones and sinews, divided into members, furnished with a reasonable soul, from which it received life and motion; but as for the spiritual flesh, which spiritually feedeth the faithful people, it is made, *according to what is outwardly*, of grains of wheat, by the hand of the baker, without bones and nerves, without a reasonable soul, without diversity of members, or exercising any life or motion; for all that is in it which communicates life unto us, proceeds from a spiritual virtue, from an invisible efficacy, and from a divine benediction, &c. &c."

It would be useless in this place to transcribe any more of the book written by *Ratramnus*, to prove that he opposed himself directly against the opinion of *Paschus*; else, as *L'Arroque* says, we might transcribe

name of *BERTRAM*. I have written *RETRAMNUS*, because this appears to have been his proper name, and because he is so called by writers of his own age. The bishops of France made choice of him to defend the Latin Church against the Greeks. He was a defender of *St. Augustine's* views touching the doctrine of predestination, and received the approbation of those few, in those dark times, who held the free grace of Jesus Christ our Lord in their eternal election. *Mauguin*, speaking of him, said, "He was a learned doctor of the Church, eminent in probity and in doctrine; an undaunted and powerful defender and protector of Catholic verity against innovators."—*Mauguin. Dissertat. Hist. and Chron.* c. 17. tom. ii. p. 133.

It is an interesting fact, that while our countryman *Ridley* was residing on his vicarage of *Herne*, in *Kent*, Providence directed him to the perusal of *Bertram's* celebrated treatise on the Lord's Supper, written about seven hundred years before, which effectually convinced him of the falsehood and absurdity of *transubstantiation*.—*Fore*, book xi. p. 822.

the whole, and it would prove the same thing. I shall therefore not dwell longer on this author and his writings, seeing my object is attained, if I show that the monstrous twin-doctrines of transubstantiation and the real presence were opposed as *novelties*, as soon as they were fully brought forth.

I come now, for the same purpose, to *John Erigenius*,* the other doctor whom the Emperor, Charles the Bold, consulted, and ordered to write upon the same subject.

Take the following account of this good and great man, and the part he took in opposing the heresy of *Paschus* and the Apostate Church of Rome, from Archbishop Usher.†

“The Emperor Charles, unto whom this answer of Ratrannus was directed, had then in his court a famous countryman of ours, called Johannes Scotus, who wrote a book of the same argument, and to the same effect that the other had done. This man, for his extraordinary learning, was in England (where he lived in great account with King Alfred) surnamed John the Wise; and had very lately a room in the martyrology of the Church of Rome, though now he be ejected thence. We find him, indeed, censured by the Church of Lyons, and others in that time, for certain opinions which he delivered, touching God’s foreknowledge and predestination before the beginning of the world; man’s free will, and the concurrence thereof with grace in this present world; and the manner of the punishment of reprobate men and angels in the world to come: but we find not any where that his book of the Sacrament was condemned before the days of Lanfranc, who was the first that leavened the Church of England afterward with this corrupt doctrine of the carnal presence. Till then, this question of the real presence continued still in debate; and it was as free for any man to follow the doctrine of Ratrannus, or Johannes Scotus, therein, as that of Paschasius Radbertus, which, since the time of Satan’s loosing, obtained the upper hand. ‘Men have often searched, and do yet often search, how bread, that is gathered of corn, and through fire’s heat baked, may be turned to Christ’s body; or how wine, that is pressed out of many grapes, is turned, through one blessing, to the Lord’s blood,’ saith Elfric, Abbot of Malmesbury, in his Saxon homily, written about 650 years ago. His resolution is not only the same with that of Ratrannus, but also in many places directly translated out of him; as may appear by these passages following, compared with his Latin laid down in the margin.

* This *Erigenius* is the *John Sectus*, the famous scholastic divine, born about the beginning of the ninth century. *L’Arroque* says, that the Emperor, Charles the Bold, had so singular an esteem for him, that he made him eat at his own table, and lie in his own bed chamber. It is asserted by most historians, that he was murdered at Malmesbury, and *Fuller* asserts the same (*Church Hist.*, vol. i. book ix.); but the *Encyclopædia Britannica* says there is no foundation for this story. He was, after his decease, by the authority of the see of Rome, put into the catalogue of martyrs. His treatise remained extant about two hundred years; but about the year 1050 it was read in the Council of Verceil, when Pope Leo IX. presided, and there commanded to be burnt, as being repugnant to the orthodox doctrine. It was often moved by the *Apostate Church* to have him expunged from the catalogue of saints, but without effect, till the time of *Baronius*, who, alleging that he had written against the *real presence*, got him excluded from the rank of saints and martyrs.—*Fuller, Ecc. Hist.*; *Usser, de Eccl. Christian Success. and Stat.*, c. 20; *Molan. Appen. ad Usuond. Littera I.*

† Answer to a Challenge made by a Jesuite in Ireland, &c. 1625, p. 76.

“‘The bread and the wine which by the priest’s ministry is hallowed, show one thing without to men’s senses, and another thing they call within to believing minds, without they be seen bread and wine, both in figure and in taste ; and they be truly, after their hallowing, Christ’s body and his blood, by spiritual mystery. So the holy font-water, that is called the well-spring of life, is like in shape to other waters, and is subject to corruption ; but the Holy Ghost’s might cometh to the corruptible water through the priest’s blessing ; and it may after wash the body and soul from all sin by spiritual virtue. Behold, now we see two things in this one creature,—in true nature, that water is corruptible moisture ; and in spiritual mystery, hath healing virtue. So also, if we behold that holy housel* after bodily sense, then see we that it is a creature corruptible and mutable : if we acknowledge therein spiritual virtue, then understand we that life is therein, and that it giveth immortality to them that eat it with belief. Much is betwixt the body Christ suffered in, and the body that is hallowed to housel. The body truly that Christ suffered in, was born of the flesh of Mary, with blood and with bone, with skin and with sinews, in human limbs, with a reasonable soul living : and his spiritual body, which we call the housel, is gathered of many corns, without blood and bone, without limb, without soul ; and therefore nothing is to be understood therein bodily, but spiritually. Whatsoever is in that housel, which giveth substance of life, that is spiritual virtue and invisible doing. Certainly Christ’s body which suffered death, and rose from death, shall never die henceforth, but is eternal and unpassable. That housel is temporal, not eternal, corruptible, and dealed into sundry parts, chewed between teeth, and sent into the belly. This mystery is a pledge and a figure : Christ’s body is truth itself. This pledge we do keep mystically, until that we be come to the truth itself, and then is this pledge ended. Christ hallowed bread and wine to housel before his suffering, and said, This is my body and my blood. Yet he had not then suffered : but so, notwithstanding, he turned, through invisible virtue, the bread to his own body, and that wine to his blood ; as he before did in the wilderness, before that he was born to men, when he turned that heavenly meat to his flesh, and the flowing water from that stone to his own blood. Moses and Aaron, and many other of that people which pleased God, did eat that heavenly bread, and they died not the everlasting death, though they died the common. They saw that the heavenly meat was visible and corruptible ; and they spiritually understood by that visible thing, and spiritually received it.’

“This homily was appointed publicly to be read to the people in England, on Easter day, before they did receive the communion. The like matter also was delivered to the clergy by the bishops at their synods, out of two other writings of the same. Elfric, in the one whereof directed to Wulfine, Bishop of Shyrburne, we read thus :—‘That housel is Christ’s body, not bodily, but spiritually ; not the body which he suffered in, but the body of which he spake, when he blessed bread and wine to housel, the night before his suffering ; and said by the blessed bread, This is my body, and again by the holy wine, This is my blood, which is shed for many in forgiveness of sins.’ In the other, written to Wulfstan, Archbishop of York, thus :—‘The Lord which hallowed housel before his suffering, and saith that the bread was his own body, and that the wine was truly his blood, halloweth daily, by the hands of the priest, bread to his body, and wine to his blood, in spiritual mystery, as we read in books. And yet, notwithstanding, that lively bread is not bodily so, nor the selfsame body that Christ suffered in ; nor that holy wine is the Saviour’s blood which was shed for us, in bodily thing, but in spiritual understanding. Both be truly, that bread his body, and that wine also his blood, as was the heavenly bread, which we call manna, that fed forty years God’s people ; and the clear water, which did then run from the stone in the wilderness, was truly his blood ; as Paul wrote in one of his epistles.’

“Thus was priest and people taught to believe in the Church of England, toward the end of the tenth, and the beginning of the eleventh age after the incarnation of our Saviour Christ. And therefore it is not to be wondered that when Berengarius shortly after stood to maintain this doctrine, many, both by word and writing, disputed for him : and not only the English, but also all the French almost, and the Italians (as Matthew of Westminster reporteth) were so ready to entertain that

* *Housel*, the Saxon word for the Eucharist.

which he delivered ; who, though they were so borne down by the power of the Pope, who now was grown to his height, that they durst not make open profession of that which they believed ; yet many continued, even there where Satan had his throne, who privately employed both their tongues and their pens in defence of the truth ; as out of Zacharias Chrysopolitanus, Rupertus Tuitiensis, and others I have elsewhere showed. Until at length, in the year 1215, Pope Innocent the third, in the council of Lateran, published it to the Church for an oracle, that ‘the body and blood of Jesus Christ are truly contained under the forms of bread and wine ; the bread being transubstantiated into the body, and the wine into the blood, by the power of God.’ ”

Heribald was another noted man, who in the ninth century opposed the doctrines of transubstantiation and the real presence. He was a person of good quality, and much esteemed by Charles the Bold, in whose reign he flourished. He was the thirty-sixth bishop of the Church of Auxerr, and principal chaplain to the Emperor. “On the Eucharist he taught that the Sacrament is subject to the place of excrements ;” which is exactly the opinion of John Wycliffe, our own countryman, who taught, “that the venerable Sacrament of the altar is subject unto the draft.”*

It may be observed, in passing, that neither of the Popes of Rome, Nicholas I. nor Adrian II., who successively filled the pretended chair of St. Peter, either blessed or cursed this new doctrine. The inference to be fairly drawn from their silence is, that corrupt as the *Apostate Church of Rome* already was, in doctrine and discipline, she had not yet arisen to her full growth,—that the monstrous twin-heresies, whose history I am tracing, had not, at this time, been publicly received into the list of her doctrines, nor formed a part of her erroneous creed ; which proves that they were novelties to the *Apostate Church* itself in this age.

I shall now proceed, with as much brevity as the subject is capable of, to examine what progress the twin heresies made in the tenth century. It is painful to have to observe, that the sun of truth, in this age, was more and more obscured with clouds of error and superstition, which arose chiefly from the dead sea of Popery. Nevertheless, God, who is infinitely good, and whose promise and faithfulness never fail, did not suffer these awfully pernicious errors to be *established* during the whole of this century. While he suffered many, as it should seem, for a punishment for their degeneracy from his truth,* and for their carnal living,

* L’Arroque’s Hist., part ii. chap. xiv. p. 429.

* “For a punishment for their degeneracy from his truth.” Doctor Watts seems to have entertained the same opinion :—

“It is the character of the slaves of Antichrist, 2 Thess. ii. 10., &c., that those who receive the love of the truth were exposed to the power of diabolical sleights

to become the victims of these heresies, he graciously dispensed sufficient knowledge to many more to oppose them.

There was one author—I know not of any other—who publicly declared himself to be of the opinion of *Paschus*; but he, like *Paschus*, his father in error, appealed to miracles in support of it.* This is sufficient to discredit the doctrine; for the truth of God requires no new miracles to attest it, the Lord Jesus having, by his apostles, *once for all*, established the truths of the Gospel by *genuine miracles*.

The author to whom I allude is *William of Malmesbury*, who says, that “*Odo*, Archbishop of Canterbury, so confirmed several persons who doubted of the truth of the body of our Lord, that he showed them the bread of the altar changed into flesh, and the wine of the cup turned into blood; and afterwards he made them return into their natural form, and rendered them proper for the life of man.”†

Alfric, who had been Abbot of Malmesbury, in a sermon under the

and lying wonders. When divine revelation shines and blazes in the face of men with glorious evidence, and they wink their eyes against it, the god of this world is suffered to blind them, even in the most obvious, common, and sensible things. The great God of Heaven, for this cause, sends them strong delusions, that they should believe a lie: and the nonsense of transubstantiation, in the Popish world, is a most glaring accomplishment of this prophecy, beyond even what could have been thought of or expected among creatures who pretend to reason.”—*Watts on the Mind*, part i. chap. i. sec. xiv.

* Many tales were forged to help forward this new doctrine; take the following as a specimen of them:—

“A Roman matron found a piece of the sacramental bread, turned into the fashion of a finger, all bloody, which afterwards, by the prayers of *Saint Gregory*, was converted to its former shape again.”

Another.

“A little child was seen upon the altar, and an angel cutting him into small pieces with a knife, and receiving his blood into a chalice, as long as the priest was breaking the bread into little parts.”

Another.

“A certain Jew receiving the Sacrament at *Saint Basil’s* hands, it was converted visibly into true flesh and blood.”

Another.

“*Paschus* says, that Christ in the Sacrament did often show himself to him, in a visible shape, either in the form of a lamb, or in the colour of flesh and blood; so that while the Host was a breaking or offering, a lamb in the priest’s hands, and blood in the chalice should be seen, as it were, flowing from the sacrifice; that what lay hid in a mystery might to them that yet doubted be made manifest in a miracle.”

The above marvels are recorded in *Archbishop Usher’s Treatise of the Real Presence*, p. 48 and 49., where the curious reader may find the whole of the authorities quoted upon which they rest; and where he may learn, moreover, that some of these stories were read in the monasteries of those days, both for the edification of the monks, and for the propagation of the new heresy.

† De Gestis Pontific. Anglor., lib. i.

name of *Wulfen*, Bishop of Salisbury, thus spoke of the Supper, about the year 940 :—"The Eucharist is not the body of Jesus Christ corporally, but spiritually; not the body wherein he suffered, but the body whereof he spoke, when, consecrating the bread and wine, he said, *This is my body*, this is my blood. The bread is his body, as the manna; and the wine his blood, as the water of the desert was."*—*In notis Vhe-loci in Histor. Bedae Anglo-Sax.*, lib. iv. c. 24.

As in England, so also on the Continent, the new heresy was opposed. *Folcuin*, Abbot of the monastery of Lobes, and the congregation of *Cluny*, instituted 910, opposed or did not receive the opinion of *Paschus*

* Doctor Vaughan, in his testimony confirming this quotation, says, "Our Saxon ancestors were in general sufficiently obedient to the opinions and customs of the Papacy, and we may believe that the doctrine of transubstantiation was not unknown, nor wholly unapproved, by their spiritual guides. We have, however, the most decisive proof that the dogma so named formed no part of the national creed in the tenth century. Elfric, a contemporary of St. Dunstan, and the correspondent and associate of the principal ecclesiastics of that period, has adverted, in one of his epistles, to the elements of the Eucharist in a manner which incidentally, but most distinctly, proscribes the doctrine of a 'real presence.' This letter was addressed to Wulfstan, Archbishop of York; and as its translation into the vernacular language was in compliance with the request of that prelate, it must be admitted as a document of no mean authority. According to this writer, the 'housel' is Christ's body, not bodily, but spiritually; not the body which he suffered in, but the body of which he spake when he blessed bread and wine, a night before his sufferings.' 'The apostle,' he observes, 'has said of the Hebrews, that they all did eat the same ghostly meat, and they all did drink the same ghostly drink. And this he said, not bodily, but ghostly, Christ being not yet born, nor his blood shed, when that the people of Israel ate that meat, and drank of that stone. And the stone was not bodily, though he so said. It was the same mystery in the old law, and they did ghostly signify that ghostly 'housel' of our Saviour's body which we consecrate now.' In his homily, 'appointed, in the reign of the Saxons, to be spoken unto the people at Easter,' the doctrine of Elfric, and of the Anglo-Saxon clergy in relation to this service, is more fully exhibited. He there repeats his allusion to the manna, and the rock of the wilderness, and speaks of the bread in the Christian Sacrament as being the body of Christ, but as the waters of baptism may be said to be the divinity of the Holy Spirit. In describing the difference between the body Christ suffered in, and the body that is hallowed to 'housel,' he states that the one was born of the flesh of Mary, and that the other is gathered of many corns, and that 'nothing therefore is to be understood therein bodily, but all is ghostly to be understood.' The bread, which is farther described as having bodily shape, is again contrasted with the body of Christ, which is said to be present, but in its 'ghostly might.' The body also in which Christ rose from the dead never dieth, but the consecrated bread is declared to be temporal, not eternal. The latter is divided into parts, and some receive a larger portion, and some a less; but the body of Christ, 'after ghostly mystery,' is undivided, and equally in all. This series of distinctions the writer concludes by observing, that the things appealing to the senses in the Eucharist are a pledge and figure, while Christ's body is truth itself.

"The authenticity of this production is beyond suspicion; and that the printed copy is correctly given from the original, is attested by Archbishop Parker, by his brother of York, and by the suffragans of both."—*Vaughan's Life of Wycliffe*, chap. iii. p. 75.

during at least the tenth century.* In addition to the above, the names of *Ratherius*, Bishop of Verona, in 974, and *Atto*, Bishop of Vercil, in 945, may be associated as amongst those who in this century did not admit the heresy of *Paschus*.

His opinion, however, found more favour in the eleventh century,† for

* L'Arroque's Hist. Eucharist, part ii. ch. xvi.

† Dr. Mosheim's account of the state of the Apostacy in this century is both just and luminous, and is as follows:—

“It is not necessary to draw at full length the hideous portrait of the religion of this age. It may easily be imagined, that its features were full of deformity, when we consider that its guardians were equally destitute of knowledge and virtue, and that the heads and rulers of the Christian Church, instead of exhibiting models of piety, held forth in their conduct scandalous examples of the most flagitious crimes. The people were sunk in the grossest superstition, and employed all their zeal in the worship of images and relics, and in the performance of a trifling round of ceremonies, which were imposed upon them by the tyranny of a despotic priesthood. The more learned, 'tis true, retained still some notions of the truth, which, however, they obscured and corrupted by a wretched mixture of opinions and precepts, of which some were ludicrous, others pernicious, and the most of them equally destitute of truth and utility. There were, no doubt, in several places, judicious and pious men, who would have willingly lent a supporting hand to the declining cause of true religion; but the violent prejudices of a barbarous age rendered all such attempts not only dangerous, but even desperate; and those chosen spirits, who had escaped the general contagion, lay too much concealed, and had therefore too little influence to combat with success the formidable patrons of impiety and superstition, who were extremely numerous, in all ranks and orders, from the throne to the cottage.

“Notwithstanding all this, we find, from the time of Gregory VII., several proofs of the zealous efforts of those who are generally called, by the Protestants, the *witnesses of the truth*; by whom are meant such pious and judicious Christians as adhered to the pure religion of the Gospel, and remained uncorrupted amidst the growth of superstition; who deplored the miserable state to which Christianity was reduced by the alteration of its divine doctrines, and the vices of its profligate ministers; who opposed, with rigour, the tyrannic ambition both of the lordly pontiff and the aspiring bishops; and in some provinces privately, in others openly, attempted the reformation of a corrupt and idolatrous church, and of a barbarous and superstitious age. This was, indeed, bearing witness to the truth in the noblest manner, and it was principally in Italy and France that the marks of this heroic piety were exhibited. [Nor is it at all surprising, that the reigning superstition of the times met with this opposition; it is astonishing, on the contrary, that this opposition was not much greater and more universal, and that millions of Christians suffered themselves to be hoodwinked with such a tame submission, and closed their eyes upon the light with so little reluctance.] For notwithstanding the darkness of the times, and the general ignorance of the true religion that prevailed in all ranks and orders, yet the very fragments of the Gospel (if we may use that term) which were still read and explained to the people, were sufficient, at least, to convince the most stupid and illiterate, that the religion which was now imposed upon them was not the true religion of JESUS; that the discourses, the lives, and morals of the clergy were directly opposite to what the divine Saviour required of his disciples, and to the rules he had laid down for the direction of their conduct; that the pontiffs and bishops abused, in a scandalous manner, their power and opulence; and that the favour of God, and the salvation exhibited in his blessed Gospel, were not to be obtained by performing a round of external ceremonies, by pompous donations to churches and priests, or by founding and enriching monasteries, but by real sanctity of heart and manners.”—*Mosheim's Ecclesiastical History*, cent. xi. part ii. ch. iii. sec. 1, 2.

it was then established by public authority, though not without difficulty and opposition.

Lutherick, Archbishop of *Sans*, who died in the year 1032, is accused by his enemies to have "sowed the seed and beginning of the heresies of *Berengarius*."* Of this *Berengarius* I shall speak immediately.

Fulbert, Bishop of *Chartres*, who had been consecrated by the above-named *Lutherick*, is said to have opposed the opinions of *Paschus*; and so did *Beron*, Abbot of *Augy*, who wrote on the Mass about the year 1030; but, like most of the writers of these dark ages, their views of the nature and design of the Lord's Supper are so confused, that I will not tire the reader with quotations from their writings.

Berengarius was an exception to the kind of writers I have just mentioned. He opposed the opinions of *Paschus* publicly, teaching that the bread and wine did not lose their substance by consecration, so as to become the real body and blood of Christ. This explicit declaration brought upon him many enemies; but as he had the reputation of a very learned man, and of a holy and unblameable life, he was enabled to bear up against their hostility. He had the satisfaction to arouse many, both in France and throughout Europe, from the stupor into which "the wine of the fornication"† of the Apostate Church had cast them. It is a proof of his successful zeal against the heresy of transubstantiation, that *Matthew of Westminster* said, "that he had infected all *France, Italy, and England*" (*Ad Ann.* 1087); and that *Matthew Paris* and *William of Malmesbury* say, that "all *France* was full of his doctrine."—*Matt. Paris*, in *Willielm II.*; *Will. Malms.*, 6, in *Willielm I.*, lib. iii. Again: *Durandus* of Troarn, an ancient monastery in Normandy, says, in his treatise of the body and blood of Christ, in which he opposes *Berengarius*, "It cannot be doubted but that this doctrine is the same with that taught by several in the ninth century, who opposed the opinions of *Paschus*, as novelties, which until then had not been heard of in the Church."

These authorities will be sufficient to show that *Berengarius* was esteemed unsound in the faith of the "Eucharist," as it was called, by those who held and defended the doctrine of the real presence.

In the year 1050, Pope Leo IX. assembled two councils, one at Rome, where *Berengarius*, without being cited or heard, was condemned upon

* L'Arroque.

† Revelations xiv. 8.

letters which he wrote to *Lanfranc*, and which were read in the assembly; the other at *Verceil*, where he was warned to appear, but thought it sufficient to send two clergymen, in whose presence he was condemned a second time, and with him the book which John Erigenius (called Johannes Scotus) had written against the opinion of Paschus, about two hundred years before.—*Lanfranc, de Eucharist. Sacram.*, tom. vi. Bibl. Pal. p. 193.

Not silenced by the arguments of his enemies, nor by the anathemas of the Pope, Berengarius continued to publish his opinions; another council was therefore assembled at Towers, in 1055, by Victor, successor to Leo. What was the result of this council is uncertain, as another was convened five years afterwards at Rome, where Berengarius appeared in person; and his enemies not being able to answer his arguments, threatenings were resorted to, “at which he, being affrighted and overcome, signed the revocation, which Humbert, Cardinal of Blanch-Selva, had drawn up.”—*Chron. Cassin.*, lib. iii. cap. xxxiii., and *Sigon. de Regn. Ital.*, lib. ix. ad Ann. 1059.

After having appeared before the popes in two other councils, and being further persecuted by the Apostate Church of Rome, this champion of the truth of the scriptural doctrine of the Lord’s Supper died A.D. 1083, in a good old age, leaving a fragrant memory behind him, and having been honoured by Christ to scatter the seed of truth, by his writings, throughout Europe.*

* Dr. Vaughan has given so elegant a summary of what I have here more at large detailed, respecting Berengarius, that I cannot resist the temptation to present it to the reader:—

“It has appeared, that until the middle of the ninth century, the manner in which the body and the blood of Christ are present in the Eucharist was the subject of debate, or rather of a peaceful difference of sentiment among persons holding the chief dignities of the hierarchy. The same may be said of a considerable interval afterwards. But from that period, and from causes which have also been explained, the advocates of the mysterious dogma, which in the twelfth century began to be designated transubstantiation, rapidly increased. Its progress, however, was far from being uninterrupted; and among its opponents, the most distinguished place must be allotted to Berengarius, a Gallic prelate, who, about the middle of the eleventh century, brought his genius and learning, which were both greatly above the character of the age, to an investigation of its claims. His doctrine was strictly that of the primitive Church, and of the existing Protestant communities. The zeal and ability with which it was supported, diffused his name through Europe, and attracted the enmity or admiration of the whole western clergy. In the cause of his opinions, the disputant patiently submitted to the spiritual censures of the pontiff, and of a council assembled at Paris; and the displeasure of his sovereign, which the same peculiarities had provoked, was followed by the forfeiture of his episcopal revenues. The burden of such evils, indeed, would be considerably lightened by remembering that his disciples in

As truth is immortal, because its Author has made it so, we shall not wonder that, though eclipsed for a time, it ultimately burst through the clouds which obscured its brightness, and that it shone forth with redoubled splendour. It is pleasing, while tracing the history of the heresy of the real presence, to find that God raised up a succession of witnesses to the truth.

L'Arroque says, that though Berengarius and his followers maintained a doctrine contrary to that which was established by the decisions of councils, which several popes caused to be assembled against him in the eleventh century, yet all these testimonies are as nothing in comparison of what happened in the persons of those people called *Albigenses*, who, refusing to submit and acquiesce unto the decisions of popes and their councils in favour of the doctrine of *Paschus*, separated themselves openly from their communion (*i. e.*, of the APOSTATE CHURCH OF ROME), and gave their reasons for so doing in a book which they published to that purpose, in the vulgar tongue, wherein they made this declaration of their faith touching the Eucharist:—"The eating of the sacramental bread is the eating of the body of Jesus Christ *figuratively*; Jesus Christ having said, As often as ye do this, do it in remembrance of me."—*Hist. de Albigensis de Paul Perrin*. lib. iii. cap. iv.

This is a brief but authentic account of their belief on this subject, and was taken by the above author from a manuscript dated 1120, containing several sermons of their own *barbes*, which is the name the *Albigenses* gave to their pastors.*

France and Italy, in England, and particularly in the states of Germany, were numerous and increasing. But such, it appears, was the extent of the suffering which this advocate of truth and reason was prepared to endure in defence of his tenets. Thrice was he compelled to appear at Rome, and as often was his doctrine formally renounced, but to be again avowed, as the prospect of impunity returned. Toward the close of life, he retired from the agitated scenes which for more than thirty years had been familiar to him: and the remembrance of the indecision which had been allowed to sully his character, is said to have embittered his seclusion. But he died with the reputation of sanctity, and his followers never became extinct."—*Vaughan's Life of Wycliffe*, vol. ii. ch. iii. p. 72.

* It may not be unacceptable to the reader to see the excellent confession of faith, transmitted by these good people to Francis I. of France, in 1544:—

"We believe that there is but one God; who is a spirit, the maker of all things, the parent of all men; who is over all, through all, and in us all, and is to be worshipped in spirit and in truth, whom alone we hope for; the distributor of life, food, and raiment; the distributor also of health and sickness, of conveniences and inconveniences. Him we love, as the author of all goodness: him we dread, as the inspector of hearts.

"We believe Jesus Christ to be the Son and image of the Father, in whom dwelleth all the fulness of the Godhead; by whom we come to the knowledge of

This plain, bold, and decided declaration of the truth on this point roused the holy zeal, or rather the devilish rage, of the *great Apostacy*, for Pope Calixtus II. assembled a council at Tholouse, in his own presence, wherein certain heretics were condemned, who rejected the corruptions of the *Apostacy* on the subject of the Lord's Supper. In the third canon of this Popish council this ordinance is made,—“We expel out of the Church as heretics, and condemn, those who, making a show of piety, do not approve of the Sacrament of the body and blood of our Lord, &c. We command all secular powers to punish them: and we bind with the same bond of excommunication those which shall protect them, until such time as they shall repent.”—*Apud Marc. de Concord.* lib. viii., cap. xviii., p. 344.

This was not thunder merely in the distance: the cruel bolts forged in this council smote *Peter de Bruis*, one of the chief conductors of the Albigenses, who was martyred and burnt at St. Giles, in Languedoc,—preferring to suffer death, and to seal with his blood the true doctrine of the Lord's Supper, which he had taught for twenty years, than to return to the *Apostate Church*, which he and multitudes of other Christians had forsaken.

the Father, and who is our mediator and advocate: neither is there any other name under heaven given unto men whereby to be saved.

“We believe that we possess the Holy Ghost, the Comforter, proceeding from the Father and the Son; by whose inspiration we are enabled to pray, and by whose efficacy we are born again. He it is who worketh all good works in us; and by him are we led into all truth.

“We believe that there is one holy Church, viz., the congregation of all God's elect, from the beginning to the end of the world, whose head is our Lord Jesus Christ; which Church is governed by the word, and led by the Spirit of God.

“We believe that the pious, and those who fear God, will approve themselves unto him by being studious of good works, which God hath prepared beforehand, that they should walk in them: such are love, joy, peace, patience, kindness, honesty, modesty, temperance, and what other works we find applauded in Scripture.”

“It would, perhaps, be difficult to meet with so much genuine Gospel, comprised within so small a compass, in any writings, except the inspired. If the reader be desirous to know the horrid and almost unparalleled persecutions, which the Albigenses suffered at the hands of the Romish Church, from age to age (after the more open apostacy of that church from the original faith of the Gospel), even to the extinction of no fewer than ten hundred thousand lives, he may, among others, consult that excellent work, entitled, *The History of Popery*, (a) a book which it is a pity that any Protestant should be without, and *Mr. Samuel Clarke's General Martyrology*. (b) That most excellent prince, Lewis XII. of France, was actuated by a better spirit. When incited to persecute the Waldenses, he returned this truly great reply,—God forbid that I should persecute any for being more religious than myself.”—*Toplady's Historic Proof of Calvinism*, sec. viii. p. 156, edit. 1774.

“(a) Comprised in two volumes, small quarto, and printed at London, 1735.

“(b) Folio, London, 1660.”

After his martyrdom, *Henry*, succeeding him, was, for the same crime, seized by Pope Eugenius's legate, and never heard of after, none knowing the manner of his death.

In 1155, *Arnold de Bress* was burnt at Rome, under Pope Adrian IV., and his ashes cast into the river Tiber.

Five years after, *Peter Waldo*, a citizen of Lyons, appeared, and having found whole countries of people separated from the *Apostate Church of Rome*, adhered to them, and becoming one society, professed the same doctrine; but they were used by the *Apostacy* no better than others had been; for, in 1167, seven persons, his followers, were burnt at Vezelay, in Burgundy, near Lyons. At last, the Waldenses being expelled Lyons, some took refuge in the valleys of Dauphin and Piedmont, and others in Picardy, from which places they spread into Bohemia, where they subsisted for several ages.*

* It would require a history, and not a small one, to describe the faith, the holiness, the sufferings, and the patience of these poor people. I shall therefore refer the reader to Sismondi's History of the Crusades against the Albigenses, and to Jones's History of the Waldenses and Albigenses.

What numbers of them perished, at different times, and by various modes of torture,—by crusades, by the inquisition, by fire, by sword, by famine, by nakedness, and by frost,—is not easy to determine. The Rev. Augustus Toplady, A. B., asserts, that *ten hundred thousand* of these Protestants perished by the persecutions of the Apostate Church. It may be so; but I think it cannot be doubted, that in this number those are to be included, on their persecutors' side, whose lives were lost in the cruel wars which the popes carried on against them.—See Sir Samuel Moreland's History of the Waldenses, and Bennett's Persecutions and Cruelties of the Church of Rome, lib. ii. p. 142.

I shall forbear to give any instances, in this place, of the dreadful cruelties which they suffered from the Apostacy; but I cannot omit to express my admiration of the heroic constancy which these people displayed under the protracted torments of the mother of murders, the Apostate Church of Rome: they lived and died in the spirit of martyrdom. I heartily wish that we Protestants could emulate the elevated temperature of their piety, and catch a portion of their unearthly spirit. The following hymn breathes the genuine breath of the martyred inhabitants of the valleys.

THE MARTYR'S SONG.

“ What means yon blaze on high?—
 The empyrean sky,
 Like the rich veil of some proud fane, is rending.
 I see the star-paved land,
 Where all the angels stand,
 Even to the highest height, in burning rows ascending;
 Some with their wings dispread,
 And bow'd the stately head,
 As on some mission of God's love departing,
 Like flames from midnight conflagration starting.
 Behold, the appointed messengers are they,
 And, nearest earth, they wait to waft our souls away,
 Higher and higher still,
 More lofty statuares fill

It is worthy of notice, that in the twelfth century the Bishop of Autun began first, in 1112, to use the word TRANSUBSTANTIATION, in these words,—“The oblation of the bread and wine is transubstantiated into the body and blood of Jesus Christ.”—*De Sacram. Altaric.* cap. xiii.

Pope Innocent III., in the fourth council of Lateran, approving of the word TRANSUBSTANTIATION, which Stephen, Bishop of Autun, had invented, and the thing designed by the word, made this decree,—“The

The jasper courts of the everlasting dwelling.
 Cherub and seraph pace
 The illimitable space,
 While sleep the folded plumes from their white shoulders swelling.
 From all the harping throng
 Bursts the tumultuous song,
 Like the unceasing sounds of cataracts foaming,
 Hosanna o'er hosanna louder soaring,
 That, faintly echoing down to earthly ears,
 Hath seem'd the concert sweet of the harmonious spheres.

Still my rapt spirit mounts,
 And lo! beside the founts
 Of flowing light, Christ's chosen saints reclining;
 Distinct amid the blaze
 Their palm-crown'd heads they raise,
 Their white robes even through that o'erpowering shining.
 Each in his place of state,
 Long the bright twelve have sat,
 O'er the celestial Sion high uplifted;
 While those with deep prophetic raptures gifted,
 Where life's glad river rolls its tideless streams,
 Enjoy the full completion of their heavenly dreams.

Again—I see again
 The great victorious train—
 The martyr army from their toils reposing;
 The blood red robes they wear
 Empurpling all the air;
 Even their immortal limbs the signs of wounds disclosing.
 Oh holy Stephen! thou
 Art there, and on thy brow
 Hast still the placid smile it wore in dying,
 When under the heap'd stones in anguish lying,
 Thy clasping hands were fondly spread to heaven,
 And thy last accents pray'd thy foes might be forgiven.

Beyond! Ah, who is there,
 With the white snowy hair?
 'Tis He, 'tis He,—the Son of Man appearing
 At the right-hand of One,
 The darkness of whose throne
 That sun-eyed seraph host behold with awe and fearing.
 O'er Him the rainbow springs,
 And spreads its emerald wings
 Down to the glassy sea, his loftiest seat o'er-arching.
 Hark! thunders from his throne, like steel-clad armies marching:
 The Christ! the Christ commands us to his home;
 Jesus, Redeemer, Lord, we come, we come, we come.”

body and blood of Jesus Christ are really contained under the species of bread and wine in the Sacrament of the Altar; the bread being TRANSUBSTANTIATED into the body, and the wine into the blood.”—*Gaguinus His. Fran.* chap. i., quoted by *L’Arroque, Hist. Euch.* chap. xviii. p. 485.

But neither councils, nor popes, nor canons, nor fires, nor racks, nor any thing which the *Apostate Church* did, could turn the universal belief of Christians to this absurd and novel doctrine of transubstantiation.

It is so well known, that it is not necessary to be here stated, that *Wycliffe* opposed it in England, in the fourteenth century, with such clearness and success, that multitudes of our countrymen, from his age to the Reformation, always treated it and its inventors with the contempt which they deserved; and by his writings many on the Continent were converted from the *Apostacy*, and led to embrace and declare the truth as it is in Jesus Christ. The friar *Walsingham*, who hated him mortally, chargeth him with teaching, “that the Eucharist, after the consecration, is not the real body of Jesus Christ, but the figure.”—*Walsingham, in Edwardo III., ad ann. 1377.*

The opinions of those holy and constant martyrs, John Huss and Jerome of Prague, are too well known to require repeating here, suffice it to state, that they abhorred and rejected it. The council of Constance condemned thirty articles of *John Huss*, in the twenty-fifth of which they make him say that he approves of forty articles of *Wycliffe*, the three first of which are directly contrary to transubstantiation. It is also found, in the proceedings against him, that he had preached and taught, “that after consecrating the host at the altar, the material bread did remain; that the substance of bread remains after consecration; and that the opinion which the Church (the *Apostate Church of Rome*) holdeth of the Sacrament of the body of Jesus Christ, is erroneous.”—*Concil. Constant.* sess. 15 and sess. 8.

Jerome of Prague was a lay gentleman of extraordinary learning, who embraced the opinions of *Wycliffe* and *Huss*. One of his adversaries having said there was a report that he (*Jerome*) believed that the substance of bread remained upon the altar, he made this answer,—“I believe the bread is at the baker’s, and not in the Sacrament of the altar.”—*Concil. Constant.* tom. ii. fol. 356.

Having thus traced the history of this accursed heresy, I shall, before I finish this part of the subject, prove that the *Apostate Church of Rome*

has indeed made it her own.* This she has done

IN THE FOURTH COUNCIL OF LATERAN, 1216 :

"The bread is transubstantiated into the body, and the wine into the blood of Christ."—*Cabassut. Hist. Concil.*

IN THE COUNCIL OF FLORENCE, IN 1439 :

"The *whole* Christ is contained under the species of wine ; and every particle of the consecrated wafer, and of the consecrated wine, whatever separation takes place, then is the whole Christ."

FINALLY, IN THE COUNCIL OF TRENT, SESS. XIII. CANON I. :

"If any one shall deny, that in the most holy Sacrament of the Eucharist there is truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently the whole Christ ; but shall say, that he is in it only as a sign, or by a figure, or virtually ;—let him be accursed."

* I am really apprehensive that, if the *Apostate Church* had not so irretrievably committed herself, in her councils, as the real parent of this monstrous heresy, the day would come when Papists, ashamed of transubstantiation, would deny that their church ever held such a doctrine. This observation need not strike any person as extravagant ; for *light* makes manifest, and the light of the Gospel will as certainly drive away this absurdity of Popery, as the rising day chases away the darkness of the night. All errors are temporary : truth is eternal. We cannot suppose that the God of truth will permit error to continue beyond the limited time which his wisdom has decreed for its duration.

I have dealt with this Popish dogma historically, rather than argumentatively, because of its extreme absurdity ; regarding it more in the light of a curious fact in the history of human nature, and as an experiment on the credulity of mankind, than as a serious subject of religious controversy. The accurate and gentle Doddridge will bear me out in this view. He says, on the words, "*This is my body*,"

"When I consider that (as a thousand writers have observed) on the same foundation on which the Papists argue for *transubstantiation* from these words, they might prove, from Ezek. v. 1—5., that the prophet's *hair* was the city of Jerusalem ; from John x. 9., and xv. 1., that Christ was literally *a door* and *a vine* ; and from Matt. xxvi. 27, 28., and 1 Cor. xi. 25., that *the cup* was *his blood*, and that Christ commanded his disciples to *drink* and *swallow the cup* ; I cannot but be astonished at the inference they would deduce from hence. Had Irenæus or Epiphanius reported such a thing of any *sect of ancient heretics* now extinct, one would have been so candid to human nature as to suppose the *historian* misinformed. As it is, one is almost tempted to suspect it to be the effect of *arrogance* rather than *error* ; and to consider it as a mere insolent attempt to show the world, in the strongest instance they could invent, what monstrous things the *clergy* should dare to say, which the wretched *laity* should not dare to contradict—nay, which they should be forced to pretend they believed. In this view the thought is admirable, and worthy the most malicious wit that ever *lorded it over the heritage of God*. But it may deserve some serious reflection, whether it be not an instance of *infatuation*, to which God has given them up, that it may be a plain mark to all that will use common sense, of the grossest *error* in a church which claims *infallibility* ; and may not be intended by Providence as a kind of *antidote* against the rest of its *poison*."—*Family Expositor*, sec. 172, Matt. xxvi. 26—30.

CANON II.

Or “denies that the substance of the bread and wine remains together with the body and blood of Christ, or that a miraculous conversion of them takes place;”—“let him be accursed.”

CANON III.

“Or denies that the whole Christ is contained under each species, and and under every individual particle of each species;”—“let him be accursed.”

CANON IV.

Or “denies that in the particles consecrated, which are reserved after the Communion, the true body of our Lord does not remain;”—“let him be accursed.”—*Binnii Concil*, tom. v. part i. p. 614.

This is the last and finishing touch which the *Apostate Church* has given to this heresy. May God in his mercy so consume her, by the breath of his mouth, that she may not have strength to assemble another Council.

I have now given a plain history of this greatest, most fatal, most diabolical, and most murderous heresy,* that ever afflicted the world or the Church. Its authors, abettors, propagators, and defenders were friars, priests, bishops, and popes of the *Apostate Church of Rome*, adopted by her councils, defined by her greatest scholars, preached by her ablest divines, and recorded by her most eminent historians. Let her deny it, if she dare.

I must now examine what they call

THE OBLATION, OR SACRIFICE OF THE MASS.

As Isaac, the promised seed, spake to Abraham his father, as they journeyed to the mount of sacrifice, and said, “My father, behold the fire and the wood, but where is the lamb for a burnt offering?”† so do I

* I am justified in terming it “a murderous heresy,” for in the hands of the murdering *Apostate Church* it has been the instrument of the murder of millions of human beings. Thomas Hartwell Horne, B. D., asserts that *fifty millions* of Protestants have fallen a sacrifice to the *Apostacy*, whose chief fault was testifying against this heresy.

Mr. Grier, who is of a milder temperament, sums up his chapter on transubstantiation by saying, “it is of *modern invention*, a *novelty* and a *heterodoxy* of the Court of Rome.”—*A Reply to Dr. Milner’s End of Religious Controversy*, by the Rev. Richard Grier, A. M., Chaplain to his Excellency Earl Talbot, p. 113. Mr. Grier meets Dr. Milner’s jesuitical arguments with plain honesty; his pride and self-conceit with modesty; his learning with equal learning; his bigotry with a true catholic spirit; his dogmatism with temper; and his falsehoods with truth.

† Gen. xxii. 7.

say to the reader, as we proceed together to examine the sacrifice of the Mass, "Behold the altar and the priest, but where is the victim for the sacrifice?" The true answer to this question dissipates for ever the visionary sacrifice of the Popish Mass. The angelic reproof which Mary Magdalene and the other women received at the empty sepulchre, on the first day of the week, "*Why seek ye the living among the dead? He is not here, but is risen,*"* ought to cover the face of every Papist who attends Mass with blushes of confusion.

Having "finished the work which his Father gave him to do,"† having "by himself purged our sins, and sat down on the right hand of the Majesty on high,"‡ must he needs descend and be sacrificed again, so often as any silly priest of the *Apostate Church* chooses to mutter a few words over a few wafers? It is absurd beyond expression.

Did not Saint *Peter* say, that "the heaven must receive him (Jesus) until the times of the restitution of all things"?§ Are we not informed, even by angels,|| that "as he was taken up to heaven, so he shall come in like manner, as ye have seen him go into heaven."

How can the heaven receive (*i. e.*, retain) him *until* the restitution of all things, if he is brought down every day to be offered afresh, as an oblation or sacrifice on their pretended altars? For what purpose was he "taken up into heaven"—his agony, passion, and oblation, or sacrifice, being finished—but to be head over all things to his body, the Church, and to sway the sceptre of universal dominion? When he comes down from heaven again, it will not be to be offered up as a sacrifice by any Popish priests, but to take vengeance, in flaming fire, on them that know not God, and who obey not the Gospel of our Lord Jesus Christ.¶

In the law, which God himself appointed as the religion of the Jews, he multiplied the number of their sacrifices, and increased the external splendour of their offering. The most perfect of them consisted in immolating (sacrificing) a living animal, and consuming it whole upon the altar. This was a most striking representation to the Jews, and is also to us, signifying that our lives, like that of the animal which was slain, belong to God, but which, being forfeited by sin, ought to be offered up to him. These sacrifices were of a temporary nature, though they continued fifteen hundred years: they were to last only for a time,

* Luke xxiv. 5. † John xvii. 4. ‡ Heb. i. 3. § Acts iii. 21. || Acts i. 11.

¶ 2 Thess. i. 8.

and to give way to a PERFECT ONE that was to succeed them. They were emblems, figures, and representations of HIM “who, through the eternal Spirit, offered himself without spot to God.”* From this immaculate, or unspotted, sacrifice, all the legal sacrifices derived their merit and value, as the earth, and moon, and the whole planetary system derive their light from the sun; and they, of course, were withdrawn, and were offered no more, when the GREAT SACRIFICE appeared.† They were, indeed, good in themselves, because appointed by God; and though imperfect, they were proportioned to the state of man at that time when they were instituted, and to the degree of knowledge which he then possessed. They served to prepare him for the “better things”‡ which should be revealed in the new dispensation. Of this some of the Jews themselves were well aware; many of their prophets having foretold their abolition, and that God would no longer be pleased with the blood of goats or of oxen, when Christ should say, “Lo, I come, to do thy will, O God.”§ The prophet Daniel had foretold that the “daily sacrifice”|| should fail; and the prophet Malachi had gone further, and said, in the name of the LORD of hosts, “I have no pleasure in you, neither will I accept an offering at your hand. For from the rising of the sun even to the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the heathen.”¶

From these observations, it is plain that God cannot be approached by any man without a *sacrifice*. No religion, coming from God, ever

* Heb. ix. 14. † John i. 17. ‡ Heb. xi. 40. § Heb. x. 7. and Ps.

|| Dan. xi. 31. and ix. 27.

¶ Malachi i. 11. I think no attentive reader of the Bible will mistake the meaning of this beautiful prediction, which is best interpreted by the context, and by a reference to other passages in the New Testament.

Malachi, who prophesied about the year of the world 3600, and about 400 years before the appearing of the Son of God, was inspired to reprove the Jews, and especially the priests, for their neglect and profanation of God's ordinances, their sacrilege, and other abominations. This he does in the following dignified remonstrance:—“A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Who is there even

existed without it,—neither the Adamic, after the fall of man, nor the patriarchal, nor the Mosaic; therefore the Christian dispensation, the most perfect of them all, is not devoid of sacrifice.

But here comes the great question between the Papist and the Protestant,—

WHAT IS THAT SACRIFICE,

which superseded the legal sacrifices, and in which they all ended?

Is it the Popish sacrifice of Mass?

Or, is it “the body of Jesus Christ, offered on the cross, once for all”?—Heb. x. 10.

among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.”—Mal. i. 6—10.

Thence he takes occasion, as is the manner of the prophets, by an easy transition, or a majestic abruptness, to predict the purity and happiness of Gospel times; as if he had said, speaking in the name of the Lord, “Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices; I have provided for myself a people among the Gentile nations, to worship and to honour me with spiritual sacrifices of their persons, praises, thanksgiving, and alms deeds.”

In harmony with this view of the passage we shall find the following scriptures:—Psalm cxiii. 3.—“From the rising of the sun, unto the going down of the same, the Lord’s name is to be praised.” Isa. lx. 5.—“Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” Isa. lxvi. 20, 21.—“And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests, and for Levites, saith the Lord.” 1 Tim. ii. 8.—“I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.” Especially mark the following:—John iv. 21—24.—“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (Ye worship ye know not what: we know what we worship; for salvation is of the Jews.) But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth.” Acts x. 34, 35.—“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.” Acts xv. 14—17.—“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” Heb. xiii. 15, 16.—“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.”

I have been the more particular in endeavouring to show the meaning of this passage, because the *Apostate Church of Rome*, assuming to be the only and infallible

Certainly, it cannot be the Popish sacrifice of Mass; because, when the august sacrifice of Christ was offered on the cross, not only were the sacrifices of the law shut up for ever, but all sacrificing, of whatever kind, ceased. The import and power of those dying words of our blessed

interpreter of Scripture, has horribly perverted this scripture to the destruction of thousands, pretending that the warrant for the Mass is contained in it. They, however, who can see the Popish Mass in this passage, may see the Pope's triple crown, and his golden keys, and his holy sword, and his worshipful slippers in it also. The thing is too absurd for a moment's reflection.

I shall here set down the clear and scriptural views of Calvin on this beautiful passage. Though we Protestants do not hold either Calvin or Luther, any more than the fathers or the Pope, to be authority in religion, yet we examine all things, and hold fast that which is good: for all things are ours, whether Paul, or Apollos, or the fathers, or Luther, or Calvin.

"But it is worth while to hear on what other foundation they rest the sacrifice of the mass. They apply to this purpose the prophecy of Malachi, in which our Lord promises, that 'from the rising of the sun, even unto the going down of the same, incense shall be offered unto' his 'name, and a pure offering.' (a) As though it were a new or unusual thing for the prophets, when they speak of the calling of the Gentiles, to designate the spiritual worship of God, to which they exhort them, by the external ceremonies of the law; in order to shew, in a more familiar manner, to the men of their own times, that the Gentiles were to be introduced to a participation of the true religion: as it is their invariable practice, on all occasions, to describe the realities which have been exhibited in the gospel, under the types and figures of the dispensation under which they lived. Thus, conversion to the Lord, they express by going up to Jerusalem; adoration of God, by oblations of various gifts; the more extensive knowledge to be bestowed on the faithful, in the kingdom of Christ, by dreams and visions. (b) The prophecy which they adduce, therefore, is similar to another prediction of Isaiah, where he foretels the erection of three altars, in Assyria, Egypt, and Judea. (c) I ask the Romanists, first, whether they do not admit this prediction to have been accomplished in the kingdom of Christ: secondly, where are these altars, or when were they ever erected: thirdly, whether they think that those two kingdoms were destined to have their respective temples, like that at Jerusalem. A due consideration of these things, I think, will induce them to acknowledge, that the prophet, under types adapted to his own time, was predicting the spiritual worship of God, which was to be propagated all over the world. This is our solution of the passage which they adduce from Malachi; but as examples of this mode of expression are of such frequent occurrence, I shall not employ myself in a further enumeration of them. Here, also, they are miserably deceived, in acknowledging no sacrifice but that of the mass; whereas, the faithful do in reality now sacrifice to the Lord, and offer a pure oblation, of which we shall presently treat."

Again: "Under the other kind of sacrifices, which we have called the *sacrifice of thanksgiving*, are included all the offices of charity, which when we perform to our brethren, we honour the Lord himself in his members; and likewise all our prayers, praises, thanksgivings, and every thing that we do in the service of God: all which are dependent on a greater sacrifice, by which we are consecrated in soul and body as holy temples to the Lord. It is not enough for our external actions to be employed in his service: it is necessary that first ourselves, and then all our works, be consecrated and dedicated to him; that whatever belongs to us may conduce to his glory, and discover a zeal for its advancement. This kind of sacrifice has no tendency to appease the wrath of God, to procure remission of sins, or to obtain righteousness: its sole object is to magnify and exalt the glory of God. For it cannot be acceptable and pleasing to God, except from the hands of those whom he hath already favoured with the remission of their sins, reconciled to himself,

(a) Mal. i. 11.

(b) Isaiah xix. 23. Joel ii. 28.

(c) Isaiah xix. 19, 23, 24.

Lord, "IT IS FINISHED,"* extending to all time, from the beginning to the end of this world, equally forbade the Mosaic sacrifices to continue, and any new ones to be instituted. There is an unutterable glory and efficacy in this ONE sacrifice of our Lord Jesus upon the cross, that swallows up every other, rendering every attempt to set up another both unnecessary and impious. So the overpowering splendour of the meridian sun renders unnecessary and contemptible the light of a candle. I consider, therefore, that the Popish sacrifice of Mass is a very high affront to the majesty of God the FATHER, who provided and appointed such a sacrifice as his own Son, to be the propitiation for our sins;† it is an insult to the love of the SON, who gave himself for us an offering and a sacrifice to God for a sweet-smelling savour;‡ it is despite against the HOLY GHOST, through whom Christ offered himself without spot to God.§

The sacrifice of Christ is that alone by which all true Protestants draw near to God. We regard this in our public and in our private worship of God; in our rising and in our retiring to rest; in our confessions and in our thanksgivings; and especially in our sitting down at the Lord's table, and commemorating his dying love. Believing and knowing that we are redeemed by his infinitely precious sacrifice, we cheerfully devote our bodies, souls, and spirits to his service.

This is the sacrifice and the worship of the Protestant. On the other hand, the *Apostate Church of Rome* is, in fact, *without any sacrifice*, and, of course, without any acceptable worship whatever. Papists thus

and absolved from guilt: and it is so necessary to the Church as to be altogether indispensable. Therefore it will continue to be offered for ever, as long as the people of God shall exist; as we have already seen from the prophet. For so far are we from wishing to abolish it, that in that sense we are pleased to understand the following prediction: 'From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.' (d) So Paul enjoins us to 'present' our 'bodies, a living sacrifice, holy, acceptable unto God, which is' our 'reasonable service.' (e) He has expressed himself with the strictest propriety, by adding that this is our reasonable service; for he intended a spiritual kind of divine worship, which he tacitly opposed to the carnal sacrifices of the Mosaic law. So 'to do good, and to communicate,' are called 'sacrifices with which God is well pleased.' (f) So the liberality of the Philippians in supplying the wants of Paul was 'an odour of a sweet smell, a sacrifice acceptable, and well-pleasing to God.' (g) So all the good works of the faithful are spiritual sacrifices."

(d) Mal. i. 11.

(e) Rom. xii. 1.

(f) Heb. xiii. 16.

(g) Phil. iv. 18.

* John xix. 30.

† 1 John ii. 2.

‡ Eph. v. 2.

§ Heb. ix. 14.

deprive the Almighty of his right, and themselves of the benefits of the sacrifice of Christ. They have neither the legal sacrifices, instituted by God himself before the Gospel, nor the true sacrifice of Jesus Christ; the former being obsolete, as they profess; the latter they have impiously rejected, having substituted for it an invention, a vision of their own, which they call "*the Mass.*" But our blessed Saviour says, "In vain do they worship me, teaching for doctrines the commandments of men."* That they are really destitute of the true sacrifice of Christ, the carnality and superstition of their ritual shows. Theirs is a religion without spirit or divinity.

I will now prove that the *Apostate Church of Rome* is

WITHOUT ANY SACRIFICE,

notwithstanding all her boasted cant about "the immaculate Host," "the real presence," and "the body of Christ being laid upon their altars," &c. &c.

Saint Paul, addressing the Athenians, said,† "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."

I say to the Papists, "Ye men of Rome, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found a material altar, but NO SACRIFICE THEREON. Whom therefore ye ignorantly worship, HIM declare I unto you."

CHRIST, who is the brightness of the Father's glory, and the express image of his person, and who upholdeth all things by the word of his power, dwelleth not in temples made with hands; for when he had by himself purged our sins, he sat down on the right hand of the Majesty in the heavens. Neither is he made by men's hands, as though he needed the help of a creature to be, seeing he giveth to all life, and breath, and all things; yea, so far from man's making *Him*, in any sense, *He* hath made of one blood all nations of men, for to dwell upon the earth, and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord, who already exists, and ever did exist, if haply they might feel after him, and find him, though he be not far (not as on your altars, in a visible and material

* Matt. xv. 9.

† Acts xvii. 22, 23.

form, but in his invisible and spiritual presence) from any one of us ; for in him we live, and move, and have our being. Forasmuch, then, as we are his offspring, being living proofs of his divinity, ye ought not to think that the Godhead of the Son is like unto a consecrated wafer, produced merely by art and man's device. But if, O ye Papists, in the days of your ignorance, and by reason of your education in the Apostacy, you did really believe that the consecrated wafer was a true, real, and proper sacrifice, and that you ought to adore it as Christ himself ; yet know *now*, that *God commandeth* you to repent ; and for this solemn reason, among others that might be given,—because he hath appointed a day, in the which he will judge the world in righteousness, by that Man (that glorious God-man, whom your folly and superstition have so often degraded into a piece of bread) whom he hath ordained : whereof he hath given assurance unto all men, in that he hath raised him from the dead ; for it is as certain that Christ will come to judgment, as it is certain that he arose from the dead.

If this appeal has not fully convinced my Popish fellow countrymen of their guilt and danger, in trusting for their salvation to the sacrifice of Mass, let them take a new Testament,* and examine with me a few

* I hope the reader will excuse my taking him aside from this controversy for a few moments, and requesting him to join me in grateful thanksgivings to God, for giving at first, for preserving pure and entire through so many ages, and for now blessing me and him, as protestants, with the sacred scriptures of truth.

“Blessed Lord, who has caused all holy scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.”

What could we have done with the Apostate Church of Rome without these lively oracles ? We must have encountered her with unspeakable disadvantage. But now we have a weapon, whose divinely tempered edge she cannot turn, and whose point she cannot resist. It is the same that was used by the Apostles in contending against the carnal Jews, and self-righteous Pharisees, and corrupters of Gospel truth ; and it has not lost any of its adaptation to destroy heresy and error to the present day. In the hand of the Holy Spirit it is quick and powerful ; it can lay open the body of Popery,—dissect, with unerring exactness, its most ramified and secret parts, and exhibit to open day the very heart-blood of the system.

It seems as if the Holy Spirit directed the mind of the writer of the Epistle to the Hebrews to pen the seventh, eighth, ninth, and tenth chapters, not only for the instruction and conviction of the Jewish converts, who still clung to the law of Moses, but also for the conviction and confusion of the Apostate Church of Rome, when she should, in God's appointed time, arise into existence.

The truth, in these chapters, is indeed a sword with two edges ; one cutting down the error of the Jews in adhering still to their ancient and carnal sacrifices ; the other destroying the heresy of the Papist in the new institution of the oblation and sacrifice of the Mass.

Papists have the folly and effrontery to tell us Protestants that we are indebted

passages in the epistle to the Hebrews, relating to the efficacy and unchangeableness of the *one* sacrifice of Christ.

The Epistle to the Hebrews, chap. ix. verses 18—22.—“Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD IS NO REMISSION.”

If these are not the words of man, but those of *God*, in what an awful state does the Popish Mass place those who trust in it as a propitiatory sacrifice for their sins!* If without shedding of blood there is no remission of sins, then there is no remission of sins by the Mass, because in the Mass there is no shedding of blood. Thus the Papist excludes himself from all benefit of a real sacrifice appointed by God Almighty himself, by trusting in a shadow, a mere visionary thing, invented and appointed by erring men like himself; and so he is left *without a sacrifice*.

The Popish Mass has nothing in it of the nature of a sacrifice. There is not in it any shedding of blood; there is no pain or wound inflicted on any living being; there is no death, which is a visible evidence of the desert of sin. In no wise does it resemble the sacrifice of righteous Abel,† unto which God had respect; for his sacrifice consisted of an

to their Church for preserving and handing down the Scriptures to us: if they had done so, they have unknowingly furnished us with an instrument which will be their destruction. The Apostate Church ought at least to have been wise enough to have first obliterated the whole of the epistle to the Hebrews, or at least the four chapters above referred to.

* In the XXII. Session of the Council of Trent, held from 1545 to 1563, nine canons or rules were decreed, with a dreadful cleaving curse to each, establishing the necessity of “a perpetual sacrifice,” and declaring, that “the sacrifice of mass was propitiatory, not only for the sins of the living, but also for the sins of those who are deceased in Christ, and are not yet fully purged.”

† It is certain that there was a great difference in the offerings of the firstborn brothers of the human family, as well as in the dispositions of heart with which they presented them to God. The simple account of that ancient and interesting transaction is contained in Genesis iv. 3—8: “And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance

innocent living creature, whose blood was poured forth ; but it strikingly resembles the offering of Cain, who brought of the fruits of the earth an offering to the Lord, which could not bleed, nor suffer, nor die ; therefore the Lord had not respect to Cain and to his offering. Thus Cain was the first mass-priest, as well as the first murderer ; and his sacrifice was the first mass-sacrifice. In all respects, the Apostate Church has closely copied his example. He killed his brother, because his own deeds were evil, and his brother's righteous : so do the priests of the Apostacy kill their fellow Christians, for the same reason. He brought an offering of his own invention, being the fruits of the earth : the Apostate Church of Rome does the same, offering the fruit of the vine and the flower of wheat as a sacrifice to God ; and thus Papists are *without any sacrifice*.*

fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

In the new Testament we have the following brief but full and inspired commentary on this passage:—"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh."—Heb. xi. 4.

It is clear from these passages that Cain's offering consisted of the "fruits of the ground," and that Abel's consisted of living creatures, "the firstlings of his flock." It is also plain that God had respect to Abel's *offering*, because it was a *sacrifice*, as well as an offering; but that he had not respect to Cain's *offering*, because it was *not a sacrifice*.

I believe this view would be justified by a critical examination of the above passages in the original languages. Wycliffe's translation of the passage in Hebrews is singular, and bears upon the point; it is as follows:—

Heb. xi.—"Bi feith abel offride a mych more sacrifice than caym to god, bi whiche he gat witnessyng to be iust, for god bare witnessyng to hise ghiftis and bi that feith he deed spekith ghit."—*Wycliffe's Translation* (A.D. 1380) of the *New Testament*, p. 185.

This uncouth expression, "*a much more sacrifice*," is as much as if it had been said, "By faith Abel offered unto God that which was much more of the nature of a sacrifice than Cain," &c.

In *Coverdale's* translation the same passage is rendered, "*a more plenteous sacrifice*," &c.

Mr. Kennicott has inferred from the original Greek words employed in this passage, which may be rendered a *greater* or *fuller sacrifice*, that Cain contented himself with presenting only the *mincha*, a bread-offering, without a *victim*; whereas Abel offered both, and, by presenting a *lamb*, showed his faith in the great sacrifice of the *Lamb of God*.—*Kennicott's Dissertations*, p. 197, quoted by Dr. Doddridge, on Heb. xi.

* It is really astonishing that Papists will suffer themselves to be so blinded by their priests. They must know, if they know any thing about the nature of a sacrifice, that blood must be shed, and life must be extinguished. But as neither of these take place in their Mass, *they have no sacrifice*; and if *no sacrifice*, then *no remission of sin*; and if *no remission of sin*, then *no reconciliation with God*, *no justification*, *no peace of conscience*, *no sure and certain hope of a glorious resur-*

The priests of the Apostacy knew that these vegetable productions were not, and could not constitute, a real sacrifice; but they were determined to make them pass for a real sacrifice, and to make the laity believe them to be such. With this view they applied the term "*unbloody*" to their Mass-sacrifice, vainly and wickedly striving to create a distinction in the nature of sacrifice, where there could be none.

It is too plain to need refutation, that an unbloody sacrifice is no sacrifice at all. It is equally false and foolish to make a distinction between a *bloody* and an *unbloody* sacrifice. They say, that sacrifice which Christ himself offered upon the cross was a bloody sacrifice, and that was but once offered up; but that which is offered up in the Mass is unbloody, and this is daily offered up.

This distinction is without ground in Scripture: there is no hint of any such distinction there. Besides, this distinction takes away all the pretended virtue and efficacy of their sacrifice; for they say it is a true, real, propitiatory sacrifice for the sins of the living and the dead. Now an *unbloody* sacrifice cannot be so, as I have showed; for *without shedding of blood there is no remission*; and how can they shed blood, without slaughtering or taking away life?

Further, these terms, *bloody* and *unbloody*, are contradictory, and cannot be attributed to the very same thing: yet they say, the body of Christ crucified, and the bread transubstantiated, are *the very same body*. They confess that though wine is transubstantiated into blood, yet the blood is *not shed*; but if it be not shed, then there is no sacrifice, and so, consequently, no remission of sin: thus the Apostacy is *without any sacrifice*.

The Apostacy has not an inch of Scripture ground to stand upon in this controversy; therefore as often as she is beaten, she retreats to the strongholds (as she thinks them) of the fathers of the Church. But even here she is not so safe as she thinks herself.

The fathers, says *Doctor Gouge*,* call the Lord's Supper a sacrifice metonymically (a rhetorical figure, by which one word is put for another,

rection to eternal life. No wonder that Papists live without comfort, and die in terror.

A writer of their own, *Bellarmin*, says, "*If there be not a true and real slaughter of Christ in the Mass, then is not the Mass a true and real sacrifice.*" And again: "*In all true, real, and external sacrifices, the sacrifice must be a thing sensible, and must be made holy of a profane thing.*"—*Bellarmin, De Missa*, lib. i. fol. 725.

* In Comm. Heb. chap. vii. sec. 115.

as the matter for the material,—*he died by steel*, that is, by a sword), and sacramentally, because it is a memorial of the sacrifice of Christ; and *unbloody*, to distinguish it from Christ's sacrifice on the cross. There blood was shed; here is no blood at all.* They call it an unbloody sacrifice, in reference to the praises† then offered to God, which they call sacrifices, without body,‡ as well as without blood, and an unbloody service.

It will not be necessary here to produce passages from the fathers, to show that they generally use the word “sacrifice” in the sense of a *memorial*, as in *Cyprian, Ep. 63*, and *Chrys. Hom. 17 ad Heb.*; or in that of thanksgiving, as in *Chrys. in Matt. Hom. 26*. This has been done so fully and ably by many writers, that it is not necessary to repeat the same in this place; but if any desire to see this point largely and satisfactorily treated, they may be gratified by reading the seventh chapter of *Mons. L'Arroque's History of the Eucharist, concerning the Oblation, or manner of the Sacrifice*.

I shall, however, quote a passage from Archbishop Usher, which will prove that in the earlier ages the word “sacrifice” was not used as it now is by Papists, for a true and proper sacrifice for sin. It is as follows:

“For as in our§ beneficence, and communicating unto the necessities of the poor (which are *sacrifices* wherewith God is well pleased), we are taught to|| give both ourselves and our alms, first unto the Lord, and after unto our brethren, by the will of God: so is it in this ministry of the blessed Sacrament. The service is first presented unto God (from which, as from a most principal part of the duty, the Sacrament itself is called the *Eucharist*; because therein we¶ offer a special sacrifice of praise and thanksgiving always unto God), and then communicated to the use of God's people. In the performance of which part of the service, both the minister was said to *give*, and the communicant to *receive the sacrifice*; as well as in respect of the former part they were said to *offer* the same unto the Lord, For they did not distinguish the *Sacrifice* from the *Sacrament*, as the Romanists do now-a-days; but used the name of *sacrifice* indifferently, both of that which was *offered* unto God, and of that which was *given* to and *received* by the communicant. Therefore

* Cyril. ad Reg. Euseb. de Demonst. lib. i.

† Theo. in 8 cap. ad Hebr.

‡ Euseb. de Demonst. lib. i.

§ Heb. xiii. 16. || 2 Cor. v. 8. ¶ Heb. xiii. 15.

we read of *offering the sacrifice* to God ; as in that speech of Gallus to his scholar Magnoaldus, *My master, Columbanus, is accustomed to offer unto the Lord the sacrifice of salvation, in brazen vessels ;—of giving the Sacrifice* to man ; as when it is said, in one of the ancient synods of Ireland, that a bishop by his testament may bequeath a certain proportion of his goods for a legacy *to the priest that giveth him the Sacrifice ;—*and of *receiving the Sacrifice* from the hands of the minister ; as in that sentence of the synod attributed unto St. Patrick, *He who deserveth not to receive the Sacrifice in his life, how can it help him after his death ?* and in that gloss of Sedulius upon 1 Cor. xi. 33., *Tarry one for another*, that is, saith he, *until you do receive the Sacrifice ;—*and in the British Antiquities, where we read of Amon, a noble man in Wales (father to Samson, the saint of Dole, in little Britain), that *being taken with a grievous sickness, he was admonished by his neighbours, that according to the usual manner he should receive the Sacrifice of the Communion*. Whereby it doth appear, that the *Sacrifice* of the elder times was like not unto the new *Mass* of the Romanists, wherein the priest alone doth all ; but unto our *Communion*, where others also have free liberty given unto them to* eat of the altar, as well as they that serve the altar.”—*Usher’s Discourse of the Religion anciently professed by the Irish and British*, p. 27. London, 1687.

I am not fond of appealing to the writings of the fathers, for two reasons : first, because they are not authority in religion, and we do not need them, having the whole Scriptures in our hands ; secondly, because they are, on some points, at variance with Scripture and with themselves. Indeed, on account of the superstition and obscurity contained in many parts of their writings, they are rather, as Doctor Gill† says, to be esteemed children than fathers. Yet, I do esteem them as servants of Christ, who were useful in their generation, and whose writings have served a particular purpose in the Church since their death.

To serve the cause of truth,—to convince Papists that we can appeal with success to the fathers,—to place before the reader one of the most splendid pieces of argumentative eloquence that was ever composed,—

* Heb. xiii. 10.

† *Gill’s Cause of God and Truth*, part iv. intro. sec. 4. “ These writers,” says he, “ may with more propriety be called the young men than the fathers of the Church ; and without any detraction from their real worth and value, they were but *children* in comparison with some of our European divines since the Reformation.”

and to justify my view of the writings of the fathers,—I introduce the following quotation from *Calvin's* dedication of his invaluable book, *The Institutes of the Christian Religion*, to Francis I., King of France :—

“ Another calumny is, their charging us with opposition to the fathers, I mean the writers of the earlier and purer ages, as if those writers were abettors of their impiety ; whereas, if the contest were to be terminated by this authority, the victory in most parts of the controversy, to speak in the most modest terms, would be on our side. But though the writings of those fathers contain many wise and excellent things, yet in some respects they have suffered the common fate of mankind ; these very dutiful children reverence only their errors and mistakes, but their excellencies they either overlook, or conceal, or corrupt ; so that it may be truly said to be their only study to collect dross from the midst of gold. Then they overwhelm us with senseless clamours, as despisers and enemies of the fathers. But we do not hold them in such contempt, but that if it were consistent with my present design, I could easily support by their suffrages most of the sentiments that we now maintain. But while we make use of their writings, we always remember, that ‘ all things are ours,’ to serve us, not to have dominion over us, and that ‘ we are Christ’s’ * alone, and owe him universal obedience. He who neglects this distinction will have nothing decided in religion ; since those holy men were ignorant of many things, frequently at variance with each other, and sometimes even inconsistent with themselves. There is great reason, they say, for the admonition of Solomon, ‘ not to transgress or remove the ancient landmarks, which our fathers had set.’ † But the same rule is not applicable to the bounding of fields, and to the obedience of faith, which ought to be ready to ‘ forget her own people and her father’s house.’ ‡ But if they are so fond of allegorizing, why do they not explain the apostles, rather than any others, to be those fathers, whose appointed landmarks it is so unlawful to remove ? For this is the interpretation of Jerome, whose works they have received into their canons. But if they insist on preserving the landmarks of those whom they understand to be intended, why do they at pleasure so freely transgress them themselves ? There were two fathers, § of whom one said, that our God neither eats nor drinks, and therefore needs neither cups nor dishes ; the other, that sacred things require no gold, and that gold is no recommendation of that which is not purchased

* 1 Cor. iii. 21. 23. † Prov. xxii. 28. ‡ Psalm xlv. 10.
§ Acat. in lib. 2 cap. 16. Trip. Hist. Amb. lib. 2. de Off. c. 28.

with gold. This landmark therefore is transgressed by those who, in sacred things, are so much delighted with gold, silver, ivory, jewels, muslins, and silks, and suppose that God is not rightly worshipped, unless all these things abound in exquisite splendour, or rather, extravagant profusion. There was a father,* who said, he freely partook of flesh on a day when others abstained from it, because he was a Christian. They transgress the landmarks, therefore, when they curse the soul that tastes flesh in Lent. There were two fathers,† of whom one said, that a monk who labours not with his hands is on a level with a cheat or a robber; and the other, that it is unlawful for monks to live on what is not their own, notwithstanding their assiduity in contemplations, studies, and prayers: and they have transgressed this landmark by placing the idle and distended carcasses of monks in cells and brothels, to be pampered on the substance of others. There was a father‡ who said, that to see a painted image of Christ, or of any saint, in the temples of Christians, is a dreadful abomination. Nor was this merely the sentence of an individual; it was also decreed by an ecclesiastical council, that the object of worship should not be painted on the walls. They are far from confining themselves within these landmarks, for every corner is filled with images. Another father § has advised, that after having discharged the office of humanity towards the dead by the rites of sepulture, we should leave them to their repose. They break through these landmarks, by inculcating a constant solicitude for the dead. There was one of the fathers || who asserted that the substance of bread and wine in the eucharist ceases not, but remains, just as the substance of the human nature remains in the Lord Christ united with the divine. They transgress this landmark, therefore, by pretending that, on the words of the Lord being recited, the substance of bread and wine ceases, and is transubstantiated into his body and blood. There were fathers ¶ who, while they exhibited to the universal church only one eucharist, and forbade all scandalous and immoral persons to approach it, at the same time severely censured all who when present did not partake of it. How far have they removed these landmarks, when they fill not only the churches, but even private

* Spiridion. Trip. Hist. lib. 1. c. 10.

† Trip. His. lib. 8. c. 1. August. de Opere Mon. c. 17.

‡ Epiph. Epist. ab. Hier. vers. Con. Eliber. c. 36.

§ Amb. lib. de Abra. 1. c. 7.

|| Gelas. Pap. in Conc. Rom.

¶ Chrys. in 1 cap. Ephes. Calix. Papa de Cons. dist. 2.

houses with their masses, admit all who choose to be spectators of them, and every one the more readily in proportion to the magnitude of his contribution, however chargeable with impurity and wickedness; they invite none to faith in Christ, and a faithful participation of the sacraments; but rather, for purposes of gain, bring forward their own work, instead of the grace and merit of Christ. There were two fathers,* of whom, one contended that the use of Christ's sacred supper should be wholly forbidden to those who, content with partaking of one kind, abstained from the other; the other strenuously maintained, that Christian people ought not to be refused the blood of their Lord, for the confession of whom they are required to shed their own. These landmarks, also, they have removed, in appointing, by an inviolable law, that very thing which the former punished with excommunication, and the latter gave a powerful reason for disapproving. There was a father,† who asserted the temerity of deciding on either side of an obscure subject, without clear and evident testimonies of Scripture. This landmark they forgot, when they made so many constitutions, canons, and judical determinations, without any authority from the word of God. There was a father,‡ who upbraided Montanus with having, among other heresies, been the first imposer of laws for the observance of fasts. They have gone far beyond this landmark also, in establishing fasts by the strictest laws. There was a father,§ who denied that marriage ought to be forbidden to the ministers of the church, and pronounced cohabitation with a wife to be real chastity; and there were fathers who assented to his judgment. They have transgressed these landmarks, by enjoining on their priests the strictest celibacy. There was a father who thought that attention should be paid to Christ only, of whom it is said, 'Hear ye him,' and that no regard should be had to what others before us had either said or done, only to what has been commanded by Christ, who is pre-eminent over all. This landmark they neither prescribe to themselves, nor permit to be observed by others, when they set up over themselves and others any masters rather than Christ. There was a father,|| who contended that the church ought not to take the precedence of Christ, because his judgment is always according to truth, but ecclesi-

* Geles. can. *Comperimus de Cons. dist. 2. Cypr. Epist. 2. lib. 1. de Laps.*

† August. lib. 2. de *Pec. Mer. cap. ult.*

‡ Apollon. de quo *Eccl. Hist. lib. 5. cap. 11, 12.*

§ Paphnut. *Prip. Hist. lib. 2. c. 14, 12. Cypr. Epist. 2. 1. 2.*

|| Aug. cap. 2. contr. *Cresc. Grammatic.*

astical judges, like other men, may generally be deceived. Breaking down this landmark also, they scruple not to assert, that all the authority of the Scripture depends on the decision of the Church. All the fathers, with one heart and voice, have declared it execrable and detestable for the holy word of God to be contaminated with the subtleties of sophists, and perplexed by the wranglings of logicians. Do they confine themselves within these landmarks, when the whole business of their lives is to involve the simplicity of the Scripture in endless controversies, and worse than sophistical wranglings? So that if the fathers were now restored to life, and heard this act of wrangling, which they call speculative divinity, they would not suspect the dispute to have the least reference to God. But if I would enumerate all the instances in which the authority of the fathers is insolently rejected, by those who would be thought their dutiful children, my address would exceed all reasonable bounds. Months and years would be insufficient for me. And yet, such is their consummate and incorrigible impudence, they dare to censure us for presuming to transgress the ancient landmarks.”

After all that has been said on this topic, even to the convincing the Papist that in his Mass there is no sacrifice for sin, I feel that little or nothing has been effected, unless the Holy Ghost has taught the reader, whether Papist or Protestant, the evil of sin, and the plague of his own heart. If this has been done, I have no fears for the eternal salvation of the reader, whoever he may be. It is the high and sole prerogative of the SPIRIT, to take of the great things of Christ, and to show them unto such a soul.* One of the most glorious things that he will show him is the precious blood of Jesus, which was shed for many, for the remission of sins. The Papist will then be convinced that “*without shedding of blood is no remission.*” A believing sight of the blood which was shed on the cross will prevent his seeing any shed in the sacrifice of Mass. No further argument will be needful to persuade him to renounce the Mass and the Apostate Church together; while, should he leave her communion without this believing view of Christ’s blood, he might, as a self-righteous Protestant, be as far from the kingdom of heaven as though he remained a superstitious Papist.

Come, then, my friend, and let us bless God together, that there is *remission of sins* for the guilty. If you have felt the wrath of God

* John xvi. 14, 15.

in your conscience, as I have, you will be inexpressibly thankful for this blood that was shed ; you will see that there is no coming to God without it ; you will see the horrible nature of sin, that could not be expiated without it ; and you will see the greatness of His love, who shed his blood to make that expiation. You may then sing with the poet Cowper,

“ There is a fountain fill’d with blood,
Drawn from Emmanuel’s veins ;
And sinners plung’d beneath that flood
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day ;
And there have I, as vile as he,
Washed all my sins away.

E’er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.”*

I shall refer to another passage or two from the epistle to the Hebrews, and then close the subject of the sacrifice of the Mass.

Heb. ix. 24, 25.—“ For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others ; for then must he often have suffered since the foundation of the world : but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself.”

The argument contained in this passage is this :—The *many* bloody sacrifices under the law, which had continued for fifteen hundred years, were far inferior in dignity, perfection, and value to the *ONE* sacrifice of Christ. The power of this argument the Jews have never been able to withstand to this day.

The superior *dignity* of the sacrifice arose from its being God’s own Son ; its *perfection*, that it needed not to be reiterated, or offered again ; its *value*, that it pleased God the Father, and reached peace and purity to the consciences of men. The Aaronic sacrifices could not boast any of these things. The key-stone of the argument, however, seems to be, that Christ’s *ONE* sacrifice gave efficacy and meaning to every preceding sacrifice, of whatever kind, even from the foundation of the world ; while

it rendered their continuance, or the institution of any new ones, unnecessary, and even impious.*

If, then, this ONE sacrifice, divinely appointed, and divinely accepted, abolished all other sacrifices, and rendered the Jews, who rejected it, inexcusable,—what can be said of the Apostate Church of Rome, which has virtually rejected it, and substituted another, of her own devising, in

* I shall not apologise for illustrating the general subject by this quotation from the works of one of the most laborious, persecuted, holy, and useful servants of Christ, in Scotland or England, during the sixteenth century,—the Rev. Robert Traill, A.M. His published works are in three volumes, consisting chiefly of sermons, on the Lord's prayer, on the throne of grace, and on the steadfast adherence to the profession of our faith. They are the most spiritual and edifying discourses I ever have read. The Rev. James Hervey says, "I find them to be savoury meat, the true manna, food for the soul."

"The second great religion that fills the world is Popery, as we commonly call it,—Antichrist's religion. They call it the way to heaven; but the word of God calls it *the mystery of iniquity*, and the head of it *the son of perdition* (2 Thess. ii. 3), and *the man of sin*. The spirit of Popery lies in this,—in inventing, devising, and imposing of false ways to heaven. All their several religions, as they call them, are but so many ways to lead people from Jesus Christ. There is a way to heaven, that they propose, by the merit of good works—sometimes by our own, and sometimes by those of others; there is a way to heaven by the intercession of saints or angels, whereupon they pray to them, and expect relief from them; there is a way to heaven in that pardon that they stand much upon,—and that is by the absolution of a sinful priest like themselves. Really it is amazing to behold the judgment of God, that so many of the wise, and prudent, and great, of the kings, and princes, and learned of the earth, have been so long bewitched by these sorceries. They have another way to salvation which is yet worse, and more dangerous, because it comes nearer the true one,—and that is, their carnal representing the true way to heaven—that is, Christ crucified. Here lies a great part of the mystery of Antichristianism. If so be that this were laid quite aside—that Christ is the way to heaven, Christianity were firmly and in plain terms laid aside; therefore they are left to be so gross in their life as to serve their design. In the mean time, Antichrist does so paint forth and represent Jesus Christ to poor people, that quite enervates and spoils all the virtue of this great contrivance of God. There is representing him by an image and picture: they worship the picture of a man extended upon the cross, and this is called by them their saviour; but the Spirit of God calls it a devil; for every image or every creature that becomes the worship of man in the stead and room of God, is called worshipping of devils,—worshipping of stocks, and stones, and devils. Another gross abuse of Christianity is this, that is reckoned one of their great ways to heaven—and that is, they turn the memorial of the death of our Lord, that is to be perpetually kept up in the Church, into a propitiatory sacrifice for the sins of the quick and dead. Besides the other abominable things that are therein, is that of transubstantiation. But that which serves my purpose is mainly the sacrifice of it. The design of our Lord Jesus, in appointing his last supper, was, that bread might be eaten, and wine drunk, amongst believers in the churches of Christ, in the remembrance of Christ's death, till he come again—a plain, naked, teaching thing, and has its own signification in the institution of it. Instead of this, they have the bread turned, as they fancy, into the flesh and body of a man, and this body eaten; and this they reckon the way to eternal life, when the abuse of it is a sin enough to damn men. But now say you, What does all this serve for? we are neither Pagans nor Papists. But notwithstanding, there is not one of you but is in some danger this way; for, from a mixture of natural and antichristian religion, there springs up a great many sorts of people among us."—*Traill's Works*, vol. iii. p. 246.

its place? * The same arguments which the apostle, in this epistle, employs against the continuance of the old Jewish sacrifices, apply with double force against the Great Apostacy.

If the offering of the body of Jesus Christ, *once for all*, hath for ever put an end to the Jewish sacrifices, though instituted by God himself, how much more does it forbid the institution of new daily sacrifices (as in the Mass) which are not of divine institution? If the eternal and unchangeable priesthood of Christ hath abolished the priesthood of Aaron, though it was also of divine appointment, how much more does it abolish the Popish Mass priesthood, which has no divine appointment? If it is not possible that the blood of bulls and of goats should take away sins,† though offered by divine appointment, and according to the law, how is it possible that a few consecrated wafers, and a little wine in a chalice, offered without any divine warrant or appointment, should take away sins?

In short, to invent any religious rite, and to put it forth to be observed, on mere human authority, is impious: but to set aside a solemn, divine sacrament, in order to substitute a mere human rite in its place—such as the Mass—to declare that in this Mass is offered a true sacrifice for the sins of the living and of the dead, and formally and solemnly to pronounce a curse on all Christians who shall deny its divinity,—this is such an

* The Apostacy virtually rejects the sacrifice of Christ on the cross every time the Mass is celebrated; for she says therein, that his death is not sufficient of itself to take away sins. Let me ask a candid Papist, Why are you not satisfied with the sacrifice which Christ has offered on the cross? He will reply, I am satisfied with it. I ask then, Why do you not renounce the Mass-sacrifice, and cleave to Christ's sacrifice alone? He will reply, finally, Because *the Church* (that is, the Apostate Church) commands me to trust in the sacrifice of Mass. And so she does; for in the twenty-second session of the Council of Trent she says, "Because Christ's sacrifice was *not to end with his death*, in order that he might leave to his Church such a visible sacrifice as the nature of man requires, he gave himself to be sacrificed in the Church by priests, under visible signs; and that this sacrifice is truly propitiatory."

It is very remarkable, and worthy of particular notice, that before the doctrine of the sacrifice of Mass passed into a decree, in this council, one *Ataide*, a Portuguese bishop, contended that the arguments from Scripture, in support of this doctrine, were inconclusive; it being in vain to seek in Scripture for what Scripture did not contain; and, consequently, that those who built on any other foundation than tradition, built a castle in the air, and strengthened the cause of heretics!

The observation was not thrown away, for the Tridentine fathers abstained from making any appeal to Scripture, but contented themselves with declaring the Mass to be a doctrine which accorded with apostolic tradition.

Should any reader be curious to know what passed, and how matters were conducted, in the "General Council of Trent," as it is called—although it was only a mere ecclesiastical synod of Papal states, convened by the head of the Apostate Church—let him read *Father Paul's* account of it.

audacious act of insult to the Majesty of heaven, that none but the Apostate Church of Rome could have been guilty of it.

Let us turn away from the Mass, and contemplate the glorious once-offered sacrifice of Christ our Redeemer. Christ offered but *one* sacrifice, and that *one* but *once*. It was the full and absolute perfection of Christ's sacrifice, and the offering up of it by himself, that caused that sacrifice to be but *one*, and that offering to be *but once*.* We have now no need for Jewish sacrifices, which could not take away sin, much less for the Popish Mass sacrifices.

* Lately have been preached and published in Liverpool, "Ten Sermons on the principal Errors of the Church of Rome, by several Clergymen of the Church of England,"—our Lord Jesus Christ having honoured these his servants, by putting it into their hearts thus to stand forth for the defence of his truth, against the corruptions of the *Great Apostacy*. While these sermons prove the ministerial fidelity, the zeal, the orthodoxy, and the learning of the respective preachers, they constitute a glorious protest against Popery in the year one thousand eight hundred and thirty-seven, which will not soon be forgotten.

In a note appended to one of these sermons—that on transubstantiation, by the Rev. Thomas Byrth, M.A., F.A.S., Rector of Wallasey—there is a defence of a passage in the authorised translation of the Scriptures, which is equally creditable to the learning and zeal of the author. As I have had frequent occasion to use this passage, as well as some others in which the words "*once for all*" occur, I hope I shall be excused for strengthening and enriching this part of the work with the following masterly defence of our English version of the sacred Scriptures:—

"As I am on the subject of erroneous translations, I may as well introduce an extraordinary charge made by a modern Roman Catholic writer against the accuracy of our English version of the sacred Scriptures. In a work which contains much interesting information, and many elegant illustrations, called *Hierurgia*, or the *Holy Sacrifice of the Mass*, &c., by Daniel Rock, D.D., dedicated to the Earl of Shrewsbury, I find the following allegation:—'Here the reader must be admonished of a serious imposition which has been practised by the Protestant translators of the New Testament, not only on the members of the Church of England, but on every one who may chance to read her version of the holy Scriptures.' In his epistle to the Hebrews, the apostle says, 'In the which will we are sanctified by the oblation of the body of Jesus Christ once' (Heb. x. 10.); which sentence is thus translated in the Protestant version,—'By the which will we are sanctified through the offering of the body of Jesus Christ, once *for all*.' Here we have '*for all*' added to the genuine text, for there is not a syllable of it either in the Greek original, or in the Latin Vulgate. It is impossible to consider this ingraftment on the word of God as the result of accident or negligence; on the contrary, we must refer it to deliberate design, for the following reasons:—1. The Greek adverb, *επαξ* '*once*,' but very seldom occurs in the New Testament, and only in the writings of St. Paul. Besides the one at present under observation, the following are the only passages in which it may be found:—Rom. vi. 10., Heb. ix. 12., 1 Cor. xv. 6. In all these places, the Protestant translators have rendered it by '*once*,' or '*at once*;' they therefore knew its proper force, and could render it according to its native meaning. 2. The unwarrantable introduction of these two monosyllables, *for all*, essentially corrupts this text, and perverts its sense against the Catholic, in the favour of the Protestant, doctrine on the holy Eucharist. No doubt, therefore, but they were advisedly inserted, to procure a scriptural authority for one of the novelties introduced by what is mis-called the Reformation.'

"If this writer believe what he has written in this passage, he is but a wretched specimen of a Catholic priest, as far as education is required to form one. If he do not believe it, he is a dreadful example of the wickedness and weakness of a

“ Aaron must lay his robes aside,
His mitre and his vest,
Since Christ himself came down to be
The Offering and the Priest.”

What an unspeakable comfort is it to afflicted consciences, that Christ, “after he had offered ONE sacrifice for sins, for ever sat down on the right hand of God”!* by which we know that the great work of atoning for our sins is finished; for he would not have *sat down*, until he had finished that work. Blessed is that man, to whose conscience this finished work of Christ is applied: he will never look for another sacrifice, because, “by that *one offering*, Christ hath perfected for ever them that are sanctified.”†

I now pass on to the

system, whose abettors have recourse to such means to support it. As want of learning is a small thing, even in a minister of religion, when compared to want of honesty, I shall consider Dr. Rock as labouring under the former privation, especially as his book, in many other passages, helps me to this charitable conclusion.

“ἑράπαξ is a compound word, of which ἀπαξ is the principal element. ἀπαξ occurs in the New Testament thirteen times, and, wherever it occurs, signifies *once and once only*. To use the language of Schleusner, it is ‘adverbium numeri, *semel, una vice*, omnis iterationis, vel omnino, vel ad certum tantum temporis spatium, exclusionem indicans.’ In two other places where it occurs, it is connected with the numerical *twice*, and in many of the rest is proved to mean *once only* by the context. The same meaning it invariably bears in the classical authors, as we could easily show by quotations from Homer, down to Aristophanes. Let a proof from the former suffice:—

δισθάνεες οὔτε ἄλλοι ἀπαξ δυνήσκουσ’ ἀνθρώποι.—Od. xii. 22.

“The next question is, whether the addition found in the compound words deprives the more ancient form of this meaning. We contend that in every place where it is used, the context proves the contrary. The English reader may satisfy himself of this, by merely consulting the English translation; but to a man of Dr. Rock’s profound erudition, more critical evidence will be necessary. When he says, ‘Here we have ‘for all’ added to the genuine text, for there is not a syllable of it either in the Greek, or in the Latin Vulgate,’ he announces a most wonderful discovery in Greek criticism. He would establish it as a canon, that every Greek word, however compound be its nature, must be rendered by one single word in English. This, however, will hardly win the suffrages of scholars, who deserve that name. Let us again hear Schleusner: he states the word in question, ‘adverbium actum iterationis negans respondens nostro *eimall fur allemal, once for all*.’ Let us listen to another authority, of the very highest character: Dr. Pye Smith, after quoting, among other passages, the verse animadverted upon by our author, observes, ‘In these passages, *once* is not an adequate translation of ἑράπαξ or ἐραπαξ. It denotes, emphatically, the absolute cessation of an act, under the idea that it has been perfectly performed; and it would be better rendered by our common phrases, were they not too colloquial, *once for all*, or *once for ever*.’—Smith, *on the Sacrifice and Priesthood of Christ*.

“In writing this note, my object has not been only to repress the presumption of a sciolist. Let the reader apply it to the various passages in the preceding pages, where ‘*once*’ occurs in quotations from the sacred book, and he will perceive that it greatly strengthens the arguments in favour of which they are adduced.”

* Heb. x. 12. † Heb. x. 14.

ELEVATION OF THE HOST,

as the Apostate Church calls it.

This is that part of the ceremony of the Mass where a priest raises a little bit of bread above the heads of the people, to be adored.

So much does this act resemble a puppet-shew exhibition, that I shall not waste the time of the reader by many observations on the subject. It is not pretended, at least I am not aware if it is, that either Christ, his Apostles, or those who followed immediately after them, practised this childish ceremony.

L'Arroque says, "If any one ask me at what time they began, in the Latin Church, to turn the Elevation, made in several parts of the West, to represent the Elevation of our Lord on the Cross, unto the adoration of the Sacrament, practised after the xith century, I affirm, that *William Durand*, towards the end of the xiiiith century, was the first, as far as I can discover, who referred adoration to the Elevation of the Host."*

But as the Elevation, though great folly in itself, is innocent when compared with what follows, I shall proceed to the examination of

THE ADORATION OF THE HOST.

If the priests of the Apostacy could ever persuade themselves or the people to believe that bread and wine are transubstantiated into the body and blood of Christ, and that they then offered him up upon the altar, and then elevated him above the heads of the people, they might think it to be their duty to bow down their servile bodies, and to adore the bit of bread; for I think there is less absurdity in worshipping a thing that they believe is made into a god, than in believing they could make that thing into a god. Yet it is such a mixture of weakness, superstition, and sin, that we charitably hope there are thousands in the Apostacy who never bow the knee to this Romish Baal.

How must the conscience of a poor Papist, who wishes to serve God in truth, be afflicted, when he cannot be certain whether or not he is worshipping the unconsecrated Host. This thing they are constantly liable to. The people have often adored the unconsecrated Host, as they call it, and they will, I fear, often do it again.

The following is an extract from their own books on the Mass, shewing HOW MASS MAY BE DEFECTIVE.

* L'Arroque Hist. Euch. part i., chap. ix., p. 105, and Duran. Rat. Divin. Offic. lib. iv., fol. 169.

“ Mass may be defective in the matter to be consecrated, in the form to be used, and in the officiating minister. For if in any of these there be any defect, viz. due matter, form with intention, and priestly orders in the celebrator, no Sacrament is consecrated.

“ If the bread be not of wheat ; or, if of wheat, it be mixed with such quantity of other grain, that it doth not remain wheaten bread ; or if it be in any way corrupted, it doth not make a Sacrament. If it be made with rose or other distilled water, it is doubtful if it make a Sacrament. If it begin to corrupt, but is not corrupted ; also, if it be not unleavened, according to the custom of the Latin Church, it makes a Sacrament, but the priest sins grievously.

“ If the wine be quite sour, or putrid, or be made of bitter or unripe grapes ; or if so much water be mixed with it as spoils the wine, no Sacrament is made. If after the consecration of the body, or even of the wine, the defect of either kind be discovered, one being consecrated ; then, if the matter which should be placed cannot be had, to avoid scandal, he must proceed.

“ If any one should leave out, or change, any part of the form of the consecration of the body and blood, and in the change of the words, such words do not signify the same thing, there is no consecration.

“ The defects on the part of the minister may occur in these things required in him : these are first and especially, *intention* ; after that, *disposition* of soul, of body, of vestments, and disposition in the service itself, as to those matters which can occur in it. If any one *intend not* to consecrate, but to counterfeit ; also, if any wafers remain forgotten on the altar, or if any part of the wine, or any wafer, lie hidden when he did not intend to consecrate but what he saw ; also, if he shall have before him eleven wafers, and intend to consecrate but ten only, not determining what ten he meant, in all these cases there is no consecration, because *intention* is required !!! ”

Thus, it is possible there may be no consecration, and then, according to the notion of Papists themselves, there is no proper object of worship in the Mass. In other words, this is the other awful consequence of the doctrine of Popish consecration, namely, the failure to make the whole Christ ; of which I spoke in page 373. But what are the awful results of failing to make body and blood of Christ, it may be asked ? Why it is this — the Papist adores only a bit of bread, even according to the doctrine and shewing of his own Church !

Now to shew that the people have worshipped only a piece of bread when they thought they were adoring the Host, as they call it, take the following fact :—

About the year 1536, there were four Augustine friars hanged in Seville, in Spain, who had secretly, by night, murdered their provincial, or superior. The day following, to avoid all suspicion of the murder, they all four said Mass, but they had no intention to consecrate, as they themselves afterwards confessed. So there was no transubstantiation there, by their own doctrine; and therefore all those who heard their Mass that day, by their own doctrine, committed idolatry, because there was no consecration there.

Another Instance.

There was a certain priest, who, being deposed for his filthy life, wherein he had continued for the space of thirty years, with a harlot, being demanded of one, if he had repented truly of his abominable life, and if he had put away this his concubine from him, with intent never to receive her again? He never had, he said, any such purpose. Being asked again, how then said he Mass every day, and made he no scruple to eat the bread of the Lord, and to drink of his holy cup, his conscience accusing him of such an enormous sin? At last, he confessed, that to avoid the unworthy receiving of the body and blood of the Lord, he did not pronounce the Sacramental words, wherewith it is consecrated. And being urged again, how he durst commit so horrible a wickedness, as to give so great an occasion of so horrible idolatry to the people, who bending on their knees, casting themselves on the earth, lifting up their hands toward the altar, striking their breasts, did worship the unconsecrated bread and cup? Unto whom he answered, that it was not so great a fault: and that he was not alone in it, but many more did the same, who thought it not so abominable an offence as was made of it.

The above accounts are taken from a *Spanish* author, named *Cyprian Valera*, and quoted by *Walsch Pop. Anat.*, sec. xii., p. 200.

I shall now inquire — I. *Upon what authority Papists worship the Sacrament?* II. *Whether that authority is human or divine?*

Christ says, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” *Matt. iii. 10.*

Here is the highest authority prohibiting worship to be paid to any, save to God only: this prohibition includes, of course, both the devil and the sacrament. Papists, then, have not Christ’s command or sanction for

this idolatrous practice. There is not a recorded word, which he ever uttered, either at the institution of the Supper, or before or after, that conveys the most distant hint of such a practice.

But they pretend that the Apostles worshipped the Sacrament. If this can be proved, the matter is settled at once. They, however, have never been able to find the place in the New Testament where it is recorded that they worshipped it, or commanded any one else to worship it.

They fly, next, to the fathers, as they are called, yet with as little success; for neither Justin Martyr, who flourished about fifty years after St. John, nor St. Irenæus, nor Clemens of Alexandria, nor Tertullian, nor St. Cyprian, nor Origen, say any thing about worshipping the Sacrament;* and if they had, if they had even, both by example and precept, sanctioned such a thing, we Protestants could not have followed them, because we have higher antiquity and greater authority, even Christ and his apostles, to prove it to be idolatry to worship it.

Where, then, is their warrant for worshipping the Sacrament? It is found in the thirteenth session of the Council of Trent, and in the fifth chapter, in these words:—"There is no doubt to be made but all the servants of Jesus Christ should render unto the holy Sacrament, in the act of veneration, the worship of *Latry*, which is due to the true God."

Here is their authority and their sole warrant for so wide, so bold, so strange a deviation from the command of Christ and from the practice of the apostles.

If there is any force in the foregoing facts and reasonings, then is the second question already determined—namely,

II. Whether the authority, on which they worship the Sacrament, is human or divine?

Yet, I shall add a few more facts, which may enable the reader more fully to answer this question for himself.

Pope Honorius III. made this law, in the year 1216,—That "Priests should often teach their people, that at the celebration of Mass, when the Host is lifted up, they should kneel with respect; and that they should also do the like when the priest carries it unto any sick person."

Gregory IX., who succeeded him in 1227, invented the ringing a bell, to warn the people to fall down on their knees to adore the consecrated Host; ordering, "That when the flesh and blood of Christ is made, and

* See Dr. Cave's *Lives of the Primitive Fathers*, fol. 1716.

at the elevation of the Host, then should a bell ring, to the end that all who hear it should kneel down, and join their hands in adoring the Host."

Clement V., at the beginning of the fourteenth century, condemned those who taught, "That when the body of Jesus Christ was lifted up, men need not stir, nor give unto it any homage."*

In the Breviary, the priest who says Mass is warned to kneel down and worship the Host, after pronouncing these words,—“This is my body;” and to show it unto the people, that they also might worship it: and also to reiterate the same warning as touching the cup. Hence proceed the prayers which the priest addresses to the Sacrament. The following is one:—

“I devoutly adore thee, O hidden Divinity, who art truly veiled under these types: I wholly submit my heart unto thee, because it faileth in my meditating of thee: my sight, touch, and taste are deceived in regard of thee; and it is in the hearing only that any confidence can be laid. I believe all that the Son of God hath said; and there is nothing truer than this Word of Truth. The divinity only was hid upon the cross, but here the humanity is also veiled. Nevertheless, in believing and confessing both the one and the other, I beg of thee what the penitent thief desired. I do not see thy wounds, as did St. Thomas; however, I confess thou art my God. Enable me to believe always in thee, to put all my trust and confidence in thee, and to love thee. O Memorial of the death of our Saviour, Bread of Life, which givest life unto mankind, grant that my soul may live on thee, and that it may always find delight and sweetness in thee. O divine Pelican, Jesus my Lord, I am unclean; wash me and cleanse me with thy blood, one drop whereof is sufficient to save the whole world from all impiety. O Jesus, whom I now behold veiled, I beseech thee that thou wilt be pleased to grant what I so earnestly beg; that is to say, that, beholding thee with open face, I may become happy by the sight of thy glory.”—*In Missali Orat. ante Miss. Signat. f. 1111.*

As there was no decree made, commanding the worship of the Sacrament, before the thirteenth century, so neither was there, before that time, any Holy-day dedicated to its honour. But Pope Urban IV. instituted the “Feast of the Sacrament,” in the year 1264. This he did upon the faith of certain revelations made from Heaven to some women in the

* Decret. Greg. IX., lib. iii. tit. 41.

country of *Liege* ; particularly of a Nun called *Eve*, unto whom he wrote a letter on this subject, and another to all the Bishops, which is contained in the Bull of Clement V., in the third book of *Clementines*, tit. 16. The following account of this wonderful revelation is given by *John Diesteim Blaerus*, prior of St. James, of *Liege*.

He says, “That the first of these women, called *Juliana*, in praying, perceived a marvellous apparition, viz. *the moon, as it were at full, but having some kind of spots* : whereupon she was divinely inspired that the moon was the Church, and that the spot which appeared therein was the want of a Holy Day, which as yet was wanting. So that she received a command from Heaven to begin this solemnity, and to publish unto the world that it ought to be celebrated. He saith, moreover, that this *Juliana* having communicated her revelations unto one *Isabella*, this *Isabella*, knowing the troubles *Juliana* was in upon this subject, she desired of God, by earnest prayers, that he would impart unto her a knowledge of these things ; and that, going to visit *Eve*, a nun of the church of *St. Martin’s*, of *Liege*, she no sooner kneeled down before the crucifix, but being ravished in mind, she was shewed from Heaven that this particular Holy Day of the Eucharist had always been in the Council of the Sovereign Trinity, and that now the time of revealing it unto men was come ; for she affirmed, that in her ecstasy, she saw all the heavenly host demand of God, by their prayers, that he would speedily manifest this solemnity unto the wavering world, to confirm the faith of the Church militant.”

Thus we see that one absurdity or impiety generally prepares the way for others ; one Pope decrees that the Sacrament is to be worshipped ; another, that at the ringing of a little bell, all the congregation should go down on their knees and do homage to it, as to God ; and a third, viz., *Urban IV.*, decrees that a holyday shall be kept in its honour.

But this is not all ; *Urban* gives this reason for the institution of this festival :—“That this holyday properly belongs to the Sacrament, because there is no Saint but hath its holyday, although there is remembrance had of them in the Masses and in the Litanies. That it must be celebrated once every year, particularly to confound unbelief and extravagance of heretics, to make a solemn and more particular commemoration of it, to the end to frequent churches with more and greater devotion ; there to repair, by attention, by humility of spirit, and by purity of heart,

all the defaults wherein we have fallen in all the other Masses, either by the disquiet of worldly cares, or by the dullness and weakness of human frailty, and there, with respect, to receive this sacrament, and to receive increase of graces.”—*Clement. lib. iii., tit. 16, si Dominum.*

The Feast of the Sacrament was attended by procession, wherein the Host is borne with pomp and magnificence. Diesteim says, that Pope John XXII. introduced this custom. Others say that it began not until one hundred years after the institution of the holyday itself. Whenever it began, it is clear it was contrary to the practice of the purer ages of the Church of Christ, and quite repugnant to the nature and meaning of the Lord’s Supper, in which silence and composure of mind are rather to be cultivated than noise and excitement, which usually attend public processions. It is said that some Papists themselves did not much like this innovation.

As a proof of this, *Queen Catherine de Medicis* wrote to the Pope, in the year 1561, to demand of him that “the Holy Day of the body of Jesus Christ, which had been newly invented, might be abolished, because it was the occasion of many scandals, and that it was no way necessary ; for (said she) this mystery was instituted for a spiritual worship and adoration, and not for pomp and pageantry.”—*Thuan. Hist. lib. 28.*

These facts fully prove that the authority for worshipping the Sacrament is not from Heaven, but of men. Before I pass on to the examination of the next topic, I would earnestly beseech my fellow Christians, who call themselves Roman Catholics, to consider whether they are not highly displeasing God, dishonouring Christ their Saviour, degrading their own minds, and endangering their souls, by paying their customary worship to the Sacrament? I call upon them seriously to reflect upon this single point impartially, for the glory of our Lord and Saviour, and for the honour of our common Christianity.

I pass on to examine that part of the

MASS IN WHICH THE LAITY ARE DEFRAUDED OF THE CUP.

Whatever explanation or apology the Priests of the Apostate Church may offer for the institution of the other parts of the Mass, I think this cannot admit of any. The suppression of one-half the Sacrament is an act of the most awful sacrilege, at once robbing the people of that which

Christ has so solemnly bequeathed to them, and our Redeemer of his sovereign authority in his Church.*

There is no branch of the history and mystery of the Popish Mass that admits of a more easy, simple, and satisfactory elucidation, than this of denying the cup to the laity. I shall therefore, without any preface, proceed to inquire,

I. Whether our Lord and his Apostles denied, either by practice or by precept, the cup, in the supper to the Laity; that is, to those for whom it was intended, for the blessings of salvation are not intended for the Priesthood only, but for the people also.

II. Whether it was the practice of the early Christian churches to receive both the bread and the wine in the Lord's Supper.

III. When, and by whose authority so great a change was made, as the taking one-half the Lord's Supper away from Christians.

First,—Did our Lord, or his Apostles, ever deny the cup to the laity? No. Christ took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it," &c. Matt. xxvi. 27. Luke xxii. 20.

The Apostles did also, by example and precept, give the cup to the people, and that it was the custom in all the Apostolical Churches cannot admit of a doubt; and it is a thing taken for granted, and a matter of course, whenever the Lord's Supper is casually alluded to in the writings of the Apostles; as in 1 Cor. x. 16—"The cup of blessing which we

* Although I am determined not to lose the reader's time and my own in refuting the flimsy arguments which Popish Jesuitical priests use in extenuating the crime of defrauding the people of one half of the Sacrament, yet I beg to notice the following, which appears to be the strongest scriptural one they can find. When we Protestants say that Christ, in the original institution, said, "*Drink ye all of this*," the Papists reply, "Christ said this to the apostles as *priests*," and "that the words of Christ respect *no man* whatever but the twelve apostles."

There is more of wickedness than of reason or plausibility in this distinction. The clear aim of the Apostate Church—and it is to be feared it is the chief design of many of her defenders, in such gross perversions of Scripture as the above—is to exalt and aggrandize the clergy. They must know that in the institution of the Supper, Christ gave the Church, to the end of the world, a pattern of the manner in which he would have his death remembered "until he come." He was just about to give his body to be broken and his blood to be shed, not for "sacrificing priests," but for his elect, who should believe on him hereafter to life everlasting.

In what beautiful harmony, then, with that design, was the institution of the Lord's Supper, in bread and wine, which he *commands* to be received by his people! And yet, the priests of the Apostate Church, the ministers of Satan, have the impudence to mock the command of Christ, and to alter his own institution, to serve their own ambitious and corrupt fraternity.

The men who could say that the laity must not drink of the cup in the Supper, because priests only partook of it in its first institution, could easily find a reason to burn alive all those who have the courage to oppose their folly and presumption.

bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" "21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." What meaning can these words have, for the Corinthian believers, if they had the cup denied to them in the Supper?

This practice cannot, therefore, have arisen from the example or precept either of Christ or his Apostles.

Secondly,—Let us now inquire if it was a practice in the early ages of the Church.*

Justin the Martyr affirms, that in his time (A. D. 132) "there was distributed consecrated bread and wine unto *all* the communicants."—*Apologia pro Christianis Prima*.

Saint Ireneus, bishop of Lyons, disputing against certain heretics who denied the resurrection, says, "How do they deny that the body is capable of the gift of God, (which is life eternal) which is nourished with the body and blood of Christ," that is, with the *bread and wine* in the Sacrament, which the father frequently calls the body and blood of Christ, because they represent his body and blood.—*Adversus Hæreses*, lib. v., c. 2.

Origen says, "It is said, that we drink the blood of Jesus Christ, not only in the celebration of the Sacraments, but also when we receive his words."—*Hom. 14 in Matth.*

Saint Cyprian, "How should we encourage them to shed their blood for the confession of the name of Jesus, if, going to the combat, we should deny them the blood of Christ? or, how should we make them fit to drink the cup of martyrdom, if we do not admit them first to drink in the Church the cup of the Lord, by the right of communication?"—*Epistolæ sub Pontificatu Cornelii et Lucii*.

Saint Basil, bishop of Cæsarea, in Cappadocia, says, "that eating and drinking, we should always have him in remembrance who died, and is risen for us."—*Lib. de Baptismo*, cap. 3.

* I must inform the reader, that, in laying before him these extracts from the primitive fathers, I do it for *one* specific purpose—namely, to show that in their times the cup was not denied to the laity, as it is now denied by the Apostacy. I further warn him that he will find some things in these passages which neither he nor I can approve; but this does not disqualify them for witnesses that the cup was not denied to the laity: while we may decline their authority in doctrines, yet they may be admitted as true witnesses of facts which occurred to their own observation. This is all I cite them for at present: I do not even cite them as authority to prove that the cup ought not to be withheld from the laity, but only that in the age in which they lived it was not withheld.

Saint Chrysostom, bishop of Constantinople, says, "The same table is offered unto all, the same drink is given unto all, but not only the same liquor, but it is also given unto us all to drink of one and the same cup; for our father, enjoining us to love one another, he so ordered it, that we should drink of the same cup."—*Comment. in Matth. Hom. 32, Græc.* p. 319.

It would be easy to add to the above quotations, to prove that the cup was not withheld from the people in the earlier ages, but these will satisfy any reasonable and unprejudiced mind.*

III. I come, lastly, to inquire, when, and by whose authority, so great a change was made as the taking of one half the Sacrament from Christians.

There can be no difficulty in answering these questions. The following decree of the Council of Constance, dated Saturday, June 15th, 1415, makes the Apostate Church of Rome the author of this innovation. Let the reader take notice that the Apostacy impiously introduces the sacred name of the Holy Ghost to sanction this sacrilegious act, and thereby opposes the authority of the Holy Ghost to the authority of Jesus Christ.

Decree of the Council of Constance, sess. xiii. t. vii. part 2, p. 1042.—"This present holy general Council of Constance, lawfully assembled by the Holy Ghost, declares, discerns, and defines, that although Jesus Christ, after supper, instituted and administered unto his disciples this venerable Sacrament under both kinds of bread and wine, yet, nevertheless, the commendable authority of holy canons, and the approved custom of the Church hath observed, and doth observe, that this Sacrament ought not to be celebrated after supper, nor to be received of believers but fasting, except in case of sickness, or some other necessity allowed or admitted by law, or by the Church. And in like manner, that although in the primitive Church believers received the Sacrament under both kinds, yet, nevertheless, to avoid certain perils, inconveniences, and scandals, this custom was fitly introduced, that those who officiated should receive under

* To complete the evidence on this point, two Popish writers of great eminence shall be adduced.

Bellarmino confessed that the use of the cup was acknowledged in the early ages, but "that the inconvenience (which I shall allude to immediately) became more and more apparent as the multitude of communicants increased; and so the custom of communicating under both species gradually ceased."—*De Euchar.* lib. iv. c. iv.

Bona says, "that from the origin of the Church to the twelfth age, Christians, at all times and in every place, communicated under the species of bread and wine."—*Bona Rev. Liturg.* lib. ii. c. xviii.

both kinds, and the laity under the species of bread only ; withal, that they should firmly believe, and doubt nothing, that the entire body of Christ, and the blood, are truly contained, as well under the species of bread as under the species of wine. Therefore, such a custom being reasonably introduced both by the Church and by the holy fathers, and that it was a long while observed, it ought to pass for a law, which is not allowed to be rejected, nor changed by every body's fancy, without the authority of the Church. Therefore they are to be judged erroneous that think it to be sacrilegious or unjust to observe this custom or this law ; and those who obstinately affirm the contrary of what is above said, ought to be banished as heretics, and severely punished by the diocesans of the places, or their officials, or by the inquisitors of the heretical evil in the kingdoms or provinces, where, by hazard or on purpose, they have attempted or presumed any thing against this decree, according to the lawful ordinances and canons which have been seasonably made against heretics, and their abettors, against the Catholic faith."

I shall close this topic with a few observations, naturally enough arising from this decree, and from the foregoing facts.

I. For the space of almost one thousand years, all Christians, without exception, were receivers of both bread and wine in the Lord's Supper. Even so late as Gelasius, it was the practice : he says, " We have found that some, receiving only the portion of the holy body, do abstain from the cup. Let them, without doubt, because they seem bound with I know not what superstition, either receive the sacrament whole, or be debarred from the whole ; for dividing of this mystery is not committed without great sacrilege."—*De Consec. Dist. 2 cap. Comper.*

II. The Apostate Church of Rome, here, clearly opposes her authority to the word of God, and to the express command of Christ, and flies in the face of both Scripture and tradition, denying the cup to the laity on her own *will*, and cursing all those who dare to oppose it.

III. " Certain perils, inconveniences, and scandals " are darkly hinted at, in this decree, as a cover for the change : I will examine what these perils, inconveniences, &c. may mean.

The superstition and impiety of teaching that wine was the real blood of Christ, instead of the sign of it only, begat other superstitions and fooleries too numerous to mention ; one, however, was, the steeping of the bread in the wine. There is a curious letter, written by *Arnold*, the then Bishop of Rose (now Rochester), about 1100. It seems to be a reply

to one *Lambert*, who demanded why the Sacrament was given steeped, seeing our Saviour gave the bread and wine distinctly and separately. Arnold says, he approves of this new manner of giving the Sacrament, because of the danger of shedding, especially on festival days, because of the great number of persons that then communicate ; and also because of the inconvenience that might happen by reason of men that have long and great beards, fearing they might wet their whiskers in the sacramental wine, which he accounts a great crime : besides, there is danger of effusion, where men and women of all sorts and conditions assemble ; and that cannot be done without falling into great sin, whereof they must be obliged to make great repentance.*

But, to come nearer to the date of this Council : *Cassander* observes, that *Thomas Aquinas* (A.D. 1250), who defends the use of communicating under one kind, doth not say that this custom was universally received, but in some churches only. There were, indeed, some Christians, even in the Apostacy, who, rather than they would be deprived of the participation of the sacred cup, invented certain little quills, which were fastened into the chalices, by means of which they partook of the cup. *Beatus Rhenanus* testifies, in his notes upon Tertullian's book, *De Corona Militis*, p. 438, and also *Cassander*, in his treatise of the Communion of both kinds, declare they had seen these little pipes or quills, which were used for communicating by the laity.

Such were the inconveniences ; but these were all a pretence for the Apostate Church to rob the laity of the cup. Transubstantiation was the true parent of these evils.

I come, lastly, to consider

THE MASSES FOR THE DEAD IN PURGATORY, AND FOR BEASTS.

These absurdities naturally enough flow from so many others. The Apostate Church teaches her deluded victims to believe that the infinite merit of the Mass fills every part of the Church with its influence, heaven with glory, the earth with virtue, and even this part (purgatory) of hell with comfort and refreshment. "Oh what a pleasing thought," says one of the Popish writers, "and how full of consolation, to think we can carry peace to the afflicted souls of our departed friends, administer the

* T. 2. Spicil. p. 432, quoted by M. L'Arroque.

drop of water to quench their parching thirst, and shorten the time of their confinement to those excruciating flames !”*

That this is not the opinion of some private individuals only, but also of the Apostate Church, see the following :—

“The Mass serves to appease God’s wrath, to obtain remission of sins, redemption of souls, and all spiritual grace and salvation. It serves for all other necessities, as well of man as of beast, as well for the dead as for the living, as well for the absent as for the present.”—*Missal. c. in canone, and Pap. Innocent. 3. Tract. de Missa, and Thomas de Aquin, and Eckius de Missa, lib. 1. cap. 10. Concil. Trident. Sess. VI. canon 2.*

These follies need no refutation ; it is enough for every Protestant, who knows his Bible, at once to reject them, and to pity those of his fellow Christians and countrymen whose understandings have been abused to believe such old wives’ fables.

As there is no purgatory in the Scriptures, and as it exists only in the imagination of the priests of the Apostacy, we may now take our leave of the subject, in the certain knowledge that the light of Scripture truth will chase away this absurdity, with all others of the same kind, which have so long been the disgrace of the Christian world.

I will now mention some of the many rare and curious things which are connected with the Popish Mass, but which are not to be found, by any plain reader, in the sacred Scriptures.

It was superstition which gave rise to the making plaisters of the Sacrament ; to anoint the eyes of the blind with it ; to bury it with the dead ; to carry it on journeys and voyages ; to burn all that remained of it after consecration ; to give it to children with spoons ; to mingle the wine with ink ; to ring the little bell ; to use salt and water, oil and chrism, to chase away the devil and every disease ; to light long and short candles ; to have crosses and images of Jesus on the altar ; to have pictures of saints, and their bones, present at the time of the ceremony ; to present prayers to the Virgin and numerous saints ; to put the body of Christ into little boxes, called pixes ; to dip the bread in the cup ; to sign the cross ; to carry the Host to the sick ; to bear it in splendid processions ; to have private masses, and masses for the dead ; to have separate masses for the Trinity (Father, Son, and Holy Ghost), for the Virgin, the Pope ; to

* An Explanation of the Prayers and Ceremonies of the Holy Sacrifice of the Mass, by the Rev. E. B. Glover, O.S.B.

have masses for the patron saints of pestilence, tempests, fire, and for the maladies of man and beast—as, for a horse, the mass of Saint Eloy; for a hen that is sick or lost, and for pigs, the mass of Saint Antony must be said.

Having thus taken the Mass to pieces, and examined each separate part, comparing it with the word of God,—and having proved that it is not the institution of Christ, but the invention of man,—I shall show that

THE POPISH MASS IS NOT THE LORD'S SUPPER;

but that the Mass has utterly destroyed this sacred ceremony; and that, therefore, the true Supper of the Lord has not been administered in the Apostate Church of Rome for many centuries past.

The nature and design of the institution of the Lord's Supper, as well as the primitive manner in which it was received, are all entirely lost sight of in the Mass. No impartial person, comparing them together, could suppose them to be one and the same institution. If the Apostle Paul, rebuking the Corinthians for corrupting the sacred Supper, by making it a common meal, said, “*This is not to eat the Lord's Supper*” (1 Cor. xi. 20.), what would he say, could his bodily eyes behold the fooleries of the Mass exhibited by a Popish priest?

There are many parts of the Mass, any one of which destroys the possibility of its being the Lord's Supper; I will mention only two:—*first*, the bodily presence of Christ, offered in the Mass, as a true and real sacrifice for sin; and, *secondly*, the denial of the cup to the people.

First, The ground and reason of the institution—namely, the bodily *absence* of Him whose love and death is in the Supper *remembered*, prevents the Popish Mass from having any just claim to be considered the Supper of the Lord. If Christ's bodily presence were with us, we should have no need to remember him in this rite, by breaking bread and drinking wine.

Whatever the Mass is, or whatever purpose it is intended to answer by the priests of the Apostacy, it is not the Supper that Christ instituted, nor can it ever answer the intention of the *great Founder*, if it were true that the natural body and blood of Christ were present in this rite.

The doing any *act*, in *remembrance* of a person, implies his *bodily absence*; and if he is corporally present, we are never said, nor can we be said, to *perform* that action in order to *remember* him; but the end of the institution being the remembrance of Christ, it must follow, that to

eat and drink, in the Lord's Supper, must be to eat and drink in absence, consistently with the notion of this remembrance. But to teach that Christians eat Christ's real natural body, in remembrance of his real natural body, and that they drink his real blood, in remembrance of his real blood, is to teach that they are to do something in order to remember him, which at the same time supposes him at once corporally present, and destroys at once the very notion of that remembrance, and the institution itself.

Secondly, The refusal of the cup to the laity. It has been already showed that our Lord gave both bread and wine, in the primitive institution of the Supper; they, therefore, who change any part of it, destroy its nature; it is no longer the same thing: mutilation here is destruction. Therefore, the Apostate Church of Rome, which has presumed to alter this divine institution, does not possess the sacrament of the Supper, and cannot offer it to her followers.*

* It is criminal and dangerous to introduce the smallest innovation into the worship of God. The Apostate Church of Rome has robbed the Gospel of its native simplicity, and she has added numerous rites, ceremonies, practices, and doctrines of her own devising, thus "teaching for doctrines the commandments of men."—Matt. xv. 9. It must be evident to every reader of the New Testament, that nothing can be more unlike the pure and spiritual worship of the Apostolical Church, than the gross, shewy, and pompous worship of the Apostate Church. Yet she has introduced her corruptions, from her youth up, with so much cunning, so gradually, from age to age, and so artfully mixing truth with error, that she now impudently and blasphemously sets up her corruptions both for and against the truth of God.

"For lying is *her* sustenance, her food,
Yet *she* pretends to truth."

"That hath been *her* craft;
By mixing somewhat true to vent more lies."—*Par. Reg.* book i. 436.

It is not for mortals to pry into the reasons of the conduct of the great God of heaven and of earth; otherwise, how soon would the questions be put,—Why did the Most High suffer Popery to corrupt his Gospel, to murder his Saints, to frustrate his gracious designs in blessing all nations, to "change the truth of God into A LIE?" Rom. i. 25. In answer to all such inquiries, let it be sufficient, at present, to lay our hands upon our mouths, and looking up to heaven with an adoring patience, say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." Rev. xv. 3.

Popery very closely resembles the ancient Gentile idolatry, both in its origin, its rites—especially in the Mass—its progress, its effects in debasing the human mind, and in its contagious influence on professors of the true religion. The following passages from the *Paradise Lost*, though primarily descriptive of the Gentile idolatry, yet strikingly exhibit the chief features of Popery.

"Through God's high sufferance, for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their Creator, and th' invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,

I conclude with the following observations, which embody the principles upon which the foregoing examination of the Mass has proceeded :—

I. The partaking of the Lord's Supper is not a duty of itself, or a duty apparent to us from the nature of things ; but a duty made such to Christians by the positive institution of Jesus Christ.

II. All positive duties, or duties made such by institution alone, depend entirely upon the will and declaration of the person who institutes or ordains them, with respect to the real *design* and *end* of them, and, consequently, to the due *manner* of performing them.

III. It is plain, therefore, that the *nature*, the *design*, and the due *manner* of partaking of the Lord's Supper must of necessity depend upon what Jesus Christ, who instituted it, hath declared about it.

IV. It cannot be doubted that He himself sufficiently declared to his first followers the whole of what he designed should be understood by it, or implied in it.

V. It is of small importance, therefore, to Christians to know what the many writers upon this subject, since the time of the evangelists and apostles, have affirmed ; much less can it be the duty of Christians to be guided by what any persons, by their own authority, or from their own imaginations, may teach concerning this duty.

VI. The passages in the New Testament which relate to this duty, and they alone, are the original accounts of the nature and end of this institution, and the only authentic declarations upon which we of later ages can safely depend : being written by the immediate followers of our Lord, those who were themselves witnesses to the institution, or were instructed in it, either by those who were so, or by Christ himself, and who all consent in delivering down to us one and the same account of this religious duty.

VII. These writers give an account of the institution of the Lord's Supper in the following passages—viz., Matthew xxvi. 26., Mark xiv. 22., Luke xxii. 19., 1 Cor. xi. 23.

VIII. It appears from these passages that the end for which our Lord instituted this rite was the *remembrance* of himself ; that the bread, to be taken and eaten, was appointed to be the memorial of his body broken ;

And devils to adore for deities." — BOOK I., 370.

" Yea often placed

Within his Sanctuary itself their shrines,

Abominations ; and with cursed things

His holy rites and solemn feasts profan'd,

And with their darkness durst affront his light." — BOOK I., 390.

and the wine, to be drunk, was ordained to be the memorial of his blood shed ; or, according to the express words of St. Paul, the one was to be eaten and the other to be drunk in REMEMBRANCE of Christ ; and this to be continued until He, who was once *present* with his disciples, and is now absent, shall come again.

IX. Whoever, therefore, in a serious and religious sense of his relation to Christ, as his disciple, performs these actions of *eating bread* and *drinking wine*, in remembrance of Christ, as of a person *corporally absent* from his disciples, most certainly performs them agreeably to the end of the institution declared by Christ himself and his immediate disciples.

X. Christians, meeting together for religious worship, and eating bread and drinking wine in remembrance of Christ's body and blood, and in honour of him, do here publicly acknowledge him to be their Master, and themselves to be his disciples ; and, by doing this in an assembly, own themselves, with all other Christians, to be one body or society under him, the Head.

XI. There is an *examination* spoken of by St. Paul, in 1 Cor. xi. 28., regarding the Lord's Supper, which is an examination of a Christian's own heart and disposition, by the institution of this holy rite, in order to assure himself that he comes to the Lord's table, and will behave himself at it, not as a common meal, or an ordinary eating and drinking, but as a particular *rite*, appointed by Christ—namely, that he comes to it in order to eat THIS bread and drink THIS wine, in a serious and religious remembrance of him and of his death.

XII. The duty of preparation for the Supper being entirely founded upon these words of St. Paul, " Let a man examine himself," it is evident that the preparation implied in these words, as necessary and sufficient, is such a consideration of the institution itself as may satisfy and assure *us* that *we* are come to the Lord's Supper as his sincere disciples, resolved to eat and drink in a religious remembrance of him ; or, with dispositions and a behaviour *worthy of*, that is, suitable to, the design of this holy rite.

XIII. It is evident that the whole affair of *eating* and *drinking* UNWORTHILY, in St. Paul's sense, is confined to the frame of our minds and to our behaviour, AT the very time of our performance of this religious duty.*

* Had not some among the Corinthians been guilty of great and criminal indecencies, *at* the very time of the celebration, we had not heard of the crime and danger of eating and drinking unworthily. And now we do read of it in St. Paul,

XIV. Whoever, therefore, eats *this* bread and drinks *this* wine with a serious and Christian frame of mind, under a sense of his own obligations, remembering Christ's body broken and his blood shed at the same time, and doing the whole in remembrance of Christ as his Lord and Master, certainly cannot possibly be said to eat and drink *unworthily*, or, so far as this particular religious action is concerned, to behave himself *unsuitably* to *it*, or to his own character as a Christian.

XV. *He* only ought to be affrighted at the words of St. Paul, because *he* only can (in the apostle's sense) be said to "eat and drink unworthily," who, without considering the duty he professes to perform,—without a serious regard to the remembrance of his Lord and Master (for which only *it* was commanded), eats this bread and drinks this wine, either with no thought at all of the *end* of this institution, or with thoughts and behaviour utterly inconsistent with the design of this rite.

XVI. It is an employment very proper, and very agreeable to this institution, to revive in our minds, upon this occasion, the force of all

we see it plainly to be their eating *this* bread, and their drinking *this* cup, with a behaviour and disposition utterly unsuitable to the end of the institution—which was the serious and religious remembrance of Christ—and in such a manner as plainly shewed that the bread and wine, intended for the remembrance of our Lord's body and blood, were not thought of by them so, as to be "discerned," or *discerned*, from bread and wine taken at a *common meal*.

The point here, is not who is *worthy*, in the strict sense of that word, to appear before God, in any religious action, but who performs *that action worthily*, i. e. suitably to the nature and professed-design of it, and who *unworthily*. No man can be said to be worthy, in strictness of speech, to approach God in prayer; but he may, notwithstanding this, pray worthily, or perform that religious duty in a manner and in a frame of mind in such degree worthy of it (that is, suitable to the end of it), that it shall be acceptable to God who requires it, notwithstanding his imperfections and failings. So, in the present case, a Christian may not be *worthy*, strictly speaking, to pay religious honour to his Lord and master, in partaking the Lord's Supper; but every sincere Christian may perform it *worthily*, or with thoughts and behaviour suitable to the end of it, namely, with a serious remembrance of his Master, Christ, for which purpose the Supper was instituted.

The guilt of eating and drinking unworthily, ought not to be confined to the strict imitation of the Corinthian dinners, in the one particular instance of their indecency, but ought to be extended to all cases to which the Apostle's argument, drawn from the institution itself, by parity of reason, can reach. Whatever temper or behaviour, *at the time of eating and drinking*, is utterly unsuitable to the design of the duty, must, in its degree, come under the censure of this passage, concerning "eating and drinking unworthily." But it is, morally speaking, impossible for any good and *serious Christian* to eat *this* bread, and drink *this* cup, without a due religious remembrance of the death of his Master; therefore we cannot eat and drink unworthily.

Many of the best and most sincere Christians are perplexed with error and superstition on this point, being thus deterred from partaking the Lord's Supper, and discharging the positive command of Christ; but it is hoped that the foregoing considerations will help to remove these unfounded fears and terrors from their minds, and that they will henceforth partake of this divine rite, not only as a duty, but also as a privilege, with delight.

those motives which we have to love our Lord and Saviour, to own ourselves his disciples, to confess and heartily condemn all our deviations from his laws and precepts, to acknowledge before God our obligations to live as his disciples, to express our sincere thankfulness for his doctrine, example, life, and death, to profess our dependence upon him as our only *Head*, and to revive and enlarge our affectionate union and sympathy with all other members of the same body throughout the world.*

I now return, after this long digression, to the examination of the remainder of Mr. Cobbett's History.

208. There are two things to be noticed in this paragraph,—what is said of the *Bible*, and what is said about the “plunder of churches.” Mr. Cobbett has the assurance to say, but not the candour to attempt to prove, that, “to reconcile the people to these innovations, the plunderers had a Bible contrived for the purpose, which Bible was a perversion of the original text wherever it was found to be necessary. Of all the acts of this hypocritical and plundering reign, this was, perhaps, the basest.”

Mr. C. has learned this old calumny from some of his new Popish friends, or borrowed it from some Popish author: certainly he is not speaking on his own knowledge of the original tongues, having never learned them. But if to translate the Bible, for the use of the people of England, was the basest act of the reign of Edward VI., no friend of religion and good morals will condemn any act of that reign. The truth is, that the Apostate Church of Rome hates, and always will hate, the Bible, because it exposes its deeds and principles; and it is a mere pretence, to cover this hatred,—which the Papists have put into Cobbett's mouth, that the Protestant translation is a *perversion* of the original text.

It was a happy thing for Englishmen that, notwithstanding the opposition of *Gardiner*, whose character and doings I shall notice presently, the Bible was translated, *fully* and *honestly*, into the English tongue. Gardiner wished to keep part of it (the Bible) in Latin, that the people might be kept in their ancient ignorance; but he was defeated in this cunning project also. How much are we indebted to the zeal, courage, and wisdom of those holy men, the reformers, and afterwards the martyrs, for the stand they made against the corruptions and tyranny of the Apostate Church of Rome!

* In these concluding observations, I cheerfully acknowledge my obligations to an anonymous author of the early part of the last century, whose excellent and pious work is entitled, “A plain account of the nature and end of the Sacrament of the Lord's Supper.”

I shall now address myself to reply to what Mr. Cobbett says of the plunder of churches, and the removal of images, &c. I am really quite astonished that the Papists had not more discretion than to let this part of the subject be made public. I wonder they were not ashamed to complain of their *images being taken away*, for this is what Cobbett means by "a general plunder of churches." They appear, in the eyes of sensible men, like children crying because their playthings are taken away from them. How ignorant and besotted do men become, when they depart from the *true religion*, as the Papists have done, having made a *religion*, and *idols*, and *images*, and *saints*, and *sacraments*, and *priests*, and a *god* of their own ! They are worse than Micha, whose idols the Danites took away, and who cried after them, "Ye have taken away my gods which I have made, and the priest, and ye are gone away : and what have I more ?"—See Judges xviii. 22—25.

But, that the reader may have some idea of what these churches were robbed of, and how they were robbed, I will lay before him the naked facts.

"On the 11th of February, 1548, in the second year of King Edward's reign, there was a letter sent from the Council to Archbishop Cranmer, for a more considerable change. There were, every where, great heats about the removing of images which had been abused to superstition,—some affirming, and others denying, that their images had been so abused. There were, in the churches, some images of so strange a nature, that it could not be denied that they had been abused. Such was the image of the Blessed Trinity, which was to be censed, on the day of the Innocents, by him that was made the Bishop of the Children : this shows it was used on other days, in which it is like it was censed by the Bishop where he was present. How this image was made, can only be gathered from the prints that were of it at that time, in which the Father is represented sitting, on the one hand, as an old man, with a triple crown and rays about him ; the Son, on the other hand, as a young man, with a crown and rays ; and the Blessed Virgin between them, and the emblem of the Holy Ghost, a dove, spread over her head. So it is represented in a fair book of the hours, according to the use of Sarum, printed anno 1526. The impiety of this did raise horror in most men's minds, when that inconceivable mystery was so grossly expressed. Besides, the taking the Virgin into it was done in pursuance to what had been said by some blasphemous friars, of her being assumed into the Trinity. In another edition of these

it is represented by three faces formed in one head. These things had not been set up by any public warrant ; but having been so long in practice, they stood upon the general plea that was for keeping the traditions of the Church ; for it was said, that the promises made to the Church were the same in all ages, and that therefore every age of the Church had an equal right to them. But for the other images, it was urged against them, that they had been all consecrated with such rites and prayers, that it was certain they were every one of them superstitious ; since it was prayed, that they might be so blessed and consecrated, that whosoever worshipped them might, by the saints' prayers and aid whom they represented, obtain every thing that he desired. So they resolved on an entire removal of all images. And the Protector, with the Council, wrote to Cranmer, that for putting an end to all these contests, and that the living images of Christ might not quarrel about the dead ones, it was concluded they should all of them be taken down ; and he was to give order to see this executed in his own diocese, and to transmit it to the other bishops, to be in like manner executed by them. There were also orders given, that all rich shrines, with all the plate belonging to them, should be brought in to the King's use, and that the clothes that covered them should be converted to the use of the poor. This gave Gardiner, and those of his party, a new affliction ; for, in his diocese, he had been always on their side that were for keeping up the images. But they all submitted, and so the churches were emptied of all these pictures and statues which had been, for divers ages, the chief objects of the people's worship.

“And now the greatest care of the reformers was, to find the best men they could, who should be licensed by the King's authority to preach. To whom the Council sent a letter, in the beginning of May, intimating, that by the restraint put on preaching, they only intended to put an end to the rash contentions of indiscreet men, and not to extinguish the lively preaching of the pure word of God, made after such sort as the Holy Ghost should for the time put in the preacher's mind. They are, therefore, charged to preach sincerely, and with that caution and moderation that the time and place shall require ; and particularly, that they should not set on the people to make innovations, or to run before those whom they should obey ; but should persuade them to amend their lives, and keep the commandments of God, and to forsake all their old superstitions ; and for the things not yet changed, they ought to wait patiently, and to conclude that the Prince did either allow or suffer them : and, in delivering

things to the people, they were ordered to have a special regard to what they could bear.”—*Burnet’s History of the Reformation*, vol. ii. part i. page 79. —

209. Here we have an account of Protector Somerset building himself a palace in the Strand, in London, and calling it *Somerset House*, and of the means by which he built it. I shall not stop to inquire whether Mr. Cobbett’s account be true or false, for the Reformation has less to do with it than with the building of St. Peter’s, at Rome, by the head of the Apostacy, standing, as it does, not on the deeds, whether good or bad, of fallible men, but on the word of God.

210. Cobbett has made very little of the subject of this paragraph—namely, what he calls “the general discontent of the people.” The truth is, there was very little cause for discontent. Why should people be discontented, and break out into open insurrection, to be delivered from a dark and degrading superstition, and to be brought into the liberty of the newly restored Gospel of Christ? Yet, such is the power of habit and custom on the human mind, both individually and in masses, that what mankind have long been accustomed to, they become, in time, reconciled to, though ever so degrading. Thus it is, that when the Gospel is now preached among the Heathen, they at first reject it, as some of our Popish forefathers did the Gospel, at the Reformation. Let it suffice here to observe, that neither the history of the world nor of the Church furnishes an instance of so great and beneficial a change, in any country, with so little bloodshed and confusion, as was produced by the Reformation in England, especially when we consider the great influence of superstition on the minds of the people, the power of the Pope, and the great revenues of the Popish clergy.

211. That the change which took place at this period was a real reformation, I have proved from facts and history; and I have lived long enough to see it with my own eyes. It was a change brought on in the right way, and according to the order spoken of by *Lord Bacon*, in his celebrated observation; for “*the necessity of reformation brought on this change, and not the desire of change that brought on the reformation.*”

Cobbett has here quoted *Hume*, in order to refute him, but has refuted himself by the very quotation. He has also attacked *Adam Smith*. I

shall leave him between these two adversaries, and proceed to the next paragraph.

212. That a few of the people, at the instigation of the priests, should express a temporary discontent at these salutary changes, need not excite surprise; that they should be so soon reduced to obedience, still less; but that only *one priest* should have been executed, shows the mild and merciful spirit of Protestantism in a striking light, especially when contrasted with the barbarous, merciless, and bloody spirit of Popery, in the following reign.

If spared, I shall exhibit some moving instances of the dealings of the APOSTATE CHURCH OF ROME towards those she calls HERETICS.

Of the Book of Common Prayer I have spoken at large in paragraph 198, to which I refer the reader.

213. Thus commenced that new state of religious liberty, light, and feeling, in England, after so many centuries of Popish darkness, bondage, and error. How different from, how incomparably more glorious than, the commencement of Popery in England, which arose under Augustin, the monk, and was sent hither, not from heaven, but from Rome, by Pope Gregory, in 596! The *former* had its origin and foundation in God's own word; the *latter* followed the directions of a mere man, like himself, and imported the discipline and ceremonies of a half-heathenized system of religion. Under this system the people of England had been degraded for nine hundred years; and even some of its greatest kings and legislators, such as ALFRED the Great, had felt the chilling and withering influence of its superstition in their characters.

214. The subject of this paragraph might be passed over in silence, the defence of the Reformation requiring no answer to it; but I will let down the triumph of Cobbett a little, by presenting to the reader a brief and true portrait of *Somerset*, together with a short account of the malice of his enemies. Bishop Burnet says of him,

“Thus fell the Duke of Somerset, a person of great virtues, eminent for piety, humble and affable in his greatness, sincere and candid in all his transactions. He was a better captain than a counsellor; had been oft successful in his undertakings; was always careful of the poor and

the oppressed ; and, in a word, had as many virtues, and as few faults, as most great men, especially when they were so unexpectedly advanced, have ever had. It was generally believed that all this pretended conspiracy, upon which he was condemned, was only a forgery ; for both Palmer and Crane, the chief witnesses, were soon after discharged, as were also Bartuile and Hamond, with all the rest that had been made prisoners on the pretence of this plot. And the Duke of Northumberland continued after that in so close a friendship with Palmer, that it was generally believed he had been corrupted to betray him. And, indeed, the not bringing the witnesses into the court, but only the depositions, and the parties sitting judges, gave great occasion to condemn the proceedings against him. For it was generally thought that all was an artifice of Palmer's, who had put the Duke of Somerset in fears of his life, and so got him to gather men about him for his own preservation ; and that he afterwards being taken with him, seemed through fear to acknowledge all that which he had before contrived. This was more confirmed by the death of the other four formerly mentioned, who were executed on the 26th of February, and did all protest they had never been guilty of any design, either against the King, or to kill the lords. Vane added, that his blood would make Northumberland's pillow uneasy to him. The people were generally much affected with this execution ; and many threw handkerchiefs into the Duke of Somerset's blood, to preserve it in remembrance of him. One lady, that met the Duke of Northumberland, when he was led through the city in Queen Mary's reign, shaking one of these bloody handkerchiefs, said, ' Behold the blood of that worthy man, that good uncle of that excellent king, which was shed by thy malicious practice, doth now begin apparently to revenge itself on thee.' Sure it is, that Northumberland, as having maliciously contrived this, was ever after hated by the people."—*Burnet's History of the Reformation*, vol. ii. page 244.

I am glad to have an opportunity to vindicate the Duke's character from the wicked calumny of Cobbett and the Papists.

215. It would be easier for me to write a connected history of transactions to the end of King Edward's reign, than to follow Cobbett, paragraph after paragraph, detecting errors, exposing fallacies, separating truth from falsehood, and causing the light of history to arise from the darkness and chaos which he has created. But I have promised to perform this task, and I must perform it.

It is true, WARWICK, who was (now that he had caused the Duke of SOMERSET to be sacrificed to his wicked ambition) become Protector, was made Duke of NORTHUMBERLAND, and had got granted to him the immense estates of that ancient house, which had fallen into the hands of the possessor of the crown. It is not true that he was a more zealous Protestant than the last Protector, for *he was not a Protestant at all*, but an atrociously wicked Papist, whose intrigues and treasons brought not only himself to the scaffold, but also several other innocent persons, amongst whom were LADY JANE GREY and his own son, LORD DUDLEY. I shall prove these things as we proceed. The cry of plunder has become so stale, flat, and unprofitable, and, besides, having been answered before, that I shall leave it.

216. I will reply to Cobbett's calumny on King Edward in the 218th paragraph. Before I narrate the deeds of that wicked Papist, the Duke of NORTHUMBERLAND, the reader will, I hope, excuse my indulging in a few reflections.

As the Governor of the world, God suffers one event, in general, to befall the righteous and the wicked, not rewarding the righteous, nor punishing the wicked, in this life. He does not seem, however, so to confine himself to this general law as not to depart from it in particular cases; otherwise, unthinking men would be apt to deny the particular providence of God altogether, and banish him, in their esteem, from his own world. Or, as Augustine says, if every sin should now be punished with open and immediate pain, it would be thought that nothing were reserved to the last judgment; and if God should now openly punish no sin, it would be believed that there were no providence of God.

I am often reminded of this principle of the Divine government, in reviewing the characters and actions of the chief actors in that great event, the Reformation in England.

This principle is strikingly illustrated in the wicked life and violent death of the Duke of NORTHUMBERLAND. His object seems to have been, to aggrandize himself and his family, and

“To wade through slaughter to a throne.”

The good Duke of SOMERSET being in his way, he causes him to be beheaded. *Mary* and *Elizabeth* being next in his way, he persuades, or compels, the dying young King *Edward*, whom he had got into his possession, to change the succession in favour of Lady *Jane Grey*, whom

he marries to his son. In this treasonable act he involved many innocent persons in ruin, who were averse from such practices.

At length, all his plans failing, he is overtaken by the righteous judgment of heaven, and ends his life, in ignominy, on the scaffold, as we shall see in the next letter.

Thus we see that wickedness is not always prosperous, but sometimes meets with punishment in this world.

I shall now proceed to detail and to prove these assertions.

Mr. Cobbett himself admits, in this paragraph, that NORTHUMBERLAND, who was now the King's keeper, *conceived the project of getting the crown into his own family*; and that, in order to carry this project into effect, he married one of his sons, Lord GUILFORD DUDLEY, to Lady JANE GREY, who, next after MARY and ELIZABETH, and MARY, Queen of Scotland, was heiress to the throne; and, having done this, he got Edward to make *a will*, settling the crown on Lady Jane, to the exclusion of his two sisters.

217. The best reply that I can give to the contents of this partial paragraph is the honest account which Bishop Burnet gives of the matter. The reader will excuse its length, when he finds it to be a clue to the important events which follow.

He says, "The people were mightily inflamed against this insolent Duke of NORTHUMBERLAND, for it was generally given out that he was sacrificing the King to his own extravagant ambition. He seemed little to regard their censures, but attended on the King most constantly, and expressed all the care and concern about him that was possible. And finding that nothing went so near his heart as the ruin of religion, which he apprehended would follow upon his death, when his sister Mary should come to the crown; upon that, he and his party took advantage to propose to him to settle the crown, by his letters patent, on the Lady Jane Grey. How they prevailed with him to pass by his sister Elizabeth, who had been always much in his favour, I do not so well understand. But the King being wrought over to this, the Duchess of Suffolk, who was next in King Henry's will, was ready to devolve her right on her daughter, even though she should come afterwards to have sons. So, on the 11th of June, Mountague, that was Chief Justice of the Common Pleas, and Baker, and Bromley, two judges, with the King's Attorney and Solicitor, were commanded to come to Council. There they found the King, with

some Privy Councillors about him. The King told them he did now apprehend the danger the kingdom might be in, if, upon his death, his sister Mary should succeed, who might marry a stranger, and so change the laws and the religion of the realm. So he ordered some articles to be read to them, of the way in which he would have the crown to descend. They objected, that the Act of Succession, being an Act of Parliament, could not be taken away by any such device: yet the King required them to take the articles, and draw a book according to them: they asked a little time to consider of it. So, having examined the statute of the first year of this reign, concerning treasons, they found that it was treason, not only after the King's death, but even in his life, to change the succession. Secretary Petre, in the mean while, pressed them to make haste. When they came again to the Council, they declared they could not do any such thing, for it was treason, and all the lords should be guilty of treason, if they went on in it. Upon which, the Duke of Northumberland, who was not then in the Council Chamber, being advertised of this, came in great fury, calling Mountague a traitor, and threatened all the judges, so that they thought he would have beaten them; but the judges stood to their opinion. They were again sent for, and came, with Gosnold added to them, on the 15th of June. The King was present, and he somewhat sharply asked them, why they had not prepared the book, as he had ordered them. They answered, that whatever they did would be of no force without a parliament. The King said, he intended to have one shortly. Then Mountague proposed that it might be delayed till the Parliament met. But the King said, he would have it first done, and then ratified in Parliament; and therefore he required them, on their allegiance, to go about it; and some councillors told them, if they refused to obey that, they were traitors. This put them in a great consternation; and old Mountague, thinking it could not be treason, whatever they did in this matter, while the King lived, and, at worst, that a pardon under the great seal would secure him, consented to set about it, if he might have a commission requiring him to do it, and a pardon under the great seal, when it was done. Both these being granted him, he was satisfied. The other judges, being asked if they would concur, did all agree, being overcome with fear, except Gosnold, who still refused to do it. But he also, being sorely threatened, both by the Duke of Northumberland and the Earl of Shrewsbury, consented to it the next day. So they put the entail of the crown in form of law, and brought it to the Lord Chancellor

to put his seal to it. They were all required to set their hands to it, but both Gosnald and Hales refused. Yet the former was wrought on to do it, but the latter, though a most steady and zealous man for the Reformation, would upon no consideration yield to it. After that, the Lord Chancellor, for his security, desired that all the councillors might set their hands to it, which was done on the 21st of June, by thirty-three of them; it is like, including the judges in the number. But Cranmer, as he came seldom to Council after the Duke of Somerset's fall, so he was that day absent on design. Cecil, in a relation which he made one write of this transaction, for clearing himself afterwards, says, that when he had heard Gosnald and Hales declare how much it was against law, he refused to set his hand to it as a councillor, and that he only signed as a witness to the King's subscription. But Cranmer still refused to do it, after they had all signed it, and said he would never consent to the disinheriting of the daughters of his late master. Many consultations were had to persuade him to it; but he could not be prevailed on, till the King himself set on him, who used many arguments, from the danger religion would otherwise be in, together with other persuasions; so that, by his reasons, or rather importunities, at last he brought him to it. But whether he also used that distinction of Cecil's, that he did it as a witness, and not as a councillor, I do not know: but it seems probable, that if that liberty was allowed the one, it would not be denied the other."—*Burnet's History of the Reformation*, vol. ii. part i. book i. p. 290.

218. I am sorry that Cobbett has laboured to detract from, and even to blacken, the character of this young prince, who died on the 6th of July, 1553. It will, however, cause me to set it in a fair light; but, because I am unknown, I must use the authority of others, who are known, and can be relied upon.

On the day of his death he was conscious his time was short in this world. His whole exercise was in short prayers and ejaculations. The last words he was heard to use were these, "Lord God, deliver me out of this miserable and wretched life, and take me among thy chosen; howbeit, not my will, but thine be done. Lord, I commit my spirit to thee. O Lord, thou knowest how happy it were for me to be with thee; yet, for thy chosen's sake, send me life and health, that I may truly serve thee. O Lord, my God, bless my people, and save thine inheritance. O Lord God, save thy chosen people of England. O Lord God, defend this

realm from Papistry, and maintain thy true religion, that I and my people may praise thy holy name, for Jesus Christ's sake."

Seeing some about him, he seemed troubled that they were so near, and had heard him; but, with a pleasant countenance, he said he had been praying to God. And soon after, the pangs of death coming upon him, he said to Sir Henry Sidney, who was holding him in his arms, "I am faint. Lord, have mercy on me, and receive my spirit;" and so he breathed out his innocent soul.

The following character of him is given by *Cardan*, one of the greatest philosophers of his age:—

"All the graces were in him. He had many tongues when he was yet but a child: together with the English, his natural tongue, he had both Latin and French; nor was he ignorant, as I hear, of the Greek, Italian, and Spanish, and perhaps some more. But for the English, French, and Latin, he was exact in them; and apt to learn every thing. Nor was he ignorant of logic, of the principles of natural philosophy, nor of music. The sweetness of his temper was such as became a mortal, his gravity becoming the majesty of a king, and his disposition suitable to his high degree. In sum, that child was so bred, had such parts, was of such expectation, that he looked like a miracle of a man. These things are not spoken rhetorically, and beyond the truth, but are indeed short of it." —*Burnet's History of the Reformation*, vol. ii. part i. p. 2.

I omit what *Cælius Secundus Curio*, a man of learning and eminence, in the city of Basil, says of him,* lest it should appear like flattery; but I may give Hume's opinion of him, who, it is well known, had no partiality to *saints*, or religious persons of any kind.

"All the English historians dwell with pleasure on the excellent qualities of this young prince, whom the flattering promises of hope, joined to many real virtues, had made an object of tender affection to the public. He possessed mildness of disposition, application to study and business, a capacity to learn and judge, and an attachment to equity and justice. He seems early to have contracted, from his education, and from the genius of the age in which he lived, too much of a narrow prepossession in matters of religion, which made him incline somewhat to bigotry and persecution: but as the bigotry of Protestants, less governed by priests, lies under more restraints than that of Catholics, the effects of this

* Strype, vol. ii. chap. xxii.

malignant quality were the less to be apprehended, if a longer life had been granted to young Edward.”—*Hume’s History*, chap. xxxv.

Sir John Hayward, LL.D., who wrote “*The Life and Raigine of Edward VI.*,” soon after that prince’s death, says, “Many noble and high virtues sparkle in him, especially clemency, courage, care, and knowledge of affairs of state.”

*Fuller** says, “No pen passeth by him without praising him, though none praising him to his full deserts.”†

219. This and the three following paragraphs belong to the next letter ; why Mr. Cobbett has placed them here, instead of at the beginning of the bloody reign of Queen Mary, I know not, unless to fill up a few leaves of printing, which must be filled up in his twenty-four paged numbers. It is evident they are out of place here ; but I must follow him.

King Edward being mercifully, for himself, removed from the evil to come, Mary, bigoted Papist as she was, ought, by right, to have succeeded to the throne, without opposition ; which, doubtless, would have been the case, had it not been for the criminal ambition of Northumberland.

It appears to me that Cranmer, and the rest of the Council that were Protestant, were also to blame in this matter, for consenting, however reluctantly, to his criminal project. If Protestantism was the cause of God, they might have left it to him to take care of it, without doing evil, that good might come out of it. Thus we see that the best of men are

* *Fuller’s Church Hist.*, book vii. sec. 1.

† The following anecdotes are related of this prince :—

The veneration of King Edward the Sixth for the Bible was very great. So singular was the piety of this young Prince, that being about to take down something which was above his reach, one of his playfellows offered him a bossed-plated Bible to stand upon, and heighten him, to take what he desired. Perceiving it to be a Bible, with holy indignation he refused, and sharply reprov’d the person who offered it—thinking it unfit that he should trample *that* under his feet which he ought to treasure up in his head and heart.

At the King’s Coronation, which was on Shrove Sunday, February 20th, 1546, (he being then a boy only nine years old), when three swords were brought, as signs of his being king of three kingdoms, he said, there was one yet wanting. And when the nobles about him asked him what that was, he answered “*The BIBLE !*” “*That book,*” added he, “*is the sword of the Spirit, and to be preferred before these swords. That in all right ought to govern us, who use the sword, by God’s appointment, for the people’s safety. He who rules without the Bible, is not to be called God’s minister, or a King. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength.*”

When the pious young King had said this, he, with the greatest reverence, commanded the Bible to be brought, and carried before him. — *Bell’s Bible Anecdotes*, vol. ii.

but men at the best. But the great God, who frustrated their designs, in not suffering *Lady Jane Grey* to be Queen, yet fulfils his own designs, and their best wishes, in suffering Mary to be Queen; for her short and bloody reign did more to establish the Protestant religion in England, than Lady Jane's could have done, had it extended to fifty years.

There is a spice of historic truth mixed up with the mass of invective and calumny which compose this paragraph. It is enough to state, that the Duke of Northumberland was so much hated and distrusted by the nobility and the people generally, that they refused to support his pretensions.

220. The same observations are applicable to the contents of this paragraph, only there is one falsehood which stands out prominently above the rest—namely, that “Mary was proclaimed Queen amidst the unbounded applause of the people.”

221. The master-plotter, as Cobbett calls him—that is, the Popish Duke of Northumberland, had disbanded his army, for neither the Council nor the people would support him; and this was a happy circumstance, as it saved the shedding of much blood. Shortly afterwards, he was arrested, and kept in confinement, where I shall leave him, until, in the course of this work, I shall have occasion to exhibit him on the scaffold, declaring to the people that he was, and always had been, A **PAPIST**.

Thus you see, my Protestant countrymen, that the crimes, the treasons, the murders, the robberies, and other evils which Mr. Cobbett has charged upon the Reformation, were perpetrated by Papists themselves.

Great advances were made in this reign in both political and religious liberty: the Bible was printed, and set forth to the people; preachers were sent, by royal proclamation, through the length and breadth of the land, preaching the Gospel of peace, and proclaiming liberty to the superstitious captives of Popery; and Popery itself received a deadly blow, from which it has never since recovered; several acts of Parliament, passed in the late and former reigns, were repealed, as *the act* which made the King's proclamation of equal authority with an act of Parliament, the cruel acts against the Lollards, and the bloody law of the Six Articles.

We are now at the last paragraph of Mr. C.'s seventh letter, and yet nothing has been advanced to show that which is the professed object of his history—namely, that the Reformation has impoverished and degraded the main body of the people. This never can be shown, because there

is nothing in the principles of the Reformation to produce such an effect. We shall see, in the next letter, in Mary's bloody reign, an unsuccessful attempt made to bring the nation back again into its former state of degradation. But, with that exception, I will prove that England has been advancing, in every king's reign since the Reformation, to a state of liberty, independence, happiness, wealth, and true greatness, to which she never did arise, and never could have arisen, under the despotism of Popery. Her greatest magnificence, *then*, consisted in having the floors covered with green rushes in summer, and clean straw in winter; and the police was so ill regulated, the people committed the greatest disorders.

“ THEN priests, with bulls and briefs, and shaven crowns,
 And griping fists, and unrelenting frowns,
 Legates and delegates, with powers from hell,
 Though heavenly in pretension, fleec'd her well;
 And to this hour, to keep it fresh in mind,
 Some twigs of that old scourge are left behind.
 She was the veriest slave, in days of yore,
 That ever dragg'd a chain, or tugg'd an oar;
 Her monarchs, arbitrary, fierce, unjust,
 Themselves the slaves of bigotry or lust,
 Disdain'd her councils, only in distress
 Found her a goodly sponge for power to press.
 Thy chiefs, the lords of many a petty fee,
 Provok'd and harass'd, in return plagued thee!
 Call'd thee away from peaceable employ,
 Domestic happiness, and rural joy,
 To waste thy life in arms, or lay it down
 In causeless feuds and bick'nings of their own.
 Thy parliaments adored, on bended knees,
 The sov'reignty they were conven'd to please;
 Whate'er was ask'd, too timid to resist,
 Complied with, and were graciously dismiss'd:
 And if some Spartan soul a doubt express'd,
 And, blushing at the tameness of the rest,
 Dared to suppose the subject had a choice,
 He was a traitor by the general voice.
 It shakes the sides of splenetic disdain,
 Thou self-entitled ruler of the main,
 To trace thee to the date when yon fair sea,
 That clips thy shores, had no such charms for thee;
 When other nations flew from coast to coast,
 And thou hadst neither fleet nor flag to boast.
 Kneel now, and lay thy forehead in the dust;
 Blush, if thou canst—not petrified, thou must:
 Act but an honest and a faithful part;
 Compare *what then thou wast with what thou art*;
 And God's disposing providence confess'd,
Obduracy itself must yield the rest.
 Then thou art bound to serve him, and to prove,
 Hour after hour, thy gratitude and love!”

ERRATA.

In page 363, the first line should have been, *The Mass Priests of the Apostate Church of Rome.*
 In page 365, last paragraph of the note, for Dr. GEORGE, read Dr. GOUGE.

C R A N M E R.

OUTSTRETCHING flame-ward his upbraiding hand—
(O God of mercy, may no earthly seat
Of judgment such presumptuous doom repeat !)
Amid the shuddering throng doth Cranmer stand ;
Firm as the stake to which, with iron band,
His frame is tied ; firm from the naked feet
To the bare head ; the victory complete ;
The shrouded body, to the soul's command
Answering, with more than Indian fortitude,
Through all her nerves, with finer sense endued ;
Now wrapt in flames—and now in smoke embowered—
Till self-reproach, and panting aspirations,
Are, with the heart that held them, all devoured :
The spirit set free, and crown'd with joyful acclamations !

WORDSWORTH.

LETTER VIII.

MARY'S ACCESSION TO THE THRONE.

HER FALSE PROMISES AT THE BEGINNING OF HER REIGN.

SHE RESTORES POPERY.—GREAT OBSTACLES IN HER WAY.

DILEMMA OF THE POPISH BISHOPS.

FARCE OF THE POPE ABSOLVING PARLIAMENT, AND RESTORING ENGLAND TO THE "FOLD OF CHRIST."

MARTYRDOM OF JOHN ROGERS AND DOCTOR TAYLOR.

THE CRUELITIES TO THE SUFFERERS TRACED TO, AND JUSTLY LAID AT THE DOOR OF, THE RELIGION OF "ROMAN CATHOLICS."

MARTYRDOM OF AN OLD LAME MAN AND A BLIND MAN.

ALSO AN ACCOUNT OF A MOTHER AND HER TWO DAUGHTERS, AND AN INFANT BORN IN THE FLAMES, SUFFERING MARTYRDOM.

DEFENCE OF JOHN FOXE, THE MARTYROLOGIST.

TREACHEROUS DEALING WITH CRANMER, TO INDUCE HIM TO RECENT.

HIS HEROIC MARTYRDOM.

223. We are now entering upon that reign, the cruelties inflicted during which upon the glorious army of English martyrs have furnished so ample a theme for our incomparable martyrologist FOXE, and which have branded with indelible infamy the blood-stained Apostate Church of Rome. I believe Mr. Cobbett, when he says he does not approve of the cruelties inflicted upon Protestants during this reign; but why then does he write in defence of the *principles* of those who were the authors of them? We Protestants are convinced, that however blameworthy were the Queen, Bonner, Gardiner, and others, they were

only the willing executioners of that Apostate Church in whose heart is cherished, not as an accident, but as a *principle*, the spirit of murder, which she inherits, in a direct line, from her father the devil. This is the same Apostate Church which reeked with the blood of Huss and Jerome, of the Waldenses and Albigenses, of the Lollards of England, of the Hamiltons of Scotland, of the Huguenots of France, of the Protestants of Ireland,—who has caused hundreds of thousands to perish by her *holy wars*, and her unholy Inquisition;—this is the monster which men have been taught to call “The Holy Catholic Church,” but which the Spirit of God taught St. John to call a “whore,” a “beast,” a “woman drunken with the blood of the saints.”* Mr. Cobbett is very anxious that these murders should not be laid to the charge of “*the religion of Catholics*,” but truth must be told; and the only apology that I can make for “Catholics,” as they are improperly called, is, that some of them are better than *their religion*, and none of them can be worse.

Mr. Cobbett seems weak enough to believe that the punishments inflicted in Queen Elizabeth’s reign were more than those of Queen Mary’s, and that too on account of religion. Let me remark here, that Protestantism is not a persecuting religion, like Popery; and that if ever it did sanction punishments for religion, it was then acting *contrary* to its own principles. However, if I meet, in the course of this History, with *one* instance of a Papist being put to death by Protestants, solely for religion, and not for treason, or treasonable practices, I will acknowledge the fact.

224. *Mary* was not at Framlingham, at the time of her brother’s death, but she, with her sister, the Princess Elizabeth, was on her way to London, to which place they had been invited by the treacherous Popish Duke of Northumberland, under pretence of keeping the young Prince company in his last sickness. They were within a day’s journey of the court, when she received secret intelligence of her brother’s death, and of the design of the Duke, who intended to get both herself and the Princess Elizabeth into his hands; upon which, she returned to the castle.† As for the joy that Mr. C. speaks of, at the accession of Queen Mary, Papists might rejoice at it, and so they would now, if a Popish

* Rev. xvii. 6.

† Burnet, vol. ii. p. 296.

monarch should ascend the British throne (which God forbid); but the bulk of the people had little cause to be merry, when so great a bigot as Mary had become their sovereign.

225. Mr. Cobbett says, "Mary began her reign by acts the most just and beneficent." On the contrary, it appears to me that she began it by dissimulation, hypocrisy, and falsehood. Take the following testimony in proof of this :—

"Mary in the meanwhile withdrew into Norfolk and Suffolk, where she understood the duke's name was in much hatred, for the service he had done there under King Edward, in subduing the rebels, and there gathering to her aid such of the commons as she could, at the same time keeping herself close within Framlingham Castle. To her, first of all, there resorted the Suffolk men; who being always forward in promoting the gospel, promised her their aid and help, provided she would not attempt an alteration of the religion, which her brother King Edward had before established by law publicly enacted, and received by the consent of the whole realm.

"To this condition she soon agreed, with such promises to them that no innovation should be made in the matter of religion, so that no man would or could then have doubted her. Which promise, if she had as constantly kept, as they willingly preserved her with their bodies and weapons, she had done a deed both worthy her blood, and had also made her reign more stable to herself. For though a man be never so mighty of power, yet breach of promise is an evil upholder of quietness, fear is worse, but cruelty is worst of all.

"Thus Mary being guarded by the power of the Protestants of Suffolk, vanquished the duke, and all those that came with her. In return for which it was (methinks) an heavy word that she answered to the Suffolk men afterwards, who made supplication to her grace to perform her promise: 'Forasmuch,' saith she, 'as you, being but members, desire to rule your head, you shall one day well perceive, that members must obey their head, and not look to bear rule over it.' And not only that, but also to cause more terror to others, a certain gentleman named Master Dobbe, for reminding her of her promise, was punished, being three times set on the pillory to be a gazing-stock to all men. Others delivered to her books and supplications made out of the Scriptures, to exhort her to continue in the true doctrine then established; and these were sent to

prison. But such is the condition of man's nature that we are for the most part more ready always to seek friendship when we stand in need of help, than ready to requite a benefit once past and received."—*Foxe's Acts and Monuments*, book x. p. 675, Seymour's edition.

If more were wanting to confirm this statement of beginning her reign with falsehood, let the following suffice :—

"On the 12th of August, the Queen made an open declaration in council, that although her conscience was stained in the matters of religion, yet she was resolved not to compel or strain others, otherwise than as God should put into their hearts a persuasion of that truth she was in ; and this, she hoped, should be done by the opening his word to them, by godly, virtuous, and learned preachers."—*Burnet's History of the Reformation*, vol. ii. part i. p. 312, Baynes's edition.

The Queen was indeed very zealous to restore the Pope's religion in England, but in this she was singularly unsuccessful, for she not only did not restore it, but she gave it a mortal stab, and did more to disgust the people against Popery, in her short reign, than has ever been done in any so short a period since : yet in all these cruelties she acted in perfect consistency with her religion as a Papist. Mr. Cobbett justly enough remarks, that "there were in her way great obstacles," &c. Yes, the same obstacles were in her way that were in the way of Nero, Domitian, and other ancient persecutors of the Church of Christ : there were in her way the Spirit of God, the truth of God, the unconquerable spirit of the holy martyrs—the Bradfords, the Riddleys, the Taylors, &c.—and the blood of these martyrs became the seed of Christ's church in England.

226. In this paragraph Mr. C. affects the greatest astonishment that the same Parliament who had declared Cranmer's divorce of Catherine to be lawful, and who had enacted that Mary was a bastard, that that Parliament should now acknowledge Mary to be the lawful heir to the throne ! That the Parliament which had abolished the Catholic worship and created the Protestant worship, on the ground that the former was idolatrous and damnable, and the latter agreeable to the will of God, should abolish the latter and restore the former !

I should not wonder at Mr. C.'s astonishment, if it were real ; yet I am not so affected by these events as he seems to be. It ought to be remembered that I did not undertake, in this work, to justify any thing that was done during the great change from Popery to Protestantism. I refer to the motto on the title-page of this work.

The reader will not be able to comprehend the truth on this subject, unless he see the false position in which the King, the nobles, the commons, the government, the laws, the institutions, the customs, the habits, the language, the very thoughts, and almost every thing, were placed in England, by its receiving the religion of the Apostate Church of Rome. It was not alone the unhappiness of our ancestors to have been deprived of the true gospel of our Lord Jesus Christ, and to have a false one imposed upon them in its place, but this false religion gave a false character to nearly all that they thought, and said, and did, in things where religion was concerned. Even some things which were not immediately connected with religion were influenced by their erroneous views of religion, such as war, commerce, literature, arts, agriculture, architecture, &c., so that we cannot read a page in their history without finding something of Popery in it. The Parliament was in great part composed of Popish bishops and mitred abbots, who caused laws to be made with a view to secure for ever, if possible, their own spiritual power and that of the Pope of Rome, over the minds of the people. Not satisfied with this, the subtle and slimy snake of Popery even twisted itself around the pillars of the throne, and elevated its ugly head above the head of the monarch himself, and kept him in perpetual awe, threatening to sting him to death if he did not govern his kingdom, in every particular, according to the laws of "mother church."

In this false position was the Parliament and the whole of England placed at the period of the Reformation. No movement could be made in the kingdom, but Popery had something to do with it: it dictated with whom to make war, and with whom to make peace; in short, its pestilential spirit pervaded the whole nation.

Let any man conceive, then, what the Reformation had to achieve. It had to extricate the whole nation from this false and anomalous position, in which it had been entangled for many centuries. I am bold to assert, that nothing but the God of Truth, by the truth of God, could have brought the English nation from Popery to Protestantism. It appears to me, also, that the means by which this great event was accomplished, is not less wonderful than the event itself.*

* "The means by which this great event was accomplished." If the pious and intelligent reader should think I have gone too far in this assertion, I beg him to remember, that though the *Most High* can accomplish his purposes in any way, all means being equally at his command, yet he generally makes even the means

I now briefly remark on the cause of Mr. C.'s pretended astonishment. Why should any person be astonished that Bonner, Gardiner, and nearly the whole of the Parliament, who were only covert Papists (as I shall prove immediately), should "abolish the Protestant worship," and restore Popery, with all its fooleries? These Papist bishops conformed in Edward's reign to Protestantism, only to keep their livings; and now, for the same reason, they turn back again to Popery, "like a dog that returns to his vomit, and like the sow that was washed to her wallowing in the mire;" while the true Protestants nobly resisted unto blood, striving against Popery.

227. The Queen and her Popish parliament were anxious to restore the PAPAL SUPREMACY in England, but they found a great obstacle in the way, for they held the plunder of the monasteries, the abbey lands, and the estates formerly appertaining to these institutions, which the *Pope* esteemed sacrilege, all of which he might require to be restored. The

themselves instructive to reflecting minds. In the first age of Christianity, he sent forth a few men of simple minds and pure intentions, armed indeed with miraculous powers, but with the more potent spirit of love, to destroy, as the words of holy scripture powerfully express it, "the face of the covering cast over all people, and the veil that is spread over all nations." Is. xxv. 7. This they did by destroying idolatry, and establishing the religion of Christ in the world. Yet, in 1400 years after the death of the Apostles, the world was in as miserable a condition, through Popery, as it was before the gospel was sent to it. Popery had poisoned the very gospel itself, had turned the good news of the gospel into heavy tidings, and had changed the proclamation of liberty into a decoy to reduce the people to spiritual slavery. The Christian world, or Christendom, as it was called, was in the condition of that man spoken of in the parable, Matt. xii. 43 to 46. It is easier, humanly speaking, to eject the single devil of heathenism, than the legion of popery.

In these new and awful circumstances, it is true it only required the exertion of the same Almighty power and wisdom to produce the same effect—that is, to bring Christendom back to the truth of the gospel, as at first preached by the Apostles; but God, in his unerring wisdom, chose to adopt more complex means to bring about the same end. In the first case, he confounded the wisdom of the wise by the foolishness of preaching; in this latter case, in addition to the former means, he took the wise in their own craftiness. He made Popery *destroy itself*. It committed an act of suicide. He turned their counsels into foolishness, and one part of them turned against another. He made a Popish King and Parliament enact laws against the Pope and Popery, and thus they pulled down their own house upon themselves. Even the temporary and severe persecution of his rising Church in England, in the bloody reign of Mary, served more mightily to pull down Popery than fifty years of ordinary preaching; for the people had such a living picture of the cruel and bloody nature of Popery set before their eyes, that (perpetuated also by the labour of *Foxe*, in his admirable *Book of Martyrs*) it will never be forgotten in England to the latest posterity. If we add to these considerations, the effect produced by the constancy and courage of the martyrs, by which means 40,000 persons were converted from Popery, we shall see the admirable wisdom of God in the means he employed for the destruction of Popery in England.

greater part of this property had been seized on eighteen years before, as I have showed in par. 167. The Popish bishops, all but Fisher, had assented to the abolition of the Pope's supremacy; and Gardiner, who was now the *Queen's* HIGH CHANCELLOR, was as deeply implicated in these acts as any of the rest.

228. In this dilemma were *Gardiner* and his Popish associates placed by their own inconsistent acts in the reign of Henry VIII. It was for them, therefore, to get out of it in the best way they could—either by persevering in refusing to own the POPE'S SUPREMACY, which they had cast off, or by humbly and meanly confessing "that they had been guilty of a most horrible defection from the true Church, professing their sincere repentance for their past transgressions, and declaring their resolution to repeal all laws enacted in prejudice of the Pope's authority." They chose the latter, as we shall see presently in par. 231, and obtained ABSOLUTION* from his HOLINESS, the head of the Great Apostacy, for their great sin in leaving the "Church;" only they bargained, before receiving ABSOLUTION, that they were each to retain their hold, for ever, of the "sacrilegious property."

229. As the Pope could not come over the seas to England, to perform this solemn farce of absolving the Parliament in person, he sent Cardinal Pole, as his representative, to do it for him.

I am obliged to follow Mr. Cobbett from paragraph to paragraph, zig-zag, in spite of all chronological order, just as a school-boy follows a butterfly over hedge and ditch, or I should have mentioned, before this, that the Queen was married, in Winchester Cathedral, on the 25th of July, 1554, to *Philip*, son of the Emperor Charles V.

230. This is merely introductory to the next paragraph.

231. I will here give the reader Mr. Cobbett's own words, which contain the truth, but not the whole truth, and then add some further particulars.

"On the 29th of November, the two houses petitioned the King and Queen. In this petition they expressed their deep regret at having

* See Strype's Ecclesiastical Memorials, vol. iii. p. 250.

been guilty of defection from the church, and prayed their Majesties, who had not participated in the sin, to intercede with the holy father, the Pope, for their forgiveness, and for their re-admission into the fold of Christ. The next day, the Queen being seated on the throne, having the King on her left, and Pole, the Pope's legate, on her right, the Lord High Chancellor, bishop Gardiner, read the petition; the King and Queen then spoke to Pole, and he, at the close of a long speech, gave, in the name of the Pope, to the two houses and to the whole nation, absolution in the name of the Father, Son, and Holy Ghost; at which words the members of the two houses, being on their knees, made the hall resound with amen."*

The day on which this farce was acted, was the festival of St. Andrew, and when Cardinal Pole announced the proceedings of this day, in a letter to the Pope, among the modes of rejoicing over the recovery of England, adopted in Rome, was this :—A human head, or something like one, was brought out from the mass of contemptible objects which disgrace Rome, under the name of relics, for the purpose of being worshipped by those inhabitants of the city who were placed, from ignorance or incapacity, within the lash of such infamous delusions. "The head of St. Andrew was kept uncovered the whole day, that all the people might see it, visit it, and worship it, as became them."†

Two only, of all the members, openly rejected the Legate and his errand; one of these refused to vote, and the other, Sir RALPH BAGNAL, said, "I have sworn against the Papal authority in the time of King Henry VIII. He was a worthy prince, and he laboured five and twenty years before he could abolish the Pope's power over England; and now I will not agree to the restoration of it."‡

232. "Thus was England," says Cobbett, "once more a catholic country. She was restored to the fold of Christ," &c.

Thus were the Queen, the parliament, and all concerned in this base transaction, really degraded; for none but the most abject slaves would have gone upon their knees to the agent of a foreign priest, praying that

* No conquered nation was ever so degraded, even when led in procession to grace the conqueror's triumph. In such a case the mind might have been at liberty—erect—unconscious of a chain. But here was a double degradation—body and mind prostrate before the haughty legate of a haughtier spiritual despot, crouching and craving absolution where no offence had been committed.

† Pallaricino, ii. 42, quoted by Soames, *His. Ref.*, vol. iv., 271.

‡ Strype's *Ecclesiastical Memorials*, vol. iii. p. 324.

he would pardon the sin of their having exercised the freedom of choice in the matter of religion, and begging to be received again under the yoke of that foreign priest, and that not for themselves only, but for the whole nation, though, as I shall show presently, the people so hated the Pope and his false religion, that they most constantly endured the torments of martyrdom, rather than be brought under his yoke again.

No free man can think of this base submission to the Pope without indignation; and certainly, no man can approve it, unless his mind, like that of Cobbett, as appears in every page of his book, be so perverted, as to prefer a state of beggarly dependence to that of rational liberty. *

But, to make this whole affair, if possible, still more infamous, the bishops themselves enacted, that all the holders of church property should keep it. Their titles to it were to be recognised, and all attempts to disturb them in their quiet possession, by ecclesiastical processes, either at home or abroad, should be liable to a *præmunire*, †

Thus, it was clearly proved by this *act*, passed by these villains themselves, who were the wolves that had devoured the sheep and kept the fleece. They, who did the work of confiscation and sacking, and who possessed the fruits of all this sacrilege, were not Protestants, but Papists, as I have proved in Letters V. and VI.; so that I need say no more about it here.

But surely, now that poor England had thus returned to mother church, now that she was so happily *restored* to the “fold of Christ,” we shall see the golden age restored, with all its primeval joys and innocency! We shall “see the wolf dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fatling together.” ‡ They will not HURT nor DESTROY, in all God’s holy mountain, that is, in the “fold of Christ.”

I will now lay a few facts before the reader, and then leave him to draw his own conclusions. He may then judge whether England, being restored to the “fold of Christ,” was a good or a bad thing.

No sooner had these preliminary steps been taken, but they proceeded with horrible haste to revive the statutes of Richard II., Henry IV., and Henry V., against heretics. This cruel act was brought on on the 12th

* McGavin’s brief History of the Reformation, letter 35.

† *Præmunire* means a writ in common law, whereby a penalty is incurable, as infringing some statute.—See Strype, Eccl. Mem., Append. vol. viii., p. 251.

‡ Isaiah xi. 6—10.

of December, sent up to the Lords on the 15th, who passed it on the 18th of the same month.* Thus was the way made clear, and the instrument prepared, for the perpetration of all those horrid murders which disgraced and for ever stained Queen Mary's reign and memory.

ROGERS was the first victim of their cruelty. The following account of his life and martyrdom is given by Foxe.†

“John Rogers was brought up in the University of Cambridge, where he was profitably exercised in learning, and at length was chosen, by the merchants adventurers, to be their chaplain at Antwerp, in Brabant. He happened there to fall in company with that worthy servant and martyr of God, William Tindal, and with Miles Coverdale, who, both for the hatred they bore to popish superstition and idolatry, and love to true religion, had forsaken their native country. In conferring with them on the Scriptures, he came to a great knowledge in the gospel of God, so that he cast off the heavy yoke of popery, perceiving it to be impure and filthy idolatry, and joined himself with them in that painful and most profitable labour of translating the Bible into the English tongue. He, knowing by the Scriptures that unlawful vows may lawfully be broken, and that matrimony is both honest and honourable among all men, joined himself in lawful matrimony, and so went to Wittenberg, in Saxony, where he, with much soberness of living, not only greatly increased in all good and godly learning, but also so much profited in the knowledge of the Dutch tongue, that the charge of a congregation was committed to his cure.

“In which ministry he diligently and faithfully served many years, until it pleased God, by the faithful labours of his chosen and dear servant, King Edward the VI., utterly to banish all Popery out of England, setting God's gospel at liberty. He then, having a conscience and a ready will to help forward the work of the Lord in his native country, came to England to preach the gospel. After he had for some time diligently and faithfully laboured, Ridley, then bishop of London, gave him a prebend in the cathedral church of St. Paul; and the dean and chapter chose him to be the reader of the divinity lesson there. He diligently

* To the immortal honour of Cardinal Pole, it ought to be remembered that he was averse to these cruel and unchristian proceedings.

† Book xi. p. 713. I have given the two following pieces of martyrological biography, with which no Englishman ought to be unacquainted, both as a specimen of the cruelties of the bloody reign of Mary, and as an incentive to the reading of *Foxe's Book of Martyrs*, which, next to the Bible itself, is the best preservative against Popery.

exercised himself there until such time as Queen Mary, obtaining the crown, banished the gospel and true religion, and brought in the Anti-christ of Rome, with its idolatry and superstition.

“After the Queen was come to the Tower of London, he being called there, made a godly and vehement sermon at St. Paul’s Cross, confirming such true doctrine as he and others had taught in King Edward’s days, exhorting the people constantly to remain in it, and to beware of all pestilent popery, idolatry, and superstition. The council being then over-matched with popish and bloody bishops, called him to account for his sermon: to whom he made a stout, witty, and godly answer, and yet in such sort demeaned himself, that at that time he was clearly dismissed. But after proclamation was set forth by the Queen to prohibit true preaching, he was called again before the council; for the bishops thirsted after his blood. The council quarrelled with him concerning his doctrine, and in conclusion commanded him as a prisoner to keep his own house, and he did so, although by flying he might easily have escaped their cruel hands. He saw the recovery of religion in England, for the present, desperate; he knew he could not want a living in Germany, and he could not forget his wife and ten children. But all these things were set aside: after he was called to answer in Christ’s cause, he would not depart, but stood in defence of the same, and for that truth was content to hazard his life.

“Thus he remained in his own house as a prisoner a long time, till at length, through the uncharitable procurement of Bonner, bishop of London, he was removed from his own house to the prison called Newgate, where he was lodged among thieves and murderers: during which time what communication he had with the adversaries of Christ is not known, nor yet any certainty of his examinations, further than he has himself left in writing.”

“After this sentence had been read, he sent us (Master Hooper, I mean, and me) to the Clink, there to remain till night: and when it was dark, they carried us, Master Hooper going before with one sheriff, and I following with the other, with bills and weapons, and led us through the bishop’s house, and so through St. Mary Overy’s church-yard, into Southwark, and over the bridge in procession to Newgate through the city. But I must shew you this also, that when he had read the condemnation, he declared that I was in the great curse, and that it was a dangerous matter to eat and drink with us that were accursed, or to give

us any thing; for all that did so should be partakers of the same great curse.

“ ‘ Well, my lord,’ said I, ‘ Here I stand before God and you, and all this honourable audience, I take him to witness, that I never wittingly or willingly taught any false doctrine; and therefore have I a good conscience before God and all good men. I am sure that you and I shall come before a judge that is righteous, before whom I shall be as good a man as you: and I nothing doubt but I shall be found there a true member of the true catholic church of Christ, and everlastingly saved. And as for your false church, you need not to excommunicate me from it. I have not been in it these twenty years, the Lord be thanked therefor. But now you have done what you can, my lord, I pray you yet grant me one thing.’ ”

“ ‘ What is that?’ asked he.

“ ‘ That my poor wife, being a stranger, may come and speak with me so long as I live. For she hath ten children that are hers and mine, and I would somewhat counsel her, what were best for her to do.’ ”

“ ‘ No,’ said he, ‘ she is not thy wife.’ ”

“ ‘ Yes, my lord,’ rejoined I, ‘ and has been these eighteen years.’ ”

“ ‘ Should I grant her to be thy wife?’ said he.

“ ‘ Choose you,’ said I, ‘ whether you will or not, she shall be so nevertheless.’ ”

“ ‘ She shall not come at thee,’ said he.

“ ‘ Then I have tried out all your charity,’ said I. ‘ You make yourself highly displeased with the matrimony of priests, but you maintain open concubinage: as in Wales, where every priest has his concubine openly dwelling with him, even as your holy father suffers all the priests in Holland and in France to do the like.’ To this he answered not, but looked as it were asquaint at it: and thus I departed, and saw him for the last time.

“ After John Rogers had been long imprisoned, lodged in Newgate among thieves, often examined, and very uncharitably treated, and at length most unjustly and most cruelly condemned by wicked Winchester, on the fourth day of February, in the year 1555, being Monday, in the morning, he was warned suddenly, by the keeper’s wife of Newgate, to prepare himself for the fire: being then sound asleep, he could scarcely be awaked. At length being awaked, and bid to make haste, ‘ then,’ said he, ‘ if it be so, I need not tie my points;’ and so was taken first to

Bonner to be degraded. That done, he craved of Bonner one petition. And Bonner asking him what that should be, 'Nothing,' said he, 'but that he might talk a few words with his wife before his burning.' But that could not be obtained of him! Now when the time came, that he, having been delivered to the sheriffs, was brought out of Newgate to Smithfield, the place of his execution, Master Woodroofe, one of the sheriffs, calling Master Rogers to him, asked him if he would revoke his abominable doctrine, and his evil opinion of the sacrament of the altar. Master Rogers answered and said, 'That which I have preached I will seal with my blood.' 'Then,' said Master Woodroofe, 'thou art an heretic.' 'That shall be known,' replied Rogers, 'at the day of judgment.' 'Well,' said Master Woodroofe, 'I will never pray for thee.' 'But I will pray for you,' rejoined Rogers; and so was brought, on Monday, the fourth day of February, by the sheriffs, towards Smithfield, repeating the fifty-first Psalm by the way, all the people wonderfully rejoicing at his constancy, with great praises and thanks to God for it; and there, in the presence of Rochester, comptroller of the Queen's household, Sir Richard Southwell, the sheriffs, and a wonderful number of people, he was burned to ashes, washing his hands in the flame as he was burning. A little before his burning at the stake, his pardon was brought, if he would have recanted, but he utterly refused it. He was the first martyr of all the blessed company that suffered in Queen Mary's time at the fire. His wife and children, being eleven in number, ten able to walk, and one sucking on her breast, met him by the way as he went towards Smithfield. This sorrowful sight of his own flesh and blood could not move him, but he constantly and cheerfully took his death with wonderful patience, in the defence of Christ's gospel."

I have given the foregoing account of Mr. John Rogers, because he had the honour to lead the van, in the noble army of martyrs, in the Marian persecution, and I shall only add, in this place, that of Dr. Taylor, who answered his adversaries with the most fearless spirit, and with the readiest wit of all the martyrs.

The history of Dr. Rowland Taylor, who suffered for the truth of God's word, under the tyranny of the Roman bishop, Gardiner, on the 9th day of February, 1555.

"The town of Hadleigh, in Suffolk, was one of the first that received the word of God in all England, by the preaching of Master Thomas

Bilney ; by whose industry the gospel of Christ had such gracious success, and took such root, that a great number in that parish became well learned in the Holy Scriptures, as well women as men, so that there were among them many that had often read the whole Bible through, and that could have said a great part of St. Paul's epistles by heart ; and very well and readily have given a godly judgment in any matter of controversy. Their children and servants were also brought up and trained so diligently in the right knowledge of God's word, that the whole town seemed rather an university of the learned, than a town of cloth-making or labouring people : and what is more to be commended, they were for the most part faithful followers of God's word in their living.

“ Doctor Rowland Taylor, doctor in both the civil and canon law, and a right perfect divine, was parson of this town of Hadleigh : and at his first entering into his benefice, did not, as the common sort of beneficed men do, let out his benefice to a farmer, to gather up the profits, and put in an ignorant unlearned priest to serve the cure, and, so that they have the fleece, caring little or nothing for the flock : but he made his abode and dwelling in Hadleigh among the people committed to his charge ; where he, as a good shepherd, abiding and dwelling among his sheep, gave himself wholly to the study of the Holy Scriptures, most faithfully endeavouring himself to fulfil that charge, which the Lord gave unto Peter, saying, ‘ Peter, lovest thou me ? Feed my sheep.’ This love of Christ so wrought in him, that no Sunday nor holiday passed, nor other time when he could get the people together, but he preached to them the word of God, and taught them the doctrine of their salvation.

“ Not only was his preaching blessed to them, but all his life and conversation was an example of unfeigned christian life and true holiness. He was void of all pride, humble and meek as any child : so that none were so poor but they might boldly, as to their father, resort to him ; but none were so rich but he would tell him plainly his fault, with such earnest and grave rebukes as became a good curate and pastor. He was very mild, void of all rancour, grudge, or ill-will ; ready to do good to all men, readily forgiving his enemies, and never seeking to do evil to any.

“ To the poor that were blind, lame, sick, or that had many children, he was a very father, a careful patron and diligent provider ; so that he caused the parishioners to make a general provision for them : and he himself (beside the continual relief that they always found at his house) gave a portion yearly to the common alms-box.

“Thus dwelt this good shepherd among his flock, governing and leading them through the wilderness of this wicked world, all the days of the most innocent and holy king of blessed memory, Edward VI. But after it pleased God to take King Edward from this vale of misery to his most blessed rest, the Papists, who ever dissembled, both with King Henry VIII. and King Edward, now seeing the time convenient for their purpose, uttered their false hypocrisy, openly refused all reformation made by these two kings, violently overthrew the true doctrine of the gospel, and persecuted with sword and fire all those that would not agree to receive again the Roman bishop as supreme head of the universal church, and allow all the errors, superstitions, and idolatries, that by God’s Word were disproved and justly condemned, as if now they were good doctrine and true religion.”

“About the end of January, 1555, Taylor, Bradford, and Sanders were again called before the bishops of Winchester, of Norwich, of London, of Salisbury, and of Durham, and there charged with heresy and schism, and therefore a determinate answer was required; whether they would submit themselves to the Roman bishop, and abjure their errors, or else they would according to their laws proceed to their condemnation.

“When Taylor, and Bradford, and Sanders heard this, they answered stoutly and boldly, that they would not depart from the truth which they had preached in King Edward’s days, neither would they submit themselves to the Romish Antichrist; but they thanked God for so great mercy, that he would call them to be worthy to suffer for his word and truth.

“When the bishops saw them so boldly, constantly, and immoveably fixed in the truth, they read the sentence of death upon them, which when they had heard, they most joyfully gave God thanks, and stoutly said to the bishops, ‘We doubt not but God the righteous judge will require our blood at your hands, and the proudest of you all shall repent this reviving again of Antichrist, and the tyranny that you now shew against the flock of Christ.’

“When the keeper brought Taylor towards the prison, the people flocked about to gaze upon him: to whom he said, ‘God be praised, good people, I am come away from them undefiled, and will confirm the truth with my blood.’

“When Taylor had lain in the Compter in the Poultry for some days a prisoner, on the 4th day of February, A.D. 1555, Edmund Bonner, bishop of London, with others, came to degrade him, bringing with them

such ornaments as appertain to their mass-mummery. He called for Taylor to be brought to him. At his coming, the bishop said, 'Master Doctor, I would you would remember yourself, and turn to your holy mother church; so may you do well enough, and I will sue for your pardon.' Taylor answered, 'I would you and your fellows would turn to Christ. As for me, I will not turn to Antichrist.' 'Well,' said the bishop, 'I am come to degrade you; therefore put on these vestures.' 'No,' replied Taylor, 'I will not.' 'Wilt thou not,' said the bishop; 'I shall make thee ere I go.' To which Taylor retorted, 'You shall not, by the grace of God.' Then he charged him upon his obedience to do it, but he would not do it for him. So he desired them to be forced upon him, and then he degraded him in the usual way.

"The night after that he was degraded, his wife and his son came to him, and were by the gentleness of the keepers permitted to sup with him. For this difference was ever found between the keepers of the bishops' prisons, and the keepers of the king's prisons—that the bishops' keepers were ever cruel, blasphemous, and tyrannical, like their masters; but the keepers of the king's prisons shewed, for the most part, as much favour as they possibly could.

"At their coming in to sup with him, they kneeled down and prayed, saying the litany.

"After supper, walking up and down, he gave God thanks for his grace that had so called him, and given him strength to abide by his Holy Word; and turning to his son Thomas, 'My dear son,' said he, 'Almighty God bless thee, and give thee his Holy Spirit, to be a true servant of Christ, to learn his word, and constantly to stand by his truth all thy life long. And, my son, see that thou fear God always. Flee from all sin, and wicked living: be virtuous, serve God with daily prayer, and apply to thy book. In anywise see that thou be obedient to thy mother; love her and serve her; be ruled by her now in thy youth, and follow her good counsel in all things. Beware of vicious company, of young men that fear not God, but follow their lusts and vain appetites. Fly from immorality, and hate all filthy living, remembering that I thy father died in the defence of holy marriage. When God shall bless thee, love and cherish the poor people; and count that thy chief riches is, to be rich in alms: and when thy mother is waxed old, forsake her not; but provide for her to thy power, and see that she lack nothing: for so will God bless thee, and give thee long life upon earth and prosperity: which I pray God to grant thee.'

“Then turning to his wife, ‘My dear wife,’ said, he ‘continue stedfast in the fear and love of God; keep yourself undefiled from their popish idolatries and superstitions. I have been to you a faithful yoke-fellow, and so you have been to me; for which I pray God to reward you, and doubt not, dear wife, but God will reward it. Now the time is come that I shall be taken from you, and you discharged of the wedlock-bond towards me: therefore I will give thee my counsel what I think most expedient for you. You are yet a child-bearing woman, and therefore it would be most convenient for you to marry. For doubtless you shall never have a convenient stay for yourself and our poor children, nor out of trouble, till you be married. Therefore as soon as God will provide it, marry with some honest, faithful man that feareth God. Doubt you not, God will provide an honest husband for you, and he will be a merciful father to you and to my children: whom I pray you bring up in the fear of God, and in learning, to the utmost of your power, and keep them from this Romish idolatry.’ When he had thus said, they with weeping tears prayed together, and kissed each other: and he gave to his wife a book of the church service, set out by King Edward, which he in the time of his imprisonment daily used. And to his son Thomas he gave a Latin book, containing the notable sayings of the old martyrs.”

“Taylor was delivered to the sheriff of Suffolk, and by him conducted to Hadleigh, where he suffered. When they were come to Lavenham, the sheriff stayed there two days; and there came to him a great number of gentlemen and justices upon horses, appointed to aid the sheriff. These gentlemen laboured to reduce Taylor to the Romish religion, promising him his pardon, ‘which,’ said they, ‘we have here for you.’ They promised him great promotions, yea, a bishopric if he would take it: but all their labour and flattering words were in vain. For he had not built his house upon the sand, in peril of falling at every puff of wind, but upon Christ, the sure and immoveable rock.

“When they reached Hadleigh, and came riding over the bridge, at the bridge-foot waited a poor man with five small children; who, when he saw Doctor Taylor, he and his children fell down upon their knees, and held up their hands, and cried with a loud voice, and said, ‘O dear father and good shepherd, Doctor Taylor, God help and succour thee, as thou hast many a time succoured me and my poor children!’ Such witness had the servant of God of his virtuous and charitable alms given in his life-time. For God would now that the poor should testify of his

good deeds, to his singular comfort, to the example of others, and to the confusion of his persecutors and tyrannous adversaries. For the sheriff and others that led him to death, were wonderfully astonished at this : and the sheriff rebuked the poor man for so crying. The streets of Hadleigh were beset on both sides of the way with men and women of the town and country, who waited to see him : whom when they beheld, led to death, with weeping eyes and lamentable voices they cried, saying one to another, ‘ Ah, good Lord ! there goes our good shepherd from us, that so faithfully hath taught us, so fatherly hath cared for us, and so godly hath governed us ; O merciful God ! what shall we poor scattered lambs do ? What shall come of this most wicked world ? Good Lord, strengthen him, and comfort him ! ’ with such other most lamentable and piteous exclamations. Wherefore the people were sorely rebuked by the sheriffs and his men, that led him. And Taylor evermore said to the people, ‘ I have preached to you God’s word and truth, and am come this day to seal it with my blood.’

“ Coming opposite the alms-houses, he cast to the poor people the money, which remained of what good people had given him in the time of his imprisonment. As for his living, they took it from him at his first going to prison, so that he was sustained all the time of his imprisonment by the charitable alms of good people that visited him.

“ Therefore the money that now remained he put in a glove ready for the purpose, and gave it to the poor almsmen standing at their doors to see him. And coming to the last of the almshouses, and not seeing the poor that dwelt there, ready at their doors, as the others were, he asked ‘ Is the blind man and blind woman that dwelt here, alive ? ’ It was answered, ‘ Yea, they are there within.’ Then threw he the glove and all in it at the window, and rode forth.

“ At last, coming to Aldham Common, the place where he was to suffer, and seeing a great multitude of people gathered there, he asked, ‘ What place is this, and what means it that so many people are gathered here ? ’ It was answered, ‘ It is Aldham Common, the place where you must suffer : and the people are come to look upon you.’ Then said he, ‘ Thanked be God, I am even at home ! ’ and so he alighted from his horse, and with both his hands rent the hood from his head.

“ When the people saw his reverend and ancient face, with a long white beard, they burst out a weeping, and cried saying, ‘ God save thee, good Doctor Taylor, Jesus Christ strengthen thee and help thee ! The Holy

Ghost comfort thee!’ with such other like godly wishes. Then he would have spoken to the people, but the yeomen of the guard were so busy about him, that as soon as he opened his mouth, one or other thrust a tipstaff into his mouth, and would in nowise permit him to speak.

“Then desired he licence of the sheriff to speak; but the sheriff denied it to him, and bade him remember his promise to the council.

“‘Well,’ quoth Doctor Taylor, ‘a promise must be kept.’ What that promise was, is unknown: but the common fame was, that after he and others were condemned, the council sent for them, and threatened them they would cut their tongues out of their heads, except they would promise, that at their deaths they would keep silence, and not speak to the people. Wherefore they, desirous to have the use of their tongues, to call upon God as long as they might live, promised silence. For the Papists feared much, lest this change of religion, from truth to lies, from Christ’s ordinances to the popish traditions, should not so quietly have been received as it was, especially this burning of the preachers: but they, measuring others’ minds by their own, feared lest any tumult or uproar might have been stirred, the people having so just a cause not to be contented with their doings, or else, what they most feared, the people should have been confirmed by their godly exhortations to stand stedfast against their vain popish doctrine and idolatry. But thanks be to God, who gave to his witnesses faith and patience, with stout and manly hearts to despise all torments: neither was there so much as any one man that once shewed any sign of disobedience towards the magistrates. They shed their blood gladly in defence of the truth, so leaving an example unto all men of true and perfect obedience: which is to obey God more than men, and if need require it, to shed their own blood rather than depart from God’s truth.

“Doctor Taylor perceiving that he would not be suffered to speak, sat down, and seeing one named Soyce, he called him, and said, ‘Soyce, I pray thee come and pull off my boots, and take them for thy labour. Thou hast long looked for them, now take them.’ Then he rose up and put off his clothes to his shirt, and gave them away. Which done, he said with a loud voice, ‘Good people, I have taught you nothing but God’s Holy Word, and those lessons that I have taken out of God’s blessed book, the Holy Bible: and I am come hither this day to seal it with my blood.’ With that word, Homes, yeoman of the guard, who had used Doctor Taylor very cruelly all the way, gave him a great stroke upon the head with a waster, and said, ‘Is that the keeping of thy promise, thou

heretic?" Then he, seeing they would not permit him to speak, kneeled down and prayed, and a poor woman that was among the people stepped in and prayed with him: but they thrust her away, and threatened to tread her down with horses; notwithstanding she would not remove, but remained and prayed with him. When he had prayed, he went to the stake, and kissed it, and set himself into a pitch-barrel, which they had prepared for him to stand in, and so stood with his back upright against the stake, with his hands folded together, and his eyes toward heaven, and so he continually prayed.

"The fagots were brought, and the fire kindled: and one man cruelly cast a fagot at him, which lighted upon his head, and brake his face, so that the blood ran down his visage. Then said Taylor, 'O friend, I had harm enough, what needed that?'"

"Sir John Shelton standing by, as Dr. Taylor was speaking, and saying the fifty-first psalm, 'Have mercy upon us,' struck him on the lips, 'Ye knave,' said he, 'speak in Latin, or I will make thee.' Taylor, holding up both his hands, called upon God, and said, 'Merciful Father of heaven, for Jesus Christ my Saviour's sake, receive my soul into thy hands.' So he stood still without either crying or moving, with his hands folded together, till Soyce, with a halbert, struck him on the head so that the brains fell out, and the dead corpse fell down into the fire.

"Thus rendered the man of God his blessed soul into the hands of his merciful Father, and his most dear and certain Saviour Jesus Christ, whom he most entirely loved, faithfully and earnestly preached, and obediently followed in living, and constantly glorified in death."

233. I now return to the course of the history. Mr. Cobbett here says, that the act which enabled all the holders of church property to keep it, was the *very worst* deed of Queen Mary's whole reign, the *fires of Smithfield* not excepted.

To burn men, women, and children alive, was a less crime than forcing the monks to give up the property which they did, gotten by falsehood and holy cheating from the people! This is the sum of his opinion in this paragraph. This will receive a better reply in the heart of every reader than I can give it.

234. Here we have Queen Mary's piety praised, and some of its acts held forth for admiration, especially her giving up to the use of the Apos-

tate Church the *tenths and first fruits*. As I am not able to see much piety in these things, I leave it charitably to those who can.

235. In further praise of the Queen's piety it is said, she gave up all the church and abbey lands which were in her possession.

I can easily conceive, that these acts of restitution, however impolitic or superstitious they may appear in our eyes now, were essential to insure the tranquillity of her conscience, and that, in her, it was a religious act. But how difficult is it to reconcile the burning of hundreds of the best men and women in her kingdom with any truly religious principle. Yet the sacrifice of interest to conscience is always worthy of regard.

236. It is easy to account for these acts of the Queen, by referring to the influence of the Pope, who told her ambassadors that the English would never have the doors of paradise opened to them, unless the whole of the church property was restored.

237. It is extremely foolish and false, to attribute the troubles with which Mary was harassed, to the dislike of her parliament towards her, because she had restored a portion of the church property. This is merely a poor and feeble attempt to draw the attention of the reader from the real cause of her troubles, which was the persecuting and burning her innocent subjects.

238. Mr. Cobbett asserts, that the Queen "had not been many months on the throne before a rebellion was raised against her, instigated by the 'Reformation' preachers." I have not seen, in any author, the preachers of the Reformation accused of instigating rebellion against the Queen. It will be necessary, therefore, for the vindication of their characters, and for the information of the reader, who may not be acquainted with this part of our history, to shew that it was the dislike of the English nation generally to Queen Mary's marriage with Philip of Spain, and the probable consequences likely to flow from that connexion, that caused the insurrection in the beginning of her reign. I shall furnish this information on the authority of *Burnet*,* *Fox*,† *Godwin*,‡ *Heylin*,§ and *Hume*, using the language of the last historian to sum up the whole.

* Vol. ii. p. 268. † Vol. iii. p. 30. ‡ P. 339. § P. 32.

“This violent and sudden change in religion inspired the Protestants with great discontent ; and even affected indifferent spectators with concern, by the hardships to which so many individuals were on that account exposed. But the Spanish match was a point of more general concern, and diffused universal apprehensions for the liberty and independence of the nation. To obviate all clamour, the articles of marriage were drawn up as favourable as possible for the interest and security, and even grandeur, of England. It was agreed that though Philip should have the title of King, the administration should be entirely in the Queen ; that no foreigner should be capable of enjoying any office in the kingdom ; that no innovation should be made in the English laws, customs, and privileges ; that Philip should not carry the Queen abroad without her consent, nor any of her children without the consent of the nobility ; that £60,000 a year should be settled as her jointure ; that the male issue of this marriage should inherit, together with England, both Burgundy and the Low Countries ; and that if Don Carlos, Philip’s son by his former marriage, should die, and his line be extinct, the Queen’s issue, whether male or female, should inherit Spain, Sicily, Milan, and all the other dominions of Philip. Such was the treaty of marriage signed by Count Egmont, and three other ambassadors (Jan. 15) sent over to England by the Emperor.

“These articles, when published, gave no satisfaction to the nation ; it was universally said that the Emperor, in order to get possession of England, would verbally agree to any terms ; and the greater advantage there appeared in the conditions which he granted, the more certainly might it be concluded that he had no serious intention of observing them : that the usual fraud and ambition of that monarch might assure the nation of such a conduct ; and his son Philip, while he inherited these vices from his father, added to them tyranny, sullenness, pride, and barbarity, more dangerous vices of his own : that England would become a province, and a province to a kingdom which usually exercised the most violent authority over all her dependent dominions : that the Netherlands, Milan, Sicily, Naples, groaned under the burden of Spanish tyranny, and throughout all the new conquests in America there had been displayed scenes of unrelenting cruelty, hitherto unknown in the history of mankind : that the Inquisition was a tribunal invented by that tyrannical nation, and would infallibly, with all their other laws and institutions, be introduced into England : and that the divided sentiments of the people with regard to

religion would subject multitudes to this iniquitous tribunal, and would reduce the whole nation to the most abject servitude.

“These complaints being diffused every where, prepared the people for a rebellion; and had any foreign power given them encouragement, or any great man appeared to head them, the consequences might have proved fatal to the Queen’s authority. But the King of France, though engaged in hostilities with the Emperor, refused to concur in any proposal for an insurrection, lest he should afford Mary a pretence for declaring war against him. And the more prudent part of the nobility thought that as the evils of the Spanish alliance were only dreaded at a distance, matters were not yet fully prepared for a general revolt. Some persons, however, more turbulent than the rest, believed that it would be safer to prevent than to redress grievances; and they formed a conspiracy to rise in arms, and declare against the Queen’s marriage with Philip.

“Sir Thomas Wyatt purposed to raise Kent, Sir Peter Carew, Devonshire; and they engaged the Duke of Suffolk, by the hopes of recovering the crown for the Lady Jane, to attempt raising the midland counties. Carew’s impatience or apprehensions engaged him to break the concert, and to rise in arms before the day appointed: he was soon suppressed by the Earl of Bedford, and constrained to fly into France. On this intelligence, Suffolk, dreading an arrest, suddenly left the town, with his brothers, Lord Thomas and Lord Leonard Gray, and endeavoured to raise the people in the counties of Warwick and Leicester, where his interest lay; but he was so closely pursued by the Earl of Huntingdon, at the head of three hundred horse, that he was obliged to disperse his followers, and being discovered in his concealment, he was carried prisoner to London. Wyatt was at first more successful in his attempt; and having published a declaration at Maidstone, in Kent, against the Queen’s evil counsellors, and against the Spanish match, without any mention of religion, the people began to flock to his standard. The Duke of Norfolk, with Sir Henry Jarnegan, was sent against him, at the head of the guards, and some other troops, reinforced with five hundred Londoners, commanded by Bret; and he came within sight of the rebels at Rochester, where they had fixed their head quarters. Sir George Harper here pretended to desert from them; but having secretly gained Bret, these two malecontents so wrought on the Londoners, that the whole body deserted to Wyatt, and declared they would not contribute to enslave their native

country. Norfolk, dreading the contagion of the example, immediately retreated with his troops, and took shelter in the city.

“After this proof of the dispositions of the people, especially of the Londoners, who were mostly Protestants, Wyatt was encouraged to proceed ; he led his forces to Southwark, where he required of the Queen that she should put the Tower into his hands, should deliver four counsellors as hostages, and, in order to insure the liberty of the nation, should immediately marry an Englishman. Finding that the bridge was secured against him, and that the city was overawed, he marched up to Kingston, where he passed the river with four thousand men ; and returning towards London, hoped to encourage his partisans, who had engaged to declare for him. He had imprudently wasted so much time at Southwark, and in his march from Kingston, that the critical season, on which all popular commotions depend, was entirely lost : though he entered Westminster without resistance, his followers, finding that no person of note joined him, insensibly fell off, and he was at last seized near Temple Bar, by Sir Maurice Berkeley (Feb. 6).

“Four hundred persons are said to have suffered for this rebellion ; four hundred more were conducted before the Queen with ropes about their necks, and, falling on their knees, received a pardon and were dismissed. Wyatt was condemned and executed : as it had been reported that, on his examination, he had accused the Lady Elizabeth and the Earl of Devonshire as accomplices, he took care on the scaffold, before the whole people, fully to acquit them of having any share in his rebellion.”
—*Hume*, chap. xxxvi.

239. This paragraph has been anticipated in pars. 237 and 238.

240. The attempt to vindicate the marriage of the Queen with Philip is an utter failure. Neither good sense nor sound policy dictated this “celebrated match,” for the reasons given in par. 238.

241. Answered in 238.

242. Answered in 238.

243. Having proved that this “transaction,” namely, the marriage, was neither honourable nor safe to England, the latter part of this para-

graph, which is built upon the former, falls to the ground ; and there I must leave it, and hasten to

244. Here is another flourish about the riches which Philip brought into England,—“twenty-nine chests of bullion, loading to the Tower twenty-two carts and 99 pack-horses.” Let me observe that in these “*chests*” were contained *strong arguments* against the “celebrated match,” although Mr. Cobbett supposes they were all in favour of it. Philip was a Papist ; it is lawful for a Papist to promote Popery by any means ; I leave the reader to infer the rest.

If an overruling Providence had not prevented, we should have been, at this day, a province of Spain, sunk in Popish ignorance and superstition, and have had the *horrible tribunal of the Inquisition erected in the midst of this land*. Have Englishmen nothing to be thankful for to that God, who “caught the wise in their own craftiness,” and “turned the counsel of the wicked upside down”?

245. Before I proceed to the examination of what Mr. Cobbett says of the dreadful burnings of Smithfield, I must correct his false assertion—namely, that these cruelties “were by no means caused by the principles” of the Apostate Church of Rome.

By what, if not by her principles, were these persecutions and cruelties caused ? There can be no satisfactory reply to this question, without admitting that the “Catholic religion,” as it is called, was the cause, the sole cause, the necessary cause of them. Yea, and these persecuting principles still exist in this false religion, and must continue to exist, so long as the Apostate Church of Rome itself continues to exist. Persecution and cruelty are as much a part of this corrupt religion, as the heart and lungs of a man are parts of himself. This infamous religion permits, teaches, and commands her members to persecute, hurt, rob, and kill heretics, as she calls us Protestants : this I have proved in a note to par. 5. Besides this, her laity, but especially her clergy, bishops, priests, and monks, have always most cheerfully and faithfully fulfilled her bloody orders, as in the murders of the Waldenses, in the massacre of St. Bartholomew’s day, the Irish massacre, the Inquisition, &c. &c. In this respect the Apostate Church of Rome is distinguished from all others professing the Christian name—she kills on principle, and by rule, and in strict consistency with herself ; while others, if they persecute at all, do it in opposition to their principles.

246. The above statements are true, and every one who knows any thing about Popery knows they are true, and Mr. Cobbett knew they were true, and therefore we have, in this paragraph, poor Queen Mary made into the *scape goat*, that she may bear the whole of the sins of the Popish religion, in burning men and women in her reign; and then, having cleared, as he thinks, the religion of Papists from all this blood, by laying the whole blame upon the Queen, he transfers it all from her to the victims of her cruelty, asserting that they had justly brought it upon their own heads! And, not satisfied even with this, he finishes by basely charging the martyrs with “teaching the abominable doctrine of salvation by *faith alone*, without regard to *works*.” This calumny I have refuted fully in par. 101.

I will lay before the reader Mr. Cobbett’s curious defence of Queen Mary:—“But I am for rejecting all apologies for her, founded on provocations given to her; and also for rejecting all apologies founded on the disposition and influence of her councillors; for, if she had been opposed to the burning of heretics, that burning would certainly never have taken place. That burning is fairly to be ascribed to her; but, as even the malignant Hume gives her credit for sincerity, is it not just to conclude that her motive was to put an end to the propagation, amongst her people, of errors which she deemed destructive of their souls, and the permission of the propagation of which she deemed destructive of her own?” This requires no comment.

247. If nothing else had distinguished the reign of Edward VI. but the repealing of the statutes which provided that heretics should be *burnt*, *this* act alone would reflect eternal honour upon his name; while the re-enacting of these statutes in Mary’s reign stamps indelible infamy on all who were concerned in the doing thereof. What a horrible religion must Popery be, which requires such sanguinary means as essential to its existence! For Mr. Cobbett says, “Now, however, the Catholic religion being again the religion of the country, it was thought necessary to return to ancient statutes; which, accordingly, were re-enacted.”

It is a poor apology for bringing these bloody laws into force again, to say, “That which had been *law* for so long a period, was now the law again: so that here was *nothing new*, at any rate.”

Nothing new! Why, what would you have? was not this cruel enough? What could the Apostate Church, and her father and founder

the Devil, invent worse than putting a living human being into the flame of devouring *fire*? Is there any thing more fierce, more penetrating, or more severely tormenting? This is the Popish punishment of those whom the Apostate Church chooses to call heretics. It clearly indicates her origin—it smells of the bottomless pit!

248. These diabolical laws, framed on purpose to destroy Christ's sheep, and to extirpate, if possible, his religion from the land, did not remain a dead letter; for, as I have already shewn, ROGERS fell the first victim to them, and the flame of persecution continued to rage with horrible violence through the greater part of this reign. The law was carried into effect with great barbarities upon the martyrs, before they reached the stake; by imprisonment, mock trials, insults, gratuitous and wanton cruelties:* then, to complete the bloody act, they were dragged to the place of execution, and burned to death, the sufferer being bound by iron hoops to the stake, in the midst of a pile of faggots, which were sometimes green, on purpose to keep the martyr a longer time in agony, and which, when set on fire, slowly consumed him. GARDINER and

* Doctor Heylin, after recording the sufferings of some of the bishops, says, "These goodly *cedars* of the *forest* being cut down, it was not to be hoped that any favour could be shown to the *shrubs* and *underwoods*, which were grubbed up and *felled* without any distinction, as well the young *sapling* as the decayed and withered *tree*; but more in some parts than in others, according to the sharpness of the *tools* and the edge of the *woodman*; the *waste* so great in no place as in BONNER'S WALK, who seemed to be resolved that whatsoever could not serve for *timber* (toward the building and re-edifying of the Papal palace) should be *marked for fuel*. No fewer than two hundred are reported to have been burnt within three years, by this cruel and unmerciful tyrant, without discrimination of sex or age; his fury reaching from John Fitty, a lad of eight years old, by him scourged to death, even to Hugh Laverock, a cripple, sixty-eight years old, whom he caused to be burned. The most eminent of all which number was *Mr. John Philpot*, Archdeacon of Winchester, who, though of *Gardiner's* diocese, was condemned by Bonner; *Gardiner* being well enough contented to find out the *game*, and leave it to be followed by that *bloody hunter*; his rage not slackened by the interposings of *Alphonso*, a *Spanish* friar, inveighing sharply, in a sermon before the King, against the savage and unprofitable cruelty of the *English* bishops; but, as it seems, he measured all the rest by that *London tyrant*, though in most other places they were far more moderate. He that came nearest to him was *Doctor John Christopherson*, Bishop of *Chichester*, who is recorded to have burnt no less than TEN IN ONE FIRE, at *Lewis*, and seventeen others, in sundry places, at several times. But still, the nearer *London*, the more the heat; insomuch that *Harpsfield*, Archdeacon of Canterbury, and *Thornton*, the Suffragan of *Dover*, are said to have poured out blood like water; as was also done by *Griffin*, of *Rochester*, and *Downing*, Chancellor of *Norwich*, in their several dioceses. Which character I find of Bishop *Bain*, of *Coventry* and *Lichfield*; the gentle birth and breeding of *Mrs. Joyce Lewis* not being too high for him to reach at, nor the poor condition of *Joan Wasl*, a blind woman in *Derby*, too low for him to stoop to, whom he condemned unto the fire, as he did many faithful ministers and others of the masculine sex."—*Doctor Heylin's History of Queen Mary's Reign*, page 226.

BONNER were the chief instruments of the Apostate Church in inflicting all this misery, though the Queen, and the Bishops, and the Papists in general, were consenting to, and delighted with, these cruelties.

Mr. Cobbett is in great difficulty again, not knowing at whose door to lay these burnings. He says, GARDINER was not the cause of them, nor PHILIP, nor Philip's confessor, and "he presumes," therefore, that it was Queen Mary's "*own measure*." I will help him out of this difficulty, and it will cost me no effort, for the way of truth is simple, easy, and safe. I am neither so uncharitable nor unjust, as to lay the whole blame of the persecution upon the Queen, nor even upon Gardiner and Bonner, because it originated with the APOSTATE CHURCH OF ROME: she was the first moving cause of all these burnings, as truly as the Jewish Sanhedrim was the cause of the stoning of Stephen (the first martyr) to death: she framed the burning laws; her persecuting spirit filled the hearts of Gardiner and Bonner; they inflamed the mind of the already Popish Queen; she delivered the victims to the civil power; she taught the executioners to build the faggot-stack, and she compelled the hand that held the lighted torch to fire the pile. Bonner is dead, and Queen Mary is dead, but the persecuting spirit of the Apostacy *is not dead; it still lives*, and exists too, with as great malignity, in the bosom of that Church, as ever it did in any former age; and the same scenes of cruelty will be acted over again in England, if ever the Papists grow strong enough to seize the throne. In short, it was not Papists, so much as the RELIGION OF PAPISTS, that murdered our Protestant ancestors; this vile religion of their's, they call the "Catholic Church;" but it is called by the highest authority, "The Great Whore, that sitteth upon many waters;" * and Protestants must not dream that she is dead (for her life is yet whole within her), until *every one* of the heads of the Beast on which she sits is cut off, and it ceases to breathe.†

Before I leave this paragraph, it will be proper to notice Mr. Cobbett's railing against the venerable John Foxe, the English martyrologist. He, together with the Papists generally, are exceedingly mortified, because his Acts and Monuments, or Book of Martyrs, has been circulated to a boundless extent among the people of England. Every historian since Foxe's time, whether Protestant or Papist, having quoted him, almost as often as they referred to the times of which he wrote, is a sufficient proof of his regard to truth, and an abundant refutation of Mr. C.'s calumnies

* Rev. xvii. 1.

† Rev. iii. 13.

against him ; yet, as an error as to the date and circumstances of Gardiner's death * has been referred to, I will give Foxe's own concluding words of his account of that persecutor :—

“ Of things uncertain I must speak uncertainly, for want of fuller information. But as Bonner, Story, Thornton, Harpsfield, Dunning, with others, were occupied in putting the poor branches of God's saints to death, so this bishop, for his part, bent all his devices, and had spent all his power, in assailing the root, and in casting up such a platform to build his Popery upon, as he thought should have stood for ever. But, as I said before, of things uncertain I can speak but uncertainly. Wherefore, as touching the manner and order of his death, how rich he died, what words he spake, what little repentance he shewed, &c., all this I leave to the knowledge of them which know it better.”

John Foxe was too conscientious and holy a man to sit down and deliberately write falsehoods, to serve the cause of Christ, as Papists frequently have done, to serve the cause of their Apostate Church.†

249. Mr. Cobbett increases in violence as he draws nearer the close of this Letter. After exclaiming, in the former paragraph, “ What a hypo-

* Dr. Southey has justly observed that this could not affect the reputation of John Foxe, who recorded the sufferings of our martyrs, nor of Stephen Gardiner, who had so great a share in inflicting them. Foxe tells us on whose authority he relates the anecdote of Gardiner's death ; and whether the diseases of which he died came on him like an immediate stroke of divine vengeance, or unperceived, in the ordinary course of nature, the character of that crafty and hard-hearted man remains the same, and is as odious as it deserves to be.

† Respecting Foxe's work, the following testimony is pertinent and decisive :—
 “ Of publications tending to wean Englishmen from Romish prejudices, no one probably had a more extensive operation than Foxe's Martyrology. The first portion of this important work, which is principally an historical exposure of the Papacy, was originally printed in Latin on the Continent, whither the author had fled from the Marian persecution. Having arrived at home soon after Elizabeth's accession, Foxe was encouraged by various members of the hierarchy to crown his former labours by adding to them copious accounts of those who had perished as religious delinquents under the late Queen. Every facility was afforded to him for the completion of this task in the most satisfactory manner ; and he showed himself fully worthy of the confidence reposed in him. Invariable accuracy is not to be expected in any historical work of such extent ; but it may be truly said of England's venerable martyrologist, that his relations are more than ordinarily worthy of reliance. His principal object being indeed to leave behind him a vast mass of authentic information relating to those miserable times which it had been his lot to witness, he printed a vast mass of original letters, records of judicial processes, and other documentary evidence. The result of this judicious policy was a work which has highly gratified the friends of Protestantism, and successfully defied its enemies. Numerous attacks have been levelled at the honest chronicler of Romish intolerance, but they have ever fallen harmless from the assailant's hand.”—*Soames's History of the Reformation*, vol. iv. p. 721.

crite, then, must that man be, who pretends to believe in this Foxe!" he begins this, with the following rash and false assertions.

"The real truth about these 'martyrs' is, that they were, generally, a set of most wicked wretches, who sought to destroy the Queen and her government."

Let the following accounts of the martyrdom of a few of God's saints, stand both for a reply to the above calumnies, and for a proof that THE CHURCH OF ROME IS NOT THE CHURCH OF CHRIST, BUT THE GREATEST ENEMY TO CHRIST, TO HIS GOSPEL, AND TO HIS PEOPLE, THAT GOD EVER PERMITTED TO ARISE IN THE WORLD.*

A. D. 1556.

An Account of Hugh Laverock, an old man, and John Apprice, a blind man, Martyrs.

"In treating of this part of the history, I know not whether more to marvel at the great and unsearchable mercies of God, with whom there is no respect of persons, for he chooseth as well the poor, lame, and blind, as the rich, mighty, and healthful, to set forth his glory, or else to note the unreasonable, or rather unnatural, doing of these unmerciful papists,

* Protestants, now, have almost forgotten what they owe to these holy and constant martyrs of Christ. They might have fled from the fires of martyrdom, but they did not; they might have concealed their principles, but they did not; they might have raised such a strong party in the state as to have defended their civil and religious liberties, but they did not: they followed the laws of their Lord Christ simply and sincerely, and yielded up their lives and blood, not as martyrs for civil or religious liberty, but for Christ and his Truth. God gave them the spirit of martyrdom, and they were faithful to it. They might have been unconquerable antagonists, yet they were contented to be led like sheep to the slaughter; and the effect of their patient suffering for Christ, at the stake and in the dungeons, was far greater than if they had fought and conquered, and had established the Church of England by vanquishing their persecutors.

In our false estimate of greatness, we forget that it requires far nobler qualities to constitute a martyr than a hero; and the Apostate Church of Rome must continue to be stained with the guilt and infamy of murdering, in the Marian persecution, men who united in their character the most pure, humble, and fervent piety towards God, with the greatest moral and intellectual excellencies before men.

Is it to be supposed, then, that *He*, who regards his people as the apple of his eye, would allow these sheep of his fold, in England, to be slaughtered with impunity, or their blood to be shed in vain? No, certainly: the day hastens when, inquisition for their blood being made, it shall be found in the skirts of the APOSTATE CHURCH OF ROME, who has often been "drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. xvii. 6. Nor has it been shed in vain, as it respects us who live at this time; for every sect and denomination of the Church of God is reaping some fruit of their sufferings, and they will continue to animate and edify the Church to the latest posterity.

Even Papists themselves are indebted to these holy martyrs, whom their forefathers burned, for the civil and religious privileges which *they now* enjoy; for they yielded up their lives for the truth of a religion (and for the establishment of it) which gives the Papist liberty of conscience in a Protestant country.

(I mean Bishop Bonner and his accomplices) in whom there was so little favour or mercy to all conditions of men, that they spared neither impotent age, nor lame nor blind, as will appear by the following poor creatures, whose names were Hugh Laverock, of the parish of Barking, painter, aged 68, a lame cripple, and John Apprice, a blind man.

“These two poor and simple creatures, being accused by some neighbour of theirs to the bishop, were sent for by their officer; and so, being delivered into the hands of the bishop, were, on the first day of May, examined in his palace at London, where he first propounded and objected against them nine articles, similar to those administered to Bartlet Green and many others, to which they answered with all Christian faithfulness.

“Upon this they were again sent to prison, and besides other times, on the 9th of the month, in the consistory of St. Paul’s, were again publicly produced, and there laboured with to recant their opinions against the sacrament of the altar.

“Hugh Laverock said, ‘I will stand to mine answers, and to what I have confessed, and I cannot find in the scriptures that the priests should lift up over their head a cake of bread.’

“The bishop then turned to John Apprice, and asked what he would say.

“He answered, ‘Your doctrine that you set forth and teach, is so agreeable with the world, and embraced by the world, that it cannot be agreeable with the scriptures of God. And you are not of the Catholic church, for you make laws to kill men, and make the queen your hangman.’

“At which words, the bishop, somewhat irritated, and therefore very loath to delay their condemnation any longer, commanded that they should be brought after him to Fulham, and there, in the afternoon, after his solemn manner, in the open church, he pronounced the sentence of condemnation against them, and so delivering them into the hands of the temporal officer, thought to rid himself of them, but could not so satisfy his conscience before the judgment of God, from the guiltiness of innocent blood.

“The poor men, being now in the temporal officer’s hands, were not suffered to remain long there, and therefore, on the 15th of May, very early in the morning, they were carried from Newgate in a cart, to Stratford-le-Bow, and most quietly in the fire yielding up their souls into

God's hands, praising him, through a lively faith in Jesus Christ, whom, to the end, they most constantly confessed.

“At their death, Hugh Laverock, after he was chained, cast away his crutch, and comforting John Apprice, his fellow-martyr, said unto him, ‘Be of good comfort, my brother, for my lord of London is our good physician; he will heal us both shortly, thee of thy blindness, and me of my lameness.’ And so, patiently, these two good saints of God patiently suffered together.”

Three Women burned in Smithfield.

“The next day after the martyrdom of this lame and blind man, were brought to the fire three women, with whom also was joined another, who being of the same opinion and constancy with them, was likewise partaker of the same condemnation. Their names were, Katharine Hut, widow; Joan Horns, maiden; Elizabeth Tackvell, maiden; and Margaret Ellis, maiden.

“When Bishop Bonner entered into an examination of these four women, he objected the like articles to them as he had used to administer, and are before expressed; to which the women likewise agreeing in the same unity of spirit and doctrine, accorded in their answers, much agreeing to the others before them—viz., they answered, that matrimony, and baptism, and the Lord's Supper were sacraments ordained in the Church: but whether the others specified in this were sacraments (as they heard them called) ordained by God or not, they could not tell. And they said, that they were baptised by their godfathers and godmothers, which godfathers and godmothers did not then know so much; but what their godfathers and godmothers then promised in their names they could not tell. They further answered and confessed, that as to the mass, they knew no goodness in it: and as to the sacrament of the altar, they believed that Christ's natural body is in heaven, and not in the sacrament of the altar; and as concerning the see of Rome, they acknowledged no such supremacy in that see, neither have they any thing to do with it. And they all refused to be reconciled or united to the Church of Rome, or any other church contrary to that in which they now stood and did profess. They answered likewise, that neither the service in Latin, mass, matins, and evensong, nor the sacraments, were used and administered according to God's word; and furthermore, that the mass is an idol, neither is the true body and blood of Christ in the sacrament of the altar, as they make men believe.

“After their answers were received, they were produced again about the 13th of April, and at length brought to their final judgment; where Katharine Hut, standing before the bishop, boldly and constantly maintained that which she had said before, neither yielding to his fair promises, nor overthrown with his terror. Who being required to speak her mind of the sacrament, and to return to the fellowship of the Church of Rome, openly protested, saying, ‘I deny it to be God, because it is a dumb god, and made with men’s hands.’ Wherein this good and faithful martyr of Christ firmly persisting, so received her sentence, being condemned of Bonner to the fire, which she with great constancy sustained by the grace and strength of the Lord, and did abide for the cause and love of Christ.

“Joan Horns, brought likewise to her judgment and condemnation, with like firmness and Christian fortitude declared herself a true martyr and follower of Christ’s testament, giving no place to the adversary; but being charged that she did not believe the sacrament of Christ’s body and blood to be Christ himself, of which sacrament, contrary to the nature of a sacrament, the adversaries are wont to make an idol-service; to this she protested openly her mind, saying, ‘If you can make your God to shed blood, or to show any condition of a true lively body, then will I believe you. And in the way which you call heresy, I trust to serve my Lord God,’ &c.

“And as to the Romish sec, she said, ‘My lord (speaking to Bonner), I forsake all her abominations, and from them, good Lord deliver us.’ From this, her stable and constant assertion, when the bishop was too weak to remove her, and too ignorant to convince her, he passed sentence upon her. And so this holy virgin and martyr was committed to the secular power, and was offered up with her fellows, a burnt sacrifice to the Lord.

“As to Margaret Ellis, she likewise persevering in her confession, and resisting the false errors and heresies of the papists, was by Bonner adjudged and condemned; but before the time of her burning arrived, she died in Newgate, and thus departed and slept in the Lord.

“The same strength in the grace of the Lord appeared in the other maiden, Elizabeth Tackvell, whose heart and mind the Lord had so confirmed in his truth, so armed with patience, that as her adversaries could by no sufficient knowledge of scriptures convince her, so by no forcible attempts could they remove her confession. Whereupon she, standing to

the death, being in like sort condemned, gave her life willingly and mildly, for the confirmation and sealing of the sincere truth of God's word.

"These three innocent and godly women, thus falsely and wrongfully condemned for the just cause of God's gospel, were conveyed to Smithfield, on the 16th of May, and there cruelly bound to the stake, giving their bodies to the tormentors, but their spirits they recommended to God. For whose glory they were willing and ready to suffer whatever the cruel hands of their enemies should work against them, dying more joyfully in the flaming fire, than some of them that burned them did in their beds. Such a Lord is God, glorious and wonderful in all his saints.—*Foxe*, book xi. p. 919.

An Account of Thomas Drowry and Thomas Croker.

"You heard, a little before, of two men, the one blind and the other lame, who suffered about the 15th of May. And here is not to be forgotten another as godly a couple, who suffered the like martyrdom, for the same cause of religion, at Gloucester; of which two, the one was a blind boy, named Thomas Drowry, mentioned before, in the History of Bishop Hooper, whom the said virtuous bishop confirmed then in the Lord, and in the doctrine of his word.

"With him also was burned another in the same place, and at the same fire in Gloucester, about the fifth of May, whose name was Thomas Croker, bricklayer.

"Concerning the blind boy, how long he was in prison, I am not certain. At his examination and final condemnation, he was brought before Doctor Williams, then Chancellor of Gloucester, sitting judicially with the register in the consistory, where the chancellor administered to the boy the usual articles, amongst which he chiefly urged the article of transubstantiation, saying in effect as follows:—

"'Dost thou not believe that after the words of consecration spoken by the priest, there remaineth the very real body of Christ in the sacrament of the altar?'

"Thomas.—'No, I do not.'

"Chancellor.—'Then thou art an heretic, and shall be burned: but who has taught thee this heresy?'

"Thomas.—'Yourself, Master Chancellor.'

"Chancellor.—'Where, I pray thee?'

"Thomas.—'Even in yonder place, (pointing with his hand, and turning towards the pulpit, standing upon the north side of the church.)

“Chancellor.—‘When did I teach thee so?’

“Thomas.—‘When you preached there’ (naming the day) ‘a sermon to all men, as well as to me, upon the sacrament. You said, the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught.’

“Chancellor.—‘Then do as I have done, and thou shalt live as I live, and escape burning.’

“Thomas.—‘Though you can so easily dispense with yourself, and mock with God, the world, and your conscience, yet will I not do so.’

“Chancellor.—‘Then God have mercy upon thee, for I will read the condemnation sentence against thee.’

“Thomas.—‘God’s will be fulfilled.’

“The register, being herewith somewhat moved, stood up, and said to the chancellor—

“‘Fie, for shame, man; will you read the sentence against him, and condemn yourself? away, away, and substitute some other to give sentence and judgment.’

“Chancellor.—‘No, register, I will obey the law, and give sentence myself, according to mine office.’

“And so he read the sentence condemnatory against the boy, delivering him over to the secular power; who, on the 5th day of May, brought the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a bricklayer, condemned also for the like testimony of the truth; who, both together, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus.”—*Foxe*, book xi. p. 919.

An Account of a cruel and tyrannical Murder, done by the pretended Catholics, upon three Women and an Infant; to wit, the Mother, two Daughters, and the Child, in the Isle of Guernsey, for Christ’s true Religion, July 8th, A. D. 1556.

“Amongst all the histories narrated in this book, though there are many pitiful, several lamentable, others horrible and tragical, yet is there none to be compared, either for cruelty, or so far off from all compassion and sense of humanity, as this merciless act of the papists, done in the Isle of Guernsey, upon three women and an infant; namely, Katherine Cawches, the mother; Willemine Gilbert, the daughter; Perotine Massey, the other daughter; and an infant, the son of Perotine.

“But before I come to the purpose of this history, it may be necessary, for the better explanation of the matter, to begin first with the origin of this tragical cruelty. The case was this—

“On the 17th of May, 1556, in the Isle of Guernsey, in a town there called St. Peter's Port, was a wicked woman, named Vincent Gosset, who went to the house of a person dwelling in the town, and entered into a chamber, where she saw a cup of silver, and took it away. Immediately after this act done, she brought the cup to one Perotine Massey, an honest woman, dwelling in the town, desiring her to lend her sixpence upon the same. Perotine, seeing the cup or goblet, and suspecting it to be stolen, answered that she would not take it; yet, nevertheless, having knowledge of the owner thereof, she took it, to restore it again to whom it belonged; and that the woman should not carry it to another, she gave her sixpence.

“The next day, the King's officers assembled the justices to inquire and examine, as well upon the act of Vincent Gosset, as upon other things. So that after declaration made by the officers and constable before the justice, for the constable reported to have found the vessel in the house of Perotine Massey, who then dwelt with her mother, Catherine Cawches, and her sister, Willemine Gilbert, their bodies upon the same were attached, and put in prison, and their moveable goods taken by inventory. Within a few days after, these three women, abiding thus in confinement in the castle, made their supplication to the justices to have justice administered to them, if they had offended the law; if not, beseeching to grant them the benefit of subjects, &c. Which supplication put up, thereupon they were appointed to come to their answer on the 5th day of June, in the year aforesaid. Upon which day, after strait examining of the matter, it was proved that they lived truly and honestly, as became Christian women.

“They were found by the neighbours not guilty of what they were charged with, but had lived always as honest women among them; save only that to the commandments of holy Church they had not been obedient, &c. Upon this trial and verdict of their neighbours, it was adjudged, first, that the said Vincent Gosset, being attainted of felony, and condemned for the same, should be whipped, and after her ear being nailed to the pillory, should be banished out of the isle without further punishment. And as touching the three women, the mother with her two daughters, for their not coming to the church, they were returned prisoners

again into the castle, on the 1st of July. This is the true account in every point as the case stood, according to the faithful tenor and testimony of the Guernsey men, written with their own hands both in the French and English tongue. Wherein you see what false surmised matter was pretended against these women, and nothing proved; and how by the attestation of their neighbours they were fully cleared of the act, and would have been dismissed by the temporal court, had not the clergy brought matter of religion against them, exercising such extremity in persecuting these four women, that in no case they should escape their bloody hands, till at length they had brought them (as you shall hear) to their final end. For after the time of this declaration above mentioned, being made known of their not coming to the church, they were sent to the clergy, with letters of mandate under their signets to the dean, as follows :—

“ ‘ Master dean and justices in your court and jurisdiction, after all amicable recommendations, pleaseth you to know that we are informed by the deposition of certain honest men, passed before us in manner of an inquiry; in which inquiry Catherine Cawches and her two daughters have submitted themselves in a certain matter criminal: wherein we are informed that they have been disobedient to the commandments and ordinances of the Church, in contemning and forsaking the mass, and the ordinances of the same, against the will and commandment of our sovereign lord the King and the Queen. Whereof we send you the said matter, forasmuch as the matter is spiritual, to the end you may proceed therein after your good discretions, and as briefly as you can possible, and also that it pertained to your office, recommending you to God, the which give you grace to do that which pertaineth to right and justice. Written the first day of the month of July, A.D. 1556.’

“ After these letters, the women were again brought before the justice, with his assistants. In whose presence they being examined of their faith, concerning the ordinances of the Romish Church, made their answers that they would obey and keep the ordinances of the King and Queen, and the commandments of the Church, notwithstanding that they had said and done to the contrary in the time of King Edward the Sixth, in showing obedience to his ordinances and commandments. After which they were returned again to prison. The dean and curate gave their information touching the women, and delivered it to the bailiff and jurats, condemning and reputing them for heretics, the women neither

hearing of any information, nor yet being ever examined as to their faith and religion. When the bailiff and jurats understood that the dean and curates had not examined the women as to their faith, they would not sit in judgment, but ordained the women to come first before the dean and curates to be examined of their faith. And so the officers, at the command of the justices, did present them before the dean and curates; which being accomplished, they were examined severally one from another; after which examination, they were returned again into prison.

“Then, on the 14th day of July, 1556, after examination, the dean and the curates delivered before the justice, under the seal of the dean, and under the signs of the curates, a certain act and sentence, the sum of which was, that Katherine Cawches and her two daughters were found heretics, and such they reputed them, and have delivered them to justice, to do execution according to the sentence.

“When this was done, command was given to the king’s officers to go to the castle to bring the women, to hear the sentence against them; and they said, in the ears of all the auditory, that they would see their accusers, and know them that had deposed against them, for they knew not that they had offended the majesties of the king and queen, nor of the church; but entirely would obey, serve, and keep, the ordinances of the king and queen, and of the church, as all good and true subjects are bound to do; notwithstanding which, the poor women were condemned, and adjudged to be burned, until they were consumed to ashes.

“After sentenced pronounced, the women appealed to the king and queen, and their honourable council, saying, That against reason and right they were condemned, and for that cause they made their appeal; notwithstanding, they could not be heard, but were delivered by the bailiff to the king and queen’s officers, to see the execution done on them according to the sentence.

“When the time arrived that these three good servants and holy saints of God, the innocent mother with her two daughters, should suffer, there were three stakes set up, in the place where they were to consummate their martyrdom. At the middle post was the mother, the eldest daughter on the right hand, the youngest on the other. They were first strangled, but the rope broke before they were dead, and so the poor women fell into the fire. Perotine, one of the daughters, being then pregnant, to the great horror of those who were present, gave birth to an infant in the midst of the flames, who was taken out of the fire by one W. House, and laid on the grass.

“Then was the child carried to the provost, and from him to the bailiff, who gave sentence that it should be carried back again and cast into the fire. And so the infant, baptised in his own blood, to fill up the number of God’s innocent saints, was both born and died a martyr, leaving behind to the world, which it never saw, a spectacle wherein all may see the Herodian cruelty of this generation of popish tormentors.

“Now, as this history, for the horrible strangeness of the act, will be hardly believed by some, therefore I have annexed the supplication of the inhabitants of Guernsey, and of the brother of the two sisters, complaining to the queen and her commissioners, concerning the horribleness of the act; which supplication here follows.”—*Foxe*, book xi. p. 926.

250. The holy characters of HOOPER, LATIMER, and RIDLEY are so established, and so justly prized and venerated by every Englishman, that I have no need to reply to the calumnies here advanced against them.

251. Having given a pretty full account of *Archbishop Cranmer’s* life, in par. 64, I shall close this letter with an account of his heroic martyrdom; but before I do this, two facts shall be referred to in connection with it, which prove the implacable and treacherous nature of the religion of Papists, and will show, that the more any person is under its entire influence, the more they will be filled with these vices, even to the destruction of their benefactors.

FIRST. In the reign of her father, Mary had refused to take the oath of supremacy, which so provoked the monarch, that he was about to send her to the Tower, as a subject, which might have issued fatally for her; but Cranmer interceded with the King on her behalf, which prevented his carrying into execution his design.*

SECOND. After the degradation of Cranmer, he was cast into a gloomy cell, to await his approaching tortures. But his death, even by fire, could not satisfy his demoniacal enemies; to consummate their revenge, they must murder his peace, and destroy his soul, as well as consume his body in the flame. They therefore employed artifice to undermine his constancy.† The false promise of life, liberty, promotion, or retirement; he was assured that the Queen compassionated his case; he was reminded

* Southey’s Book of the Church.

† Soames’s History of the Reformation, vol. iv. p. 514.

that he might yet live some years of usefulness and happiness. At length, by these artful and ungenerous means, he fell into the snare; † but by the power of Divine grace, he lay not long therein; for his body and soul had no rest until he had openly confessed and renounced his sin.

Like St. Peter, he denied his Master through fear, and like St. Peter, he was soon brought to himself again, repented, and wept bitterly.

Cranmer's recantation availed him nothing: the Queen received it gladly; but she did not change her purpose of putting him to death. Equally perfidious and cruel, she and the popish bishops sent orders that he should be required to acknowledge his errors in the church, before the people, and that he should thence be immediately carried to execution. But in this the malice of his enemies was signally disappointed; for, being brought from prison, into St. Mary's Church, at Oxford, and placed upon a stage before the pulpit, he exhorted the people to the practice of all godliness, declared his belief in every word and sentence taught by our Saviour Jesus Christ, and his apostles and prophets, in the Old and New Testament; and then he said, "I come now to the great thing, which so much troubleth my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of a writing contrary to the truth, which now here I renounce and refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life if it might be, and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished for it, for when I come to the fire it shall be first burned.

"And as for the pope, I refuse him, as Christ's enemy and antichrist, with all his false doctrine.

"And as for the sacrament, I believe as I have taught in my book against the bishop of Winchester, which book teacheth so true a doctrine of the sacrament, that it shall stand at the last day before the judgment of God, when the papistical doctrine shall be ashamed to shew her face.'

"Here the standers by were all astonished, marvelled, were amazed, and did look one upon another, whose expectation he had so notably deceived. Some began to admonish him of his recantation, and to accuse him of falsehood.

* Heylyn's History of the Reformation, p. 226.

"Briefly, it was a victory to see the doctors beguiled of so great a hope. I think there was never cruelty more strikingly or better in time deluded and deceived. For it is not to be doubted, but they looked for a glorious victory, and a perpetual triumph, by Cranmer's recantation.

"As soon, therefore, as the Popish party heard these things, they began to rage, fret, and fume, and so much the more, because they could not revenge their grief; for they could now no longer threaten or hurt him. The most miserable man in the world could die but once, and whereas of necessity he must needs die that day, though the papists had been never so well pleased, now being never so much offended with him, yet he could not be twice killed. And so, when they could do nothing else, yet lest they should say nothing, they ceased not to object to him his falsehood and dissimulation.

"To which accusation he answered, 'Ah, my masters, do not you take it so; always, since I have lived hitherto, I have been a hater of falsehood, and a lover of simplicity, and never before the time of my recantation have I dissembled;' and in saying this, all the tears that remained in his body appeared in his eyes. And when he began to speak more of the sacrament and of the papacy, some of them began to cry out, and especially Cole cried out upon him, 'Stop the heretic's mouth, and take him away.'

"And then Cranmer, being pulled down from the stage, was led to the fire, accompanied with those friars, vexing, troubling, and threatening him most cruelly. 'What madness,' said they, 'hath brought thee again into this error, by which thou wilt draw innumerable souls with thee into hell?' To whom he answered nothing, but directed all his talk to the people, saving that to one troubling him in the way, he spake, and exhorted him to get him home to his study, and apply to his book diligently; saying, if he did diligently call upon God, by reading more, he would get knowledge.

"But when he came to the place where the holy bishops and martyrs of God, Hugh Latimer and Ridley, were burnt before him for the confession of the truth, he kneeled down and prayed to God; but did not tarry long in his prayers, for he put off his garments to his shirt, and prepared himself for death. His shirt was made long down to his feet, which were bare, and his head, when both his caps were off, was so bare, that one hair could not be seen upon it. His beard was long and thick, covering his face with marvellous gravity. Such a countenance of gravity moved the hearts of both his friends and of his enemies.

"Then an iron chain was tied about Cranmer, and when they perceived him to be more stedfast than to be moved from his sentence, they commanded the fire to be set to him.

"And when the wood was kindled, and the fire began to burn near him, stretching out his arm, he put his right hand into the flame, which he held so stedfast and immovable, that all men might see his hand burn before his body was touched. His body did so abide the burning of the flame with such constancy and stedfastness, that standing always in one place without moving his body, he seemed to move no more than the stake to which he was bound; his eyes were lifted up to heaven, and oftentimes he repeated, 'This unworthy right hand,' so long as his voice would suffer him, and using often the words of Stephen, 'Lord Jesus, receive my spirit,' in the greatness of the flame, he gave up the ghost.

"This was the end of this learned archbishop, whom, lest by evil subscribing he should have perished, by well recanting God preserved; and lest he should have lived longer with shame and reproof, it pleased God rather to take him away, to the glory of his name, and profit of his church. So good was the Lord both to his church, in fortifying it with the testimony and blood of such a martyr; and so good also to the man, with this cross of tribulation to purge his offences in this world, not only of his recantation, but also of his standing against John Lambert, and Master Allen, or if there were any others, with whose burning and blood his hands had been polluted. But especially he had to rejoice, that, dying in such a cause, he was numbered among Christ's martyrs."—*Foxe*, book xi., p. 905.

The cruelties exercised in every part of the kingdom, filled the minds of men with horror and hatred of a religion that both sanctioned and commanded them; but no single act of cruelty rendered the government more unpopular, than the treacherous and barbarous burning of Cranmer. He was, even in the estimation of those who differed from him in religion, a man of merit, possessed of great learning and capacity, and adorned with candour, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society, and which did gain him universal respect.*

After this, in 1557-8, the Queen lost Calais, which King Edward III. had conquered from the French in 1347, and made a colony of the

* Hume.

English nation. So busy was she and her council of priests, in burning and destroying her own peaceable subjects, that they had left this important place with a garrison of but 500 soldiers. Of course it fell an easy prey to the French, who have retained possession of it ever since.*

To render yet more melancholy Mary's unhappy reign, a few months before her death, in November, 1558, a dangerous fever began to rage in most parts of the land, so that three parts out of four were infected with it. It raged so furiously in the month of August, 1558, that several places became destitute of justices and men of worth, to govern the kingdom. So many priests died, that a great number of parish churches were left unserved. Much corn was lost in the field, for want of labourers to get it in. The power of the disease was not abated by the coldness of winter, nor its malignity mitigated by medicine. It took away physicians as well as patients; it spared not more the prelate than the priest, for in less than one year almost one half the English bishops had made void their sees, which, with the death of so many of the priests, did much facilitate the way to that Reformation which soon after followed.

On the 11th of July, in the same year, a dreadful tempest of thunder happened near the town of Nottingham, which tempest, as it came through two towns, beat down all the houses and churches; the bell was thrown to the outside of the church-yard, and some sheets of lead were hurled four hundred feet, into a field, folded up like a pair of gloves. The mud from the bottom of the river Trent was carried a quarter of a mile, and thrown against the trees. The trees were torn up by the roots, and thrown to a great distance from the spot where they had grown. A child was taken from the hand of a man, and by the fury of the storm carried two hundred feet through the air, eighteen feet from the ground, and died of its fall. Five or six men thereabout were slain, and neither flesh nor skin perished. Some hailstones fell that were fifteen inches round about. But neither that terrible disease, nor this terrible tempest, nor any other public signs of God's displeasure, abated anything of the fury of the persecution, till HE was pleased to put an end to it by the death of the Queen.†

It was upon the tenth of November that *five persons* were burned at once at *Canterbury*. The archdeacon being at London, and hearing of the danger of the Queen, made all haste home to dispatch these, whom he had in his cruel custody.‡

* Heylyn's History of the Reformation, p. 245.

† Heylyn's History of Queen Mary's Reign, p. 251. ‡ Foxe, p. 976.

Cardinal Pole, and the Queen, were both at this time laying on their beds of sickness, and both of them died within *seven days after*. It had been prayed or prophesied by the above five martyrs, that they might be the last that should suffer death in that manner; and so by God's mercy it proved; for their's was the last blood that was shed by the severity of this persecution.

Bishop Jewel thus describes the Marian persecution, and the carriage of the Papists in it.

“You have imprisoned your brethren; you have stripped them naked; you have scourged them with rods; you have burnt their hands and arms with flaming torches; you have famished them; you have drowned them; you have summoned them, being dead, to appear before you, out of their graves; you have ripped up their buried carcasses, burnt them, and thrown them out upon the dunghill; you took a poor babe, falling from its mother's womb, and, in most cruel and barbarous manner, threw it into the fire.” *

At length the time came that Mary must die; and who can wonder that her reign was short and full of sorrow, when she made such havoc of the Church of God, breathing out threatenings and slaughter against the disciples of the Lord? She is not the first on the page of history whose life has been cut off in the midst, for persecuting the people of God; Pharaoh, Antiochus, Herod, and many others might be named. How could she be happy, when she was spilling the blood of her most innocent subjects? or how could she expect her own last days to be peaceful, when she was filling the nation with “weeping, lamentation, and woe?”

258. I shall not trust myself to give a character of this Queen, fearing that I might be betrayed, in doing so, into some uncharitable expressions concerning her. She is gone to her account, where you, reader, and I, must soon follow her. It is safer, and more profitable, to judge ourselves, than others; the latter we are expressly forbidden to do; † the former we are exhorted to, by the highest authority in the universe. It is our happiness, as creatures, that the Great Judge is more merciful to us, than we are to each other; and the spirit of Protestantism does not forbid me to hope that Queen Mary may have found mercy, because, perhaps, she did what she did in ignorance and unbelief. ‡

* See page 494.

† Matt. vii. 1.

‡ 1 Tim. i. 13.

Mary was the sixtieth monarch who had filled the throne of England ; of all, since the Conquest, her reign was the shortest, excepting Richard III. ; but it was much more bloody than his. Indeed, more blood was spilt in her short reign, than had been shed for the Christian religion since the gospel had been brought into this realm. She died at her palace at St. James's, Westminster, on the 17th of November, 1558, when she had reigned 5 years, 4 months, and 11 days, and had lived 42 years, 9 months, and 6 days. Her funeral took place on the 13th of December following, and was solemnized by a mass requiem. Her body lies interred in a chapel of the minster of St. Peter's, or Westminster Abbey, without any monument, or other remembrance.*

The number of martyrs, in all parts of the kingdom, who perished by these several ways, as it is gathered from the most correct sources of information, amounted to TWO HUNDRED AND SEVENTY-SEVEN persons, of all sorts and sexes ; and may be classed as follows :—

5	BISHOPS.
21	DIVINES.
8	GENTLEMEN.
84	ARTIFICERS.
100	HUSBANDMEN, SERVANTS, AND LABOURERS.
26	WIVES.
20	WIDOWS.
9	VIRGINS.
2	BOYS.
2	INFANTS.
<hr/>	
277	TOTAL.

SIXTY-FOUR more were persecuted for their faith ; whereof *seven* were whipped ; *sixteen* perished in prisons ; twelve were buried in dunghills ; and many more lay in captivity condemned, which were delivered by the opportune death of Queen Mary, and the most auspicious entrance of Queen Elizabeth, whose gracious government blotted out the remembrance of all former sufferings.†

* Speed's History of Great Britain, p. 1151. Heylyn, p. 253.

† Heylyn, p. 252.

CONCLUSION.

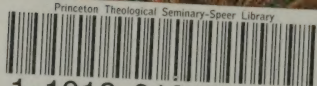
Thus have I brought this work to a close, having examined the late Mr. Cobbett's book with care and impartiality. Nothing has been shunned, nothing has been slightly passed over. Where falsehood has been found, it has been unceremoniously exposed ; where truth has appeared, it has been candidly admitted. The faults of the friends of the Reformation have not been extenuated, nor the crimes of its enemies exaggerated. The pure religion of Jesus Christ has been carefully distinguished from the religion of Papists, which is that taught by the Apostate Church of Rome. The persons of Papists have not been indiscriminately condemned with their religion. The pious and virtuous among them have received ample justice, and deserved praise ; while the wicked and cruel have been left to the judgment of HIM who judgeth righteously, or they have received mitigated censure, in consideration of their involuntary and unhappy connexion with so vile a religion as that of the Apostate Church.

The Work has been concluded at this point, because it was feared its continuation would swell it to a bulk inconvenient for that class of readers for whom it was originally designed. Such as it is, I leave it, not without hope that it may incline the reader to set a higher value upon the Protestant institutions of our country ; to support the Protestant ascendancy ; to watch vigilantly against the encroaching spirit of Popery ; to value and to improve our religious privileges ; to venerate the memory of those holy men, who instrumentally disenthralled us from the yoke of Popery, at so dear a rate to themselves ; and, above all, to examine more diligently the HOLY SCRIPTURES, where alone is contained the Great Charter of our present and everlasting happiness.

ERRATA.

- Page 100, line 37, for "an existence," read "no existence."
" 108, " 10, for "unimproved," read "improved."
" 194, " 1, for "Edward the Fourth," read "Edward the Sixth."
" 195, " 24, for "Edward IV." read "Edward VI."
" 363, " 1, for "Mass of the Apostate Church of Rome," read "Mass
priests of the Apostate Church of Rome."
" 365, " 44, for "Dr. George," read "Dr. Gouge."
" 440, " 36, for "dinner," read "sinners."
" 459, " 36, for "any," read "every."

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